

WORLD FELLOWSHIP

WORLD FELLOWSHIP

*Addresses and Messages
by leading spokesmen of all Faiths
Races and Countries*

EDITED BY
CHARLES FREDERICK WELLER
General Executive World Fellowship of Faiths



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THE EDITOR TESTIFIES

FOR the first time in history, people of All Faiths, Races and Countries are drawing together—seeking spiritual solutions for man's Present Problems—such as War, Persecution, Prejudice, Poverty-Amidst-Plenty, Antagonistic Nationalisms, Ignorance, Hatred, Fear.

This book, "WORLD FELLOWSHIP," condenses and co-ordinates the 242 addresses delivered by 199 spokesmen of All Faiths, Races and Countries in the 83 meetings held, during Chicago's second World's Fair or "Century of Progress," by the First International Assembly of the World Fellowship of Faiths.

Every word in each and all of these 242 addresses I have carefully studied. Back of that editorial work is my whole-time service in this movement since 1920.

Thus, soundly and strongly, I have become convinced that, taken together as a great, unique composite, these 242 significant statements by 199 leading spokesmen of practically All Faiths, Races and Countries—

¶ Assemble, from all creeds, climes and cultures, their most essential contributions to that World Consciousness which is necessary for human peace, prosperity and progress.

¶ Constitute an unprecedented, epoch-making summary of mankind's noblest experiences, convictions and aspirations.

¶ Present the worldwide life of mankind at the greatest heights as yet attained by human civilisation and consciousness.

¶ Convincingly point out practicable ways for still further great, immediate advances.

¶ Guide us toward a fuller realisation of worldwide human unity—and the courageous, world-controlling practice of the actual Brotherhood of all life.

¶ Offer to individuals and groups, all over the earth, substantial help in conceiving—and thus creating—the needed new and nobler world.

¶Mark—and will help to make—a new world era in human progress.

Sincerely,

A handwritten signature in cursive script, reading "Chas. F. Vellu". The signature is fluid and elegant, with a large initial "C" and a long, sweeping underline.

Editor

(General Executive of the WORLD FELLOWSHIP OF FAITHS)

Prayers of Eleven Faiths

(READ BY THE AUDIENCE AS AN OPENING CEREMONY)

INVOCATION

Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth.

BUDDHIST

All praise be to the Lord, the Holy One, Perfect in Wisdom.

I go to The Enlightened One for refuge, I go to the Law for refuge,

I go to the Brotherhood for refuge.

CHRISTIAN

Our Father who art in heaven, hallowed be Thy name,

Thy kingdom come, Thy will be done on earth, as it is in heaven.

CONFUCIAN

Oh, reverent! Oh, reverent! God is glorious.

Help me to bear this burden on my shoulders,

And show me the glorious virtue and conduct.

HINDU

Let us meditate upon the adorable light of the Divine Vivifier,

May He direct our minds.

JAIN

Adoration to the Lord, the Destroyer of foes, the Supreme God, the King
of those who have attained Victory.

JEWISH

Hear, O Israel, the Lord is our God, the Lord is One.

And thou shalt love the Lord thy God with all thy heart

and with all thy soul and with all thy might.

MOSLEM

There is no Deity but God.

All praise be to God, the Lord
of all the worlds,

The Merciful, the Compassionate,

The Master of the Day of Judgment.

SHINTO

All ye men who dwell under heaven!

Regard all beings as your brothers and
sisters

You will then enjoy this divine country,

Free from hate and sorrow.

SIKH

The One Supreme Being,

whose name is Eternal Truth,

The Creator, the Spirit, devoid
of fear and enmity,

Immortal, Unborn, Self-Existent, the

Enlightener, the Bestower of Grace,

Glory be to Him.

TAO

To know the Eternal is enlightenment.

The Divine Way is the asylum of all things,

The good man's treasure, the bad man's last resort.

ZOROASTRIAN

Blessed was the Thought, and blessed was the Word, and blessed was the Deed of
the Holy One.

Purity is the best gift. Happiness is to him who is pure for the sake of purity.

BENEDICTION

From unreality lead us to truth

From darkness lead us to light

From death lead us to immortality.

(Compiled by Kedarnath Das Gupta of India, one of the two General Executives of
the World Fellowship of Faiths)

Anthem of the Universal

(Sung by the Audience as a Closing Ceremony)

Tune: "My Country 'Tis of Thee" or "God Save the King"

One Cosmic Brotherhood,	Anger, Resentment, Hate,
One Universal Good,	Long Made Us Desolate,
One Source, One Sway,	Their Reign Is Done.
One Law Beholding Us,	Race, Colour, Creed and Caste,
One Purpose Moulding Us,	Fade In The Dreamy Past,
One Life Enfolding Us	Man Wakes To Learn At Last;
In Love Always.	All Life Is One!

(Sir Walter Scott)

Ancient Sanskrit Prayers

May He who is One without second,
 who is beyond all distinction of color, caste and creed,
 who, knowing all our needs meets them with His manifold powers;
 may He who is in the beginning, in the middle, and in the end;
 may He unite us in fellowship and understanding.

Taken from Rig Veda, written five thousand years ago;

Sanskrit: Sam gacchadhvan sam vadadhvam sam vo manamsi janatam.
 Translation: "Together walk ye, together speak ye, together know ye
 your minds."

(Chanted in Sanskrit and translated into English at the opening meeting, Sunday evening, August 27, by Mr. Kedarnath Das Gupta of India, England and America, who is, since 1910, the Founder-Director of The Union of East and West and, since 1924, one of the two General Executives of the whole Movement.)

SIXTEEN SECTIONS SUMMARIZED

(A FULL LIST OF SPEAKERS AND SUBJECTS PRECEDES EACH OF THE SIXTEEN SECTIONS)

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WORLD FELLOWSHIP

SECTION I

WORLD FELLOWSHIP OF FAITHS

INTRODUCING THE 83 CHICAGO AND NEW YORK MEETINGS

THIRTY-SIX WORLD LEADERS' GREETINGS

His Highness, the Maharaja Gaekwar of Baroda, India, International President

RELIGION IN A CHANGING WORLD

Bishop Francis J. McConnell, National Chairman

EXPLAINING THE WORLD FELLOWSHIP OF FAITHS

Rajah Jai Prithvi Bahadur Singh, Chairman Indian Committee

THE MOST OUTSTANDING EVENT OF THE CENTURY

Miss Jane Addams, Honorary President

OPENING THE FIRST SESSION, JUNE 18, 1933

Mahatma Gandhi, of India

TWO MESSAGES

Former President of the United States, The Hon. Herbert Hoover;

Governor Gifford Pinchot of Pennsylvania; The Rev. S.

Parkes Cadman, D.D.; Former U. S. Secretary of State, The

Hon. Frank B. Kellogg; Judge Henry Horner, Governor of

Illinois; President Mary E. Woolley of Mount Holyoke Col-

lege (America's Woman Delegate to the Disarmament Con-

ference at Geneva)

SIX AMERICAN LEADERS' GREETINGS

Bishop Kenju Masuyama, Representing the Federation of Bud-

dhist Schools in Japan

FROM FIFTY-ONE MILLION BUDDHISTS

His Holiness Mirza Bashir-Ud-Din Mahmud Ahmad, Khalifa-

Tul-Masih II, of India

MOSLEM GREETINGS

His Beatitude the Archbishop of Cyprus, through Archbishop

Athenagoras

GREEK ORTHODOX GREETINGS

His Holiness Shozen Nakayama, Patriarch of the Tenrikyo Church,

of Japan

SIX MILLION JAPANESE FOLLOWERS OF TENRIKYO

Dr. Maneck K. Anklesaria, of India

ZOROASTRIAN GREETINGS

His Holiness Shogi Effendi, of the Persian Colony, Haifa, Pales-

tine

THE BAHAI LEADER'S MESSAGE

Dr. Bhagat Singh Thind, Divine of Amritsar, India

SIKH SAVIOURS' MESSAGE TO THE WORLD

Professor Sylvain Levi, of Paris, France

FRENCH JEWISH GREETINGS

The Rt. Rev. Nitten Ishida, Bishop Missionary Extraordinary of

the Homon Hokke (Nichiren) Sect of Japan

JAPAN AND HO-KWO-KYO ARE ONE

Prof. Rudolph Otto, of Germany; Dr. Julius F. Hecker of Russia;

through Dr. Herman Neander, of Sweden

... GERMAN RUSSIAN SWEDISH GREETINGS

Mr. Champat Rai Jain, of India and England, Jain Leader

JAINISM AND WORLD PROBLEMS

M. Romain Rolland, of France and Switzerland

TRUTH AND LIFE ARE THE UNKNOWN GOD IN WHICH WE LIVE

Professor P. A. Wadia, Parsee, of India

INDIA'S INTERNATIONAL FELLOWSHIP

Abbot Jungo Izumida, of Japan's Higashi Hongwanji

JAPAN'S "SEISHIN RITSUKOKU"

Sir Oliver Lodge, of England

THE OUTLOOK FOR WORLD PEACE

The Rev. Tansai Terakawa, of Japan

BUDDHIST GREETINGS FROM THE WEST HONGWANJI SECT

The Rt. Hon. Arthur Henderson, of Geneva and London, President of the World Disarmament Conference

PROGRESS AND PROMISE OF WORLD PEACE

The Hon. S. O. Levinson, Author of the Outlawry of War

NOT CAPITALISM BUT WAR IS THE BASIC EVIL

The Hon. Edward J. Kelly, LL.D., Mayor of Chicago

OFFICIAL ADDRESS OF WELCOME

Dr. Manly Hall, of Los Angeles, California

TRUE FELLOWSHIP OF FAITHS

Dean Roscoe Pound, of Harvard Law School

FAITH AND CIVILISATION

The Rev. William Franklin Slade, Ph.D., of the South Congregational Church, Chicago

CHRISTIAN PIONEERING NEEDED

** Opening, on Sunday evening August 27, 1933, the Culminating Convention Period which extended from August 27 to September 17, inclusive, twenty-two days, with two or three sessions daily, fifty programs in all.*

RELIGION IN A CHANGING WORLD *

The Opening, Keynote, Address by

HIS HIGHNESS, THE MAHARAJA GAEKWAR OF BARODA,
SIR SAYAJI RAO III, G.C.S.I., C.E.I.E., LL.D.

International President of the World Fellowship of Faiths

IN colorful, ceremonial costumes, representatives of nearly all of the world's Faiths, Races, Countries, occupied the enlarged platform. They arose, with the great audience of about 2,200 people, and greeted His Highness with the "Hindu Salute"—hands together touching the breast and then the forehead—while the audience said, together:

With my heart and my head,
I salute the Soul in you.

His Highness said:

I am deeply sensible of the honour you have done me in calling me to open this great Conference.

It is, I think, a tribute to my ancient Mother India, truly a Grand-mother of Religions: and I am a Great-grandfather many times so; perhaps I may address you in words which come out of a long life's experience.

This is a great time to be alive.

"Once more Mankind has struck its tents: humanity is on the march," said General Smuts two years ago; and every passing month makes the words more significant. But does mankind know whither it is going?

We are in an age of ferment and chaos—but also of transition and awakening. As Lord Irwin said to us in India; "We need a change of soul." This is true not only in India. Science has united the world, but it is divided socially, economically and politically. Can religion accomplish its spiritual, and therefore its cultural unification? Or, to put it in a catch-word, "Man has become smarter, can he become more decent?" Can he change the furniture of his mind to suit the new world in which he finds himself? Can he rise to a new scale of values? He can weigh and analyse the farthest planet—can he organise the one he lives on?

He needs religion to inspire and to instruct him—but if religion is not to be a hindrance it must put its own house in order.

May we not say that it needs first "decoding"—that the modern man may understand it, and then "debunking" that the modern man may respect it.

Every great religious movement starts by this transvaluation and translation into the vernacular. Buddha transformed Brahminism by emphasising the human values, and by talking as the people talked. To-day we need to re-define much. India has its superb definition of the Godhead—Sat, Chit, Anand,—Reality, Mind, Bliss. But these words are used in so transcendental a sense that all human values become relative. We need to insist that the Absolute expresses Himself in Time and Space, that the world we live in is real, that the mind that knows it is of the same essence as the mind that planned it—the mind of a mathematician and a poet; and still more that our bliss is His bliss, our sorrow His sorrow. God is Reality then, and Mind and Joy; and the world is His garment—His thought, His means of expressing His joy in creation. We blaspheme Him if we call it Maya, Illusion; and I assure you we are not all Shankaras and mystics in India. We have had our Materialists even, and many, many Realists. If we have no Woolworth Towers or Chicago Fairs, we have our Gwallior Forts and Delhi Mosques. If we do not worship the dollar, we talk much of pice. The real practical Indian mind has been perverted by over-subtlety, but our great laymen, Sakya-muni, Krishna, Gandhi, and our humble saints Kabir, Tukaram, Tulsidas, have given us what I believe you call horse-sense, and called us back to reality, and to the human values. These are the practical idealists of India.

Our Indian Ethic, great in its recognition of the four stages in life, and of a duty for each class in the community, has been stultified by the emphasis on Maya, by the selfishness of Brahmins, by the hardening of class into caste, and by the dominance of the priestly and the world-denying groups. To-day Ethics is asking religion: "What can be more real than Goodness—more saintly than Service?"

The real Mind of India is re-asserting itself, and "Shudra" is to-day becoming not a term of reproach but an honourable title—and "Mahatma" implies friend of the poor: "our Great Soul" must be also "Great Heart."

Man must work for mankind *in* the world, not out of it: He must take his place gladly and frankly "at the festival of life," as our poet says.

To do a man's work in an unselfish spirit is to find God, says the Gita. It is men of such spirit that have built up "This brave New

World," but through self-will—Trishna or Tanha—we are wrecking it, as Gita and Buddha insist.

The men of science, the doctors, the engineers, the social reformers, the religious seers, these are making all things new—fellow-workers with God; but selfishness, race-hatred, narrow nationalism and greed have thrown all into chaos.

Yet a new Cosmos is emerging: God is at work. He is a democratic King, and asks our help. He recognises no hierarchy but that of service. "He that is greatest, let him be the servant of all." He is greatest who serves most.

Democracy means also the emergence of the common man, and his rights, the demand of the backward peoples for a place in the Sun. And, alike in East and West, tyranny and humbug are challenged, for they deny these rights.

We in Asia see that race-prejudice may yet destroy the Commonwealth, that caste has been so perverted that it has brought India low. Once a matter of economic division of function, it is now a net-work of tabus, and varying degrees of untouchability are the outcome. All Indian patriots—Brahmins and Kshatriyas leading—must roll away this reproach.

For to-day the emphasis is on personality, and caste which denies the right of every man to rise to his full stature, began with a ringing affirmation that from the Great Being's own Person all the castes arose—for mutual service. This Purusha-Sukta is recited daily at every Vaishnavite altar; but poetry has stiffened into prose, and a divine sanction is found for irreligious and immoral tabus. Where the hymn says that Brahmins were the mouthpiece it has been interpreted to mean that they are the brain.

The hymn insists that Society is an organism—and, as in the body, one organ is as important as another. Our present rigid caste-system (which has grown up partly as a natural growth, but largely as an unnatural one) denies this, and it must go; we too desire that any boy or girl may rise to the highest ranks. "Shall the foot say to the hand, or the brain to the heart, I have no need of thee?" There is no higher or lower—all are servants. All over the world religion is being challenged by the developing ethical ideals of mankind; religion that is unethical is a curse, not a boon. Yet religion is needed and will survive. I quote these great sayings of Jesus, whom all religions honour: we can all unite in "The Lord's Prayer," in the Beatitudes, and in the Parable of the Lost Son. And each religion knows that it too has a word in season, and a contribution to the well-being of personality and of humanity at large. We in India remember our

ancient and ever-renewed quest for reality and light—even when we remind ourselves that we must find it not in some vague Absolute, but in life here and now.

We remember our insistence on Ahimsa—non-injury—even as we re-define it, and realise that exploitation and frustration are themselves injury, and that the innocent is one who does good, not merely who refrains from doing evil.

China, too, with her strong sense of human values, begins to remember the poor man, and to enlarge her idea of brotherhood: not only “all within the four seas,” but all men everywhere are brothers. Mandarins and Brahmins no less than capitalists and imperialists have forgotten this human brotherhood. In it lies the solution of most of our problems. We have a common fatherhood. Nature or God has made of one blood all nations, and the religions believe that He is making the world a neighborhood; we must realise who is our neighbour. Jesus said that he who acts like one is the real neighbour. Buddha said that he who acts nobly is the nobleman. Confucius said that the true gentleman is at home in any society. To-day we may learn from all. God is ploughing deep furrows, that the seed may make an effective growth. He is making all things new, that righteousness may flourish and war cease, and the world become one.

You are wise and far-sighted in organizing this World Fellowship of Faiths: let each put its own house in order, and let each bring out of its treasury things new and old for the healing of the nations. What better expresses the spirit we need than the saying of the Chinese Mystic twenty-five centuries ago: Activity without Assertiveness; Production without Possessiveness; Direction without Domination. This is very Christian, and we in India claim that we are by nature akin to the Christian ideal: we also acknowledge that Christ has challenged us to make our religion simpler and better.

You who call yourselves by the name of Christ may also learn from many who do not, not only from the august company of the great Teachers but from present-day Leaders of the Asiatic Renaissance. Let us humbly and in the spirit of partnership combine against the common enemies, Ignorance, Selfishness and Materialism. Religions may differ but Religion is one.

If we are servants of God's creation we are His friends and fellow-workers. In bearing one another's burdens we become partners in His Bliss.

To Him be the Honour and Glory.

EXPLAINING THE WORLD FELLOWSHIP OF FAITHS

BISHOP FRANCIS J. McCONNELL, A.B., S.T.B., PH.D., D.D., LL.D.,

Bishop of the New York area of the Methodist Episcopal Church, National
Chairman of the World Fellowship of Faiths.

At a luncheon in honour of Dr. Natarajan of India, Dr. Hu Shih of China and Mr. K. Nakazawa of Japan, Bishop Francis J. McConnell, National Chairman of the World Fellowship of Faiths, in presiding and presenting the speakers, set forth in clear concise form the purpose and function of the World Fellowship of Faiths.

Seldom, he said, in effect, does the title or name of an organisation express its meaning and purpose so effectively as does the World Fellowship of Faiths. First of all, it is *world-wide* in its scope. No part of the world is outside its reach. Organised thus far in only a few countries, its logical outreach includes the far ends of the earth.

Again it is a *fellowship*. Too long rivalry, competition, mutual distrust and misunderstanding have characterised the relations between the religions of the world. It is *fellowship* that this movement promotes. Not that all are alike—they differ very greatly in many ways—nor is there any disposition to form a synthetic faith out of the various elements contributed by different world faiths. But fellowship between these religions as they are and as they aspire to be, in the common attempt to solve man's deepest problems, is the very heart of the movement.

And finally it is a fellowship of *faiths*. Faith is here regarded not only as a synonym of religion, although the element of faith is central in every one of the great ethical religions. The Fellowship of Faiths would gather not only those of the great organised religions within its fold, it would go further. Wherever men are to be found dominated by a great faith or conviction by which they are impelled to seek a more abundant life for men individually and socially, whether this may be thought of as religion defined in the conventional fashion or not, they are welcomed into the Fellowship, their proposals for achieving the desired end accorded a respectful hearing, and their co-operation in the common task eagerly sought.

Thus we are in a true sense a real World Fellowship of Faiths.

* * * * *

Recalling the Parliament of Religions of forty years ago, Bishop McConnell said the World Fellowship of Faiths differs from that in two vital ways which correspond to the progress of world thought during that passage of time.

"The first difference," he said, "is that, instead of a comparative parade of rival religions, all faiths are challenged to manifest or apply their religion by helping to solve the urgent problems which impede man's progress.

"The second difference is that the word 'faiths' is understood to include, not only all religions, but all types of spiritual consciousness or conviction which are determining the actual lives of significant groups of people.

"Educational, philanthropic, social, economic, national and political 'faiths' are thus included. The effort is to help mankind to develop a new spiritual dynamic, competent to master and reform the world."

"THE MOST OUTSTANDING EVENT OF THE CENTURY"

RAJAH JAI PRITHVI BAHADUR SINGH

a Prince of Nepal. (Later delivered seven addresses on his own Hindu Humanism.—See Section XII.)

FOR nearly four years, in India, we have been hearing about the World Fellowship of Faiths, to be held as a second Parliament of Religions during Chicago's second World's Fair in 1933. For two years I have been looking towards and preparing for my participation in this second Parliament of Religions. I remember having written to the General Executives of the World Fellowship of Faiths that I believe these meetings would soon come to be recognised as the most outstanding event of the century.

Never before have the representatives of all faiths, races and countries come together to seek for spiritual solutions to the urgent present problems which impede human progress. The first Parliament of Religions in 1893 was really a competitive parade of rival religions. Representatives of several of the principal religions boasted each of his own faith and declared that other faiths were not to be compared with his faith, or not even to be recognised as real religions. This new and greater Parliament of Religions in 1933 turns away from the comparison of religions and challenges all the representatives of all faiths to manifest the power and vision of their religions by showing that they can really help to lift the burdens which oppress the world. Such an undertaking is absolutely new in world history.

What the economic conference in London has recently undertaken in the field of practical politics and international industry,

the World Fellowship of Faiths is undertaking in the more basic field of human consciousness and conviction—those inner spiritual forces which determine the outward practical activities of individuals, races and nations.

It is obvious that the world has reached a stage where a narrow nationalism will not suffice. This is no less true in religions than in economics, industry and political government. The World Fellowship of Faiths recognises this modern situation and calls the various religions together—not to weaken any one of them but to strengthen them all by enabling them to realise their necessary relationships in a united World.

OPENING THE FIRST SESSION, JUNE 18, 1933

MISS JANE ADDAMS

HONORARY PRESIDENT OF THE AMERICAN NATIONAL COMMITTEE OF THE
WORLD FELLOWSHIP OF FAITHS

Celebrating as we are in these days, A Century of Progress, I am sure we all feel deeply indebted to the Fellowship of Faiths for making a sustained attempt to discover, as best it may, how to make spiritual progress as well, and how to state clearly what may have been achieved in the line of spiritual progress.

I am sure that in this diversified and complex age of ours such discoveries must be made through fellowship, through the bringing together of many people from various parts of the earth; so we are very fortunate I think in this World's Fair Year when so much is spread out for our instruction and inspiration, that there should also be a very serious protracted effort to bring together in real fellowship faiths from various parts of the world.

There is no doubt that many religions have essentially the same aims and purposes, but they differ of course in their methods of approach. The Fellowship of Faiths announces this identity of aim, but it also recognises that perhaps irreconcilable differences of methods may be discovered and insists that in such movements we must differ in a spirit of fellowship and understanding. The ability to do this is in itself a great achievement. If I may use the old simile of the colours of the prism, we all know that the various colours are but portions of the white light. We also see the truth in different colours, but the white crystalline truth is the only thing worth having in this world—that and the effort to win the good life, which can only be obtained when we know the truth and attempt to live up to it and die for it if need be.

I am not moved to tell a story very often but I am certain at least that this one will not be too long. I first heard the story forty years ago at the World's Fair of 1893 where it was told by Prince Serge Wolkonsky, a distinguished Russian.

He said that there was a woman down at the bottom of a pit (I suppose every religion has a pit of some sort, and this woman was at the bottom of one) where she was so very hot and uncomfortable that she sent up prayer after prayer to the throne above, begging that she might be taken out. Finally word came down to her, that if she could think of one unselfish thing she had ever done it might be sufficient to save her. She thought and thought a long time, and because she had been a very selfish person she simply could not think of one really unselfish act. Finally she remembered that one day she was sitting in front of her house preparing some carrots for dinner;—a blind beggar came along and asked for something to eat—and she had given him a bad carrot. She realized that it was not a remarkably fine deed, but as it was the only one she could think of, she sent that up as her one unselfish act. Very soon there came down into the pit a carrot on a string. She was told to take hold of it. Clinging to the carrot she went up and up into an atmosphere less lurid where she was getting quite comfortable. Then all of a sudden, as she looked down she saw that somebody was hanging on to her feet, and as she gazed further down she was horrified to see that somebody was hanging on to his feet, and some one on his, so that there was a long line of humanity suspended below her. Suddenly she realised that the carrot was bad—was a rotten one, in fact, so that she grew frightened and thought that it would break. She called down, "Let go of me; it is my carrot! It is *my* chance to get up!" And immediately the carrot *did* break—and they all went down together!

And so I suppose we can get that same lesson out of this Fellowship of Faiths—that no one is going to get up by himself; we must all go up together if we go up at all.

MAHATMA GANDHI'S TWO MESSAGES

(Cabled August 27, 1933.)

"Fellowship of Faiths attainable only by mutual respect in action for faiths."

GANDHI.

In reply to a letter from the Reverend J. T. Sunderland, a member of the National Committee of the World Fellowship of Faiths, re-

questing Mahatma Gandhi to send a message to be read at the Convention of the World Fellowship of Faiths, the Mahatma wrote:

(Written July 3, 1933.)

DEAR FRIEND: I have your affectionate letter of the 24th June. What message can I send through the pen, if I am not sending any through the life I am living? Let me for the present try to live the life as it may please God. When He wants me to send a written message He will tell me.

Yours sincerely,
M. K. GANDHI

SIX AMERICAN LEADERS' GREETINGS

FORMER United States President Herbert Hoover telegraphed to National Chairman Francis J. McConnell: "I should greatly appreciate it if you would convey my greetings to the World Fellowship of Faiths. It is indeed a Bridge across the Chasms of Prejudice."

Governor Gifford Pinchot (who had promised to come personally but was unavoidably prevented) telegraphed: "Heartiest greetings to the World Fellowship of Faiths. At a time when national and racial rivalries threaten peace, it is most fortunate that men of goodwill can find this opportunity to bring their minds and hearts to bear upon a solution of the world's problems."

The Rev. S. Parkes Cadman, D.D. (whom a doctor's orders prevented from attending) wrote: "May I wish your gathering every possible success. I deeply regret my inability to be present."

The Hon. Frank B. Kellogg, former U. S. Secretary of State and later Ambassador to Great Britain, telegraphed: "Please extend my greetings to the World Fellowship of Faiths. There never was a time when the peoples of the world needed to exercise their influence on governments for world peace more than at present. We are to-day suffering in every part of the world from the disasters of the last Great War. The world depression, the burden of taxation, the agitation, rivalry and bitterness existing between nations are due to that disastrous struggle. The conscience of the world must be stirred to exercise the influence of the peoples for peace. The last war drove civilisation close to the brink of ruin. We shall have peace when the people determine we shall have peace."

Judge Henry Horner, Governor of the State of Illinois, wrote: "Only through the better understanding of our neighbours, resulting from closer association and discussion, such as that made possible by the World Fellowship of Faiths, can we achieve lasting amity in

the world. Economic upheavals naturally have a depressing effect and a spiritual uplifting is necessary to restore us to a better social and moral outlook. The World Fellowship of Faiths through the groups which it represents, united in purpose though differing in expression of that aim, can and must use its moral force and the persuasive influence which it possesses to bring about that accord and friendship between all peoples which is the real goal of all religion. The World Fellowship of Faiths affords an opportunity to its membership, through understanding and forceful leadership, to point the way toward harmony and real co-operation for all, regardless of religious beliefs. The brilliance, eminence and fine character of the men and women guests at the sessions of the World Fellowship of Faiths attest the vital significance and broad field of your work, and the high purpose which animates it."

President Mary E. Woolley of Mount Holyoke College, a representative of the United States on the Disarmament Conference at Geneva, writes: "It gives me pleasure to express again, what you already know, my deep interest in the World Fellowship of Faiths. I wish it were possible for me to be present."

FROM FORTY-ONE MILLION BUDDHISTS

BISHOP KENJU MASUYAMA,

Representing the Federation of Buddhist Schools in Japan

For almost fifteen hundred years, Japan has been cultivating her national spirit, religiously and morally, under a great influence of the teaching of Lord Buddha. At present, the majority of the people of Japan are Buddhists.

Speaking in behalf of all those Buddhists, some forty-one and a half million in number, I have the honour to express our most sincere hope that the World Fellowship of Faiths will accomplish its aim to make a great contribution to the cause of world peace and the welfare of mankind.

Also I wish to take this opportunity to make announcement that the time will come when Japan will invite you representatives of various faiths to a conference with a similar purpose in the near future.

Bishop Masuyama also submitted the following "Congratulations offered to the World Fellowship of Faiths by the Committee of the Federation of Buddhist Schools in Japan, on the Twenty-seventh Day of August, in the Year of our Empire Two Thousand Five Hundred and Ninety-Third (1933 C.E.)"

We, the Committee of the Federation of Buddhist Schools in Japan, with unanimous consent of all Japanese Buddhists, have the honour to extend our profound respects, at the Opening of the Conference of the World Fellowship of Faiths, to the eminent delegates from all parts of the world, and to express our sincere hope that this conference will be successful in bringing into the world a permanent peace and happiness.

Considering the existing state of things to-day, we have never seen before in the world's history a greater age of social and financial depression and of international crisis than in this day. May we say that this chaotic state of the world is indeed the outcome of not only the Great War and economic maladjustments but also of a great lack of courage and belief on the part of mankind who should see clearly, judge rightly, and act promptly in their relation to the serious problems of life to be faced for the sake of justice and humanity?

In this critical moment, we most keenly desire that this conference in which the prominent representatives from all parts of the world meet together and discuss the urgent and momentous problems in order to correct the fundamental errors of the times with their extensive knowledge and experience in the light of their faiths, may become the great shining lamp that lightens up the dark and gloomy world.

We Buddhists, without exception, who believe in Buddha—the Benevolent Saviour—hold the common creed that there is nothing can save all living things from all calamities of natural disasters, warfare, national corruption, social and financial distress, family tragedy and individual misery and despair but the spreading of the knowledge of the true nature of life, much of which we believe to be contained in Buddhism. And we believe that the real causes of all existing evils of the times are the ambitions, passions, selfishness, suspiciousness, jealousy, distrust and hatred that have been originated from the ignorance of mankind—the source of all evil minds—so the more we cling to selfishness the more calamities will happen.

We profess that, should the whole world believe in the Buddha, it would certainly be more secure and prosperous, amidst the agreeable natural conditions, without meeting any corruption, and could take delight in life. So that, in order to build a better world, we would make our contributions to the world most effectively by cultivating the virtues and the co-operative and merciful spirit which characterise the Buddhist faith.

With this common belief, we readily recognise the importance of such current questions to be brought before the session for discussion as follows:

"The Depression—What light can my faith shed upon it?"

"Disarmament." "Poverty-amidst-Plenty—How cure it?"

"Non-Violence—A Key to World Peace." "Ideals for a New World Order." "Men and Machines—Which shall be Master?"

"How can man conquer Fear?" "Race and Religious Prejudices—How overcome them?" "How expand Patriotism into World Consciousness?"

"Youth and the Future." "Peace and Brotherhood as taught by the World's Great Religions." "How Faiths in Fellowship can save civilisation."

In the meantime, we conceive that the reasonable solution of these questions should first of all be done with the high idea of justice and humanity in the light of Truth. So it is essential that we should, realising the true nature of human life, follow the right livelihood, without hurting or harming any living thing and without clinging to selfish greed, both mental and material.

Moreover, we wish to emphasise the importance of agriculture as the foundation of the nation because its rational management should stimulate the rapid growth of other industries and commerce. Consequently, the betterment of the farming districts should first of all be kept in mind for accomplishing world betterment. Finally, we earnestly hope that all individual members of society as well as of nations take the right efforts to bring into the world a permanent peace and happiness by improving the method for industrial education, without any prejudice and selfish competition in the light of the active neighbourliness of the whole of mankind.

MOSLEM GREETINGS FROM

HIS HOLINESS MIRZA BASHIR-UD-DIN MAHMUD AHMAD,
KHALIFA-TUL-MASIH II

Head of the Ahmadiyya Movement in Islam, Qadian, India. (Cablegram)

I AM deeply interested in the aims and objects of the World Fellowship of Faiths for in these I see the fulfilment of the declaration made by the Holy Quran 1350 years ago namely that there is no nation in the world to which a prophet of God has not been sent and that unmixed evil can never find a lasting footing in the earth.

The faiths that have been publicly preaching their teachings for hundreds and thousands of years and have succeeded in winning the zealous devotion of millions of men could not possibly have sprung from an impure and filthy source or lost all their original beauty and charm. I am not one of those who think that man can attain nearness to God by following any path but I do believe that in order to enable people to reach a tower of light well-lit roads are a necessity. He who makes the roads dark does indeed try to make the tower desolate. Similarly one who seeks the triumph of his own faith by finding fault with others is woefully misguided. If the light of God is not present in every country and every nation in some form or other, people will lose their power of vision and when the power of vision is lost light is of no avail. Those, therefore, who strive to make people acquainted with the truth that every faith possesses some beauty in one form or another, render a meritorious service in keeping the standard of truth erect. It is for this reason that I think that the World Fellowship of Faiths is rendering a great service to the world and it is necessary that the efforts of this movement should be extended and helped in all parts of the world. I as head of the Ahmadiya Community promise to render this society every help in my power and I assure them that in these days the will of our Lord God is also in support of their efforts. The angels in heaven are sounding the trumpet of peace. He who does not listen to this heavenly call to-day shall listen to it to-morrow and he who will not listen to it to-morrow shall listen to it the day after but listen he shall. Blessed are they who bury the hatchet at the first call and extend to their brethren the hand of Peace and goodwill for it is they over whose hand will be the hand of God and it is they who will inherit the kingdom of Heaven.

GREEK ORTHODOX GREETINGS

FROM HIS BEATITUDE THE ARCHBISHOP OF CYPRUS Through Archbishop
ATHENAGORAS of the Greek Orthodox Archdiocese of North
and South America

I AM in receipt of letters and credentials from His Beatitude the Archbishop of Cyprus to represent Him at your Chicago convention and I would be indeed very glad and happy to be among you.

In mind I have similar previous meetings which were held in times for the purpose of cultivating friendship between the various faiths. In my desire to see the rapprochement between the various

faiths, I pray incessantly to the Lord of Peace to send peace to His Church and to the entire world.

For many centuries, humanity has never felt so much the need of applying this great and new command of Christ.

Now, Your Grace can understand how sorry I feel because other important engagements in connection with my mission here, make it impossible for me to come at this time to Chicago.

For this reason I have asked my Assistant Bishop, the Right Reverend Bishop Callistos, to come to the convention and present the letters of His Beatitude the Archbishop of Cyprus and convey my greetings to Your Grace and to the convention for the full success of your great work.

SIX MILLION JAPANESE FOLLOWERS OF TENRIKYO

HIS HOLINESS SHOZEN NAKAYAMA

of Japan, Patriarch of the Tenrikyo Church; the Central See, Tenri, Nara,
Japan

It gives me great pleasure to attend this convention of the World Fellowship of Faiths. And it is indeed an honor to have the opportunity to speak before this international audience. I have come from Japan bringing greetings from six million of the adherents of our Church. Since I suppose that our religion is not well known to you, I shall endeavor to tell you something of its history and to state briefly some of its most important tenets.

The Tenrikyo Religion was founded in the year 1838 in Nara Province, Japan, by Miki Nakayama, in accordance with a divine revelation. Her early life had been filled with religious zeal and acts of kindness, and after the revelation she devoted all of her efforts to the salvation of mankind. She gave all of her possessions to the poor and, in the face of persecution and even imprisonment carried on her mission, gathering about her men and women who were inspired by her spirit and who wished to follow her way of life.

During the ninety-five years since its foundation, Tenrikyo has grown rapidly and to-day numbers six million believers and has more than ten thousand churches. The Foundress taught that the wealth, position, and even the bodies of men are only borrowed from God and that men should accordingly live in a spirit of gratitude and satisfaction. Although the soul was derived originally, pure and immortal, from the Soul of the Parent-God, God has given men a free will, and consequently they allow egoistic desires, called "dusts," to lead them to commit evil deeds. These "dusts" pile up

on the soul and adhere to it through succeeding reappearances, but they can be cut away by "Sanctified Labor," which includes both devotion to God and service to men. Joyousness, or "Bright Living" is the highest ideal of the religion.

All men are brothers, having descended from the same Parent-God; the aim of Tenrikyo is the establishment of peace and happiness in this world through the religious ideals which were taught by its Foundress.

ZOROASTRIAN GREETINGS

DR. MANECK K. ANKLESARIA

of India

GREETINGS to you beloved people from 125,000 Zoroastrians, the Parsees of India, whom I am privileged to represent on this memorable occasion. I also greet you on behalf of Ancient Persia where Prophet Zoroaster taught the doctrines of his beautiful faith about 3000 to 3500 years ago.

To the Hindu religion, which is no doubt the most ancient, Zoroastrianism is a young sister; but whereas the Hindu religion mostly stayed in India, the Persian religion flourished, influenced and mothered all other religions that followed, including Judaism, Hebrewism, Christianity and Mohammedanism.

The leading thought, the essence behind this religion is summed up in a few words; namely, Good Thoughts (HUMAT), Good Words (HUKHAT) and Good Deeds (HAVEREST), Purity of Mind (MANASNI), Purity of Body (GAVASNI) and Purity of Soul (KUNASNI), and lastly the tenets; "He is happy who makes others happy," and "Virtue is its own reward and inharmony with Nature's law—or vice—its own punishment."

The Zoroastrian name for God is "AHURA-MAZDA," meaning "All-knowing" and "Light." Indeed it is the same as the Christian doctrine, "Know ye the TRUTH," which is "Knowledge and Light," and "the TRUTH shall set ye FREE."

Zoroastrians approach Ahura-Mazda through their respect and praises, in prayers to the five sacred and important elements, sources or causes, that make the growth of life possible and comfortable: the Earth, Fire, Water, Air and the Sun, the life-giver and preserver. In this Zoroastrianism almost becomes a Nature-Worship.

Ancient as this religion is, its teachings in mental and physical hygiene and sanitation are as modern, complete and scientifically perfect as any of the most advanced communities of to-day. That is

exactly why the Parsi, per *Unit*, to-day, is the most happy, prosperous, educated, clean-living and cared-for person in the world.

In the realm of science, Zoroaster's findings are just as complete. He regarded all heavenly bodies in the universe as cosmic spiritual intelligences in evolution, the same idea as of Dr. Robert Millikan and Dr. Einstein that "The Universe is still in the process of making and remaking."

Lastly, for the peaceful progress and growth of human welfare, Zoroaster created modes of ethics for individual and collective conduct in the fields of sociology, politics, business economics and agriculture, of such benign and considerate nature that even to-day, its study may unquestionably benefit the most ardent students of the "New Deal." Thus Zoroastrianism also becomes "Humanism" which is so much needed to heal the wounds of the humanities to-day.

In closing, I want to express very deeply my gratitude and appreciation, first, for getting together such a remarkable conference where the foundation for one religion, one people and race and one language is firmly laid; and second, for extending to me the invitation to be one humble speaker and contributor among the many eminent representatives of many faiths.

I bless you all, and may it bear fruit.

I thank you once again for your noble endeavors and worthy cause.

I bow to you.

THE BAHÁ'Í LEADER'S MESSAGE

HIS HOLINESS SHOGHI EFFENDI

Sends Greetings from the Persian Colony, Haifa, Palestine

DEAR BISHOP McCONNELL:

It gives me real pleasure to acknowledge the receipt of your very kind letter to Shoghi Effendi dated March 2nd, 1933.

Such activities as you, in the name of the World Fellowship of Faiths, have undertaken to perform are the most praiseworthy services to the cause of human fellowship and religion, and for this Shoghi Effendi wishes to express his deep appreciation and congratulations.

It is high time that the different religions of the world, true to the principles of their founders, come together and act as torches of guidance to the troubled peoples of the world. With such a social upheaval facing them, rumors of war threatening civilization and

religious apathy demolishing the life of man, religious leaders should act as the founders of their Faith have bidden them.

The call of the civilized world a century ago was religious tolerance. This day that slogan is antiquated. In a closely-knit society such as ours we cannot live by merely tolerating each other's existence. We have to come together and co-operate in facing the common foe of human spiritual degradation. It is after all the cause of God we are all proclaiming, and the salvation of man from materialism that we are seeking to ensure.

Shoghi Effendi, therefore, seeing your efforts to be in full conformity with the teachings of Baha'u'llah, would like me to express his best wishes. Even though he cannot be present in person, yet he hopes you will achieve the highest form of success and spread, through your meetings, the spirit of love and brotherliness proclaimed by all the prophets of the past.

As regards any co-operation on the part of the Baha'is, this Shoghi Effendi would leave to the discretion of the National Spiritual Assembly of the Baha'is of the U.S. and Canada through their Secretary Mr. Horace Holley. You could approach them and discuss with them any plans that you may have in mind. Being on the spot they can act more intelligently.

With best wishes and loving greetings, I remain,

Yours ever sincerely,

(Signed) RUHI AFNAN.

SIKH SAVIOURS' MESSAGE TO THE WORLD

DR. BHAGAT SINGH THIND

of Amritsar, India, Sikh Teacher

MAN finds himself a centre of Nature, his fragment of time surrounded by Eternity. How can he help asking himself: "What am I? and whence have I come and whither do I go?"

The most transcendental and synthetic abstraction cannot touch his heart, vivify his soul. To inspire and transform life a living experience is needed, a revelation of some central truth of being—a vision of the true goal of the real practical why and wherefore of Existence.

Religion is that science by which he discovers his own immortality, unity and freedom with the infinite. It is a science of Knowing God and the art of becoming one with Him.

Religion is not a command from without, but a growth in our-

selves. It is a Being-becoming, growing in life from within like an endogen; drawing sustenance also from without.

Religion is to be in tune with the Infinite. It is the budding forth of the lotus of the heart, the correspondence with the environment of the Soul, the opening out of the fountains from within, the setting aflow of the waters of life, proceeding from the throne of the Most High.

The Laws we discover and the forces we discern are not secrets snatched by us, but revelations disclosed to us by the Soul of nature in our hour of "Illuminated Passivity."

The development of one's highest self is true wealth.

Let us stand in our Manhood to claim our right as citizens of the Kingdom of Souls. Let us call from within our hidden powers. Let us be silent servants of our humanity, and co-operate with the gods who work in silence for the healing of nations.

Our present-day education wrecks our spirit, hypnotises our consciousness and misleads our brethren. Let true religion make you discover the God in you—which you are—and dehypnotise you and make you free from the throes and thralldom of mammon.

Knowledge is to see things as they really are—it is to see the Most in the least—It is a vision of the Great in the small. Let us see the Great One in the poor and weak. Every one of them is an image of the Guru. Every one a form of the infinite life and to serve them is to serve the Eternal. A leader of mankind must be a servant of the Ideal, a worshipper of the "Atman in the Heart."

FRENCH JEWISH GREETINGS

From Professor SYLVAIN LEVI, D.LITT.

of Paris, France

I AM sorry that I could not answer earlier your kind letter dated 10th March. Such terrible events have happened to pass since that time. As a professor in the Collège de France and as the President of Alliance Israelite Universelle, my most urgent duty is to deal with the refugees who come by flocks, ever-growing flocks, from Germany, and especially with my colleagues expelled from German universities. I wish I could have attended a session of the World Fellowship of Faiths in order to propose to them to interfere in favour of the German Jews who fell victim to the most brutal persecution ever seen in the world, and only on account of their faith. But I am sure that the voice of America will respond once more to the call of dis-

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tress coming from afar overseas, and will prove its beneficent power once more.

JAPAN AND HO-KWE-KYO ARE ONE

THE RT. REV. NITTEN ISHIDA

**Bishop Missionary Extraordinary, Homon Hokke Sect (Nichiren Sect
of Japan)**

A FEW days ago I received orders from the Archbishop of the Nichiren Sect in Japan requesting that I be present at this meeting of World Religions. I regret that I was not able to attend the opening session as the message was delayed in reaching me. It is my great honor as representative of the Bishop of the MYO-HO-REN-KWE-KYO to convey to you his message of good will and sincere wishes for the success of your efforts in the cause for World Peace.

In my personal opinion, at the present time of our Pacific Era the most important matter to consider is the study of the National Constitution of Japan and our Sect—HO-KWE-KYO. HO-KWE-KYO and our Country are one. In other words, Japan is the manifestation of HO-KWE-KYO—inseparable, visible and invisible.

For more than two thousand six hundred years Japan has trained for this one purpose to realise this ideal world on earth: MYO-HO-KWE-KYO—meaning the “Sutra of the lotus flower of the wonderful law,” which is the essence of the doctrine of Buddha. Japan has harmonised most successfully the spiritual and the material; and she holds the torch that will lighten the way to World Peace.

It is my ardent hope that the religious leaders of the world will consider the study of the National Constitution of Japan and the doctrine of the Nichiren Sect which is MYO-HO-REN-KWE-KYO. (The eminent scholar Dr. Masaharu Anesaki, former Professor of the Science of Religion at the Imperial University of Tokyo and Professor of Japanese Literature and Life at Harvard University, has written a book on Nichiren, *The Buddhist Prophet*, published by Harvard University Press, 1916.)

GERMAN—RUSSIAN—SWEDISH GREETINGS

**From Professor RUDOLF OTTO of Marburg, Germany, and Dr. JULIUS
F. HECKER of Moscow, Russia, Through Dr. HERMAN NEANDER
of Estuna, Sweden**

I RECEIVED to-day a letter from Professor Rudolf Otto of Marburg, Germany, who wrote:

"Kindly convey to the Conference my most sincere greetings. The invitation to attend was extended to me by Bishop McConnell. Please thank him for me. I cannot come because of poor health.

"Will you not say to the Conference that I hope it will work toward the Peace of the World upon the foundation of justice and mutual obligations of the nations among each other? I would suggest for this purpose that the Conference arrange to bring about frequent smaller gatherings in various countries which would afford an opportunity to the representatives of the various religious groups to meet more often and more intimately. These smaller Conferences could then not only discuss the pragmatistical purposes of a World Alliance but establish a personal sympathy and understanding as well, without which genuine co-operation would not be possible."

I use the opportunity also to bring greetings from Dr. Julius F. Hecker at the University of Moscow, the famous scholar who through his scientific works "Religion and Communism," "Russian Sociology" and "Moscow Dialogues" is working out the philosophical basis of communism. He regrets that he could not accept the kind invitation of Bishop McConnell to come to Chicago.

JAINISM AND WORLD PROBLEMS

MR. CHAMPAT RAI JAIN

of India and England, Jain Leader (Later delivered seven addresses interpreting and applying the Jain Religion—see Section XII)

I BRING you hearty good wishes and greetings from the Jaina Community of India. The Jainas are the followers of *Jinas* or Tirthamkaras who were all men like ourselves but who attained to the highest conceivable form of Perfection, and are now living in the Abode of Divinity, enjoying Immortality, Full unlimited Knowledge, unlimited Happiness or Bliss, and unlimited, unbounded Power.

The teaching of Jainism really is that we all can attain to the Greatness and Glory which the Illustrious Tirthamkaras have attained to, and may, by following them on the Path, become like Them in all respects, with reference to the Divine attributes that I have named.

The Jainas are happy to know that you in America take so much interest in Religion. This is your second effort at the understanding of the Truth and the Reconciliation of man to man. Though the attainment is still very far off, it must be said that these efforts are

to be commended in every way. The Jainas desire to be associated with everything that will tend to the enlightenment of our race, and to remove or lessen the burden of human misery. You will also find, when you are better informed about Jainism than you are to-day, that the contribution which Jainism will make to the attainment of such noble Ideals as World Peace, Universal Love and the like is quite invaluable. As a matter of fact Universal Love is the living actuating motto of my Faith, which in three of the sweetest words—*ahimsa paramo dharma* (non-hurting is the highest religion)—conveys the message of the Divine Jinas to humanity at large. In modern times the Jainas have not been able to carry the Message of *Ahimsa* to every nook and corner of the World, though through the instrumentality of a feeble-bodied, half-clad, meek, and humble-looking man, namely, Mahatma Gandhi, the word has become better known to-day than it was ten years ago.

I trust you will not fail to help in the carrying aloft of the Banner of the *ahimsa dharma*, to the benefit of all men and even of the animal kingdom.

Shri ahimsa dharma ki jai!

Victory to the Religion of Universal Love!

TRUTH AND LIFE ARE THE UNKNOWN GOD IN WHICH WE LIVE

Message from

M. ROMAIN ROLLAND

of France and Switzerland

THE Man-God Christ has said: "I am the Truth and the Life." The great saying overflows like a stream the river bed of a Faith. It is true for all men of all faiths—and without faiths (or, rather for those who *think* they have no faith, for who would live if he were not kept upright by a faith?)

The Truth and the Life are the Unknown God, in which we live and move, as in the air and in the water move the birds and the fishes. The Truth and Life are our element. We are within them. We could not exist outside of them. The Truth and the Life are our infinite substance. And the existence of each of us is proportioned to the consciousness which we associate with that substance. All our aspiration to be, to maintain and increase our being, tends to broaden and to deepen that consciousness—to liken us more and more to the Truth and the Life, which are the living medium with-

out which, like fishes without water, we should dry away and perish. And just as in the river, from one end to the other, there spread to all beings the cooling motion of the waves, we feel in our flesh the vibrations near and far away of all our universe. The greatest among us, the Man-God, would be the one who would embrace them all in his being.

But the element—our river—is in movement. It is not enough to be absorbed in meditation like a fish which dreams immovable, on the edge of the water. Life is on the march. The Truth is a current. Nothing static! Nothing stagnant! We must identify ourselves with the current and endeavour to carry along (in the current of truth) other living creatures. We must act. We must join forces with the Truth and Life, which carries the world forward. Whither goes the current? Toward the sea, toward the Living One.

I have often, all through my writings, taken up the figure of the River and the Sea. (*Rivière* is the name of the family in the "Soul Enchanted," and my "Jean Christophe" is the River Rhine which sets forth towards the Sea). These are not, to me, metaphors. They are the voices of the River within.

All goes toward the One—all our River of beings, all our emotions, all our efforts, all our combats, our despairs, which are the swirling streams of the great current—all is directed toward the unity of the ocean, toward the symphony of worlds in movement, where millions of beings come into harmony.

But this symphony, to be completed, cannot be attained by the solitary selfish intuition which would liberate an isolated consciousness. It will be only by communion between all living beings. And it is for each of us to wish for it and to work to realise it.

It is not the truth to say—"He who thinks acts." One should say—"He who thinks must act." There is no thought, real, complete, living, without action. Without action, it is only a shadow void of blood. And he who acts his thought must, in his action as in his thought, reach always toward the universal—toward the Truth and the Life, not of one alone but of all beings. One is the more alive, the more one embraces life—the more one's own well-being enlarges to become the well-being of others. And the duty of those most alive is to nourish with their substance those less alive—to come to the aid of the weak and the suffering, the oppressed, the miserable. The sublime cry of Vivekananda—"My God! the suffering people"—is a fitting appeal to our energies. God struggles in the combat for individuals and for peoples who are defrauded of the light and of the vital air and who should regain them.

He who loves God,—let him defend Him among the millions of those who are oppressed by injustice and social inequality. For they are the Truth and Life oppressed, who aspire to unity with those who really live.

(Translated from the French by Mrs. Eugenia Winston Weller.)

INDIA'S INTERNATIONAL FELLOWSHIP

PROFESSOR P. A. WADIA, Parsee

An eminent follower of the Zoroastrian or Parsee Religion. Distinguished Professor of Economics in Wilson College, Bombay. Chairman of the "International Fellowship" of India.

I HAVE felt that the World Fellowship of Faiths has been working in the direction in which some of us are working in India during the last ten years and more. The forces that make for the establishment of fellowship and good will between men and women, and out of the employment of which peace can emerge as a byproduct, need to join hands and work together. We live in a world where the institutions, which are the products of the co-operative labours of our progenitors and should be the instruments for the furtherance of the fulness of life, have been used for the promotion of suspicion and hatred. We need to remind ourselves of the great truth that even the simplest beginnings of language as a means of communication between spirit and spirit are the expression of love and co-operation—though to-day words have often become messengers of hatred through a regulated press and a price civilisation. We need to remind ourselves that the very origins of life in its simpler forms are to be sought in love, that the survival of life depends on love, whether a mother's love for her child, or the ties of love that give a survival value to the group through the sense of solidarity.

In India we have established small groups called the International Fellowship in a number of cities, in which we have tried to live the life of fellowship with people otherwise differentiated in religion, in colour, in social and economic status. We have endeavoured to come together in these groups not merely on a basis of neighbourly friendliness, or for the simple sharing in the amenities of life, but to come together in a process of sharing the values of life, in a co-operative search for whatsoever things are pure and lovely and of good report.

The Fellowship of Faiths has a call on us all—to whatever country or race we belong—more especially has it a direct appeal to these groups of people, the colonies of God, which are scattered all over

the world, which refuse to be discouraged and stifled by the environment, and to which increasing numbers may be drawn in proportion to the sincerity with which these groups embody in their living the presence of God. If the ailments of modern civilisation are to be traced to the forces of individual competition and national hatred and race prejudice, the only planning that will save that civilisation from destruction and death will be the planning of group life on the pure and unadulterated basis of love and the self-surrender and self-sacrifice that love implies. Our groups may be small, and the effort at planning may often meet with failure, but if we believe in the supremacy of love, our failures may be the triumph's evidence of the fulness of the days: and on the stepping-stones of these dead selves humanity may rise into the vision of a larger life in which all the relations of institutional and corporate living may be relations of love in ever-expanding spirals.

JAPAN'S "SEISHIN RITSUKOKU"—MIND, THE CREATOR OF ALL OBJECTS

A Proclamation by

REV. JUNGO IZUMIDA

Abbot of the Higashi Hongwanji, of Japan

I RECALL the convocation of the World's Religious Conference forty years ago at the Columbia Exposition in Chicago, which I believe was the first of such conventions. It is very opportune that another such meeting has been called at this time in the same city and on a similar occasion, and all my respect and appreciation are due to its sponsors. I have the honour of participating in this convention as a representative of the Higashi Hongwanji of the Shin Sect, of whom the founder was Saint Shiran, and which is one of the thirteen sects of Buddhism at present extant in Japan. On this rare occasion I beg leave to submit my humble views to you distinguished gentlemen of other religions and creeds for your venerable comments.

This is indeed a critical time for the world. But I am of the firm belief that we will somehow come through very soon, as the executives of all the countries of the world are endeavouring to do their utmost to steer their respective ships of state through the troublous waters of depression. But even with the ability and popularity of such a great personality as President Roosevelt, as long as he attempts to bolster up the state by means of national debts, the citizens

must realise that the burden is ultimately on their heads in the form of taxation.

Premier Saito of our Empire proposed, in September last year, the motto of "Jiriki Koshei" (Resurrection by virtue of self-exertion, self-resuscitation), and stated that undue dependence upon the government is to afflict oneself eventually. He had the matter of taxes in mind. In order to propound this policy of the government, our Hongwanji led all the other religious bodies in the country in mobilising the whole force of its clergy, and is still now carrying on an active campaign under the slogan of "Seishin Ritsukoku" (Spiritual Reconstruction of the Country).

"Seishin Ritsukoku" is the fundamental principle of our Buddhism implying the conception of this world as the product of our apperception; in other words, the mind is the creator of all objects in the universe in this principle, which does not recognise any other creator. Therefore it is necessary for us to penetrate into the very origin of things. For instance, to what is due this present depression, what is the reason of moral and ideological retrogradation? When we go to the root of these matters we will readily discover that they are not of any immediate origin and that it avails us nothing to reprove others for them.

To avoid the multiplicity of examples, I shall mention two other legacies of Buddha (Shakyamuni).

Where the teachings of the Buddha prevail, virtue is in high esteem and courtesy is observed among the people, who are activated by the spirit of mutual help and who are never in discord, but always maintain harmonious relationship among themselves, and therefore, no armament is needed.

Buddha (Shakyamuni) taught the way of living by the "Rule of Quarters." Namely, he admonished each of his followers to divide his income into four parts, one of which to be used for living expenses, another for the operation of his business, another to be donated to public works, and the remaining part for investment.

Our Saint Shiran also stressed the importance of "Heizei Gojo." Namely, he taught his disciples to provide for old age during youth, to guard against sickness in time of health, to prepare for death while alive, and to save for the rainy days while the sun shines.

In one of his precepts Buddha (Shakyamuni) taught that in order to accomplish one thing we must take in cognisance the time, place, and circumstances. Now applying this precept to this present conference, we have all these three here. First, the time is a world crisis; secondly, the place is in the United States, a country which is vitally

interested in all that happens in the world; thirdly, the occasion is the convention of religionists of the world who are acknowledged leaders of the spiritual world.

That this convention be the more significant, I, the representative of the Higashi Hongwanji, proclaim that we must co-operate more and more in an endeavour to contribute to the welfare and peace of the world.

THE OUTLOOK FOR WORLD PEACE

A Message from

SIR OLIVER LODGE OF ENGLAND

Dated May 18 (World Goodwill Day) 1933

THE atmosphere of the world is now much freer: I trust that it will remain so; for the risk of war has been casting its blighting shadow upon everything, and now, by the great world-utterances of President Roosevelt and Chancellor Hitler during the last two days, it has been lightened, and hope of real progress has been restored. Once more we can revel in an era of peace and goodwill among the nations; and if that can only be assured then no doubt all other problems can in time be settled upon secure foundations, and mankind can look forward to a great step in advance.

What nations have to realise is the guiding and helpful power of the spiritual world. All religions can agree on that great thesis, with whatever restrictions and minutiae it may be accompanied because of individual beliefs and sectarian prejudices. Let us unite in this enterprise of impressing the reality of the spiritual world and its active co-operation with us, and the outlook for the future becomes bright. Times have been black, the prospect has been gloomy, but it is always darkest before dawn, and the recent utterances of the President of America has ushered in the dawn of brighter days for the whole of humanity.

BUDDHIST GREETINGS FROM THE WEST HONGWANJI BUDDHIST SECT IN JAPAN AND AMERICA

Presented by the

REV. TANSAI TERAKAWA

of Japan

Forty years ago, for the first time in human history, the representatives of all the religions of the world assembled here in Chicago,

at the World's Fair of 1893. Ignoring all differences of creed, that significant gathering gave a great impetus to the improvement in mutual understanding and friendship among different religions. Thus a great contribution was made to the cause of world peace and the welfare of mankind.

It is a great satisfaction to us to be again assembled here for a similar purpose. All religions in the world vary in the type and content of their creed, due to their difference in origin and process of development. But in their aim to maintain world peace and to promote the welfare of all nations, they are at one. In the words of the Japanese poet:

Many are the paths that rise
To the hill-top, but when we
Reach the hill-top, then our eyes—
Universal Moonlight see.

Buddhism, one of the oldest and grandest religions in the world, was founded by the Lord Buddha twenty-five hundred years ago. By His deep insight, Gautama Buddha perceived the root cause of our discords, troubles and sufferings. That cause lay in our ignorance of the Truth, and He taught the Way of Deliverance from all miseries through True Wisdom attained by following His Noble Eight-fold Path. But because of differences in spiritual development among the many who follow that Path, He indicated various ways and means, according to the individual capacities of those who seek the supreme Goal.

Saint Shinran, founder of the Shin Shu sect to which we belong, was born in Japan some seven hundred years ago. After studying and practising the Buddha's teachings for many years, he found the way of salvation for himself and for others, without distinction of race, sex, or rank, in the Fundamental Vow or Will-to-save of Amitabha Buddha, whose Infinite Wisdom and Mercy characterises Him as the Benevolent Parent of all living beings.

Saint Shinran showed us that we are sure to be led to the Life of Righteousness, receiving Amitabha's Boundless Love and Wisdom, when we realise our perfect unity with Him in our faith. Therefore, we, Saint Shinran's followers, firmly believe that in doing Amitabha's Will to perfect ourselves as Himself, we are indicating the simplest and clearest way of life leading to world peace and happiness.

We are endeavouring to attain the world's realisation of universal goodwill by awakening the people to the Buddha's Wisdom of Truth. They are thus enabled to see the true nature and state of all

existence, and to respect the dignity of personality through right mutual understanding. Our life is thus embraced and warmed by the Buddha's Mercy, so that self-love becomes transformed into love for others.

Geographically speaking, Buddhism was formerly restricted to the Orient. In Sir Edwin Arnold's famous poem, it is called "The Light of Asia." But the Western world is now welcoming it as "The Light *from* Asia," and it is now fast taking root in both Hawaii and the United States and is expanding as a new religion.

It is our ardent hope that the Buddha's teachings will offer a significant contribution to the further advancement of mankind, as an aid to the maintenance of permanent world peace. In casting its characteristic splendour from a different angle, as "The Light from the East," it brings to those in the darkness of ignorance and selfishness, a spiritual message of enlightenment, hope and universal peace.

PROGRESS AND PROMISE OF WORLD PEACE

Message from

THE RIGHT HON. ARTHUR HENDERSON

President of the World Disarmament Conference, Geneva, Switzerland

FOR more than eighteen months I have been associated, as President of the World Disarmament Conference, with the efforts of the world's statesmen to bring to an end the disastrous competition in armament-building and to strengthen the organisation of the world for peace. We have not yet finished our work. As I write, we are grappling with tremendous difficulties. Real progress has, however, been made. The conference is at present considering a concrete Plan of Disarmament, framed by the British Government, and upon the foundation of which I earnestly hope the Conference will ultimately build a superstructure of disarmament and peace.

Before my message to the World Fellowship of Faiths is printed, it may be that the success or failure of our Disarmament Conference will have been made known. I have steadfastly refused to contemplate the possibility of failure. Having begun our task, we cannot leave it. Confession by the world's statesmen of their inability to reach agreement on the problems of general disarmament, if such confession had to be made, would be a calamity no less tragic than a renewal of world war.

Failure is unthinkable. The nations have set their hands to a task

which they cannot now forsake. The work we have begun at Geneva will go on until the hopes and aspirations of war-weary peoples are instrumented by an international agreement which will, in precise form, affirm the determination of their Governments to reduce armaments and ultimately to abolish them as a costly anachronism in a world organised for peace. This is the goal to which our efforts are directed, the path to which is now clearly marked out; but we shall reach our goal only if the efforts of the world's Governments are strengthened and guided by the firm purpose and steady pressure of their peoples.

Here emerges, in my view, a prime responsibility which the distracted and disordered condition of the world imposes upon the organised religious communities which will be represented at Chicago this year. It is a responsibility of moral leadership, and of sustained endeavour, in the field of public affairs. I am aware that in the religious communities there are those who say that religion and politics must not be intermixed, and that great harm is done to religion when it becomes involved with matters of political controversy. I do not dissent from this view. Nevertheless, I feel that world conditions to-day require from the leaders of religion a courageous, forthright, and uncompromising witness to the principles upon which, as we believe, a free, progressive, and justly ordered civilisation must be founded.

Freedom, justice, and progress are essential conditions of a truly civilised society. These principles to-day are being challenged. New theories of government, new methods of political organisation, have taken the place of the historic democratic forms, and there seems to have been a weakening, in the post-war years, of the general attachment to free institutions and to the political principles which have been the guarantee of government by the consent of the governed. The weakening attachment of the people to the institutions of free citizenship is perhaps due, in many countries, to the spiritual *malaise* which is one of the legacies of the war years; but it is also beyond question that social and economic disorders, entailing unemployment, poverty, and much suffering on worthy citizens, have bred discontent and impatience, and have inclined many to look to new and untried methods of Government in the hope of speedier relief.

These are conditions of mind and spirit which it is the task of religious leaders to deal with; what our world needs most, for the reinforcement of the foundations of ordered society, is a renovation of its belief in the principles which through long centuries have

guided all peoples on the upward path of progress and civilisation. Modern scepticism takes many forms. It is corroding the foundations of morality, and weakening the authority of religion.

I pray that the gathering of the representatives of all Faiths this year will mark a turning of the tide and bring about a revival and regeneration of the spiritual powers and agencies by which the civilisation of all mankind will be promoted.

NOT CAPITALISM BUT WAR IS THE BASIC EVIL

THE HON. SALMON O. LEVINSON

Author of the Outlawry of War

WHILE I agree with the distinguished speaker (Dr. John Dewey who preceded Mr. L. in the sixtieth session—at the Peoples Church) that we are afflicted with bad politics and that the system must be changed, I pause at that point. That is to say, I think the attack upon the capitalistic system because of our present muddled economic condition is a *non sequitur*. The overwhelming cause of the world depression lies in the World War itself. This infernal institution, used supposedly as a court to settle international disputes, came ruthlessly along in 1914 and in four short years managed to burn up in economic waste, practically to destroy, 300 billion dollars of the accumulated wealth of the earth, or about one-third of its entire wealth. Then followed the hectic aftermath of the war fever. The world, since 1918, has continued to spend over 4 billion dollars a year for new armaments, supposedly for the next war. The ink was hardly dry upon the armistice of the war-to-end-war when letters began to be written by the various countries to the god Mars asking him to make another visit. Thus, since the armistice, 50 billions of dollars of economic waste have been embodied in the manufacture of fresh armaments until the world to-day has more arms than at any time in the entire range of human history. So I say that war is the greatest enemy of the capitalistic system as it is the greatest enemy of human society, and just as civilisation cannot properly be changed until we eliminate the dreadful scourge of war, so I say it is not fair to judge the capitalistic system until the handicap, the emasculation of war, is removed. Some claim that war is a necessary and indispensable part of the capitalistic system. This I doggedly deny. It has no basis in fact, for wars existed long prior, centuries prior, to the capitalistic system.

The period from 1918 to 1930 will certainly be known in history

as the age of economic insanity. In place of trying to analyse or psychoanalyse ourselves about maldistribution of wealth and attempting to put up prices by the destruction in part of such wealth as we have, indeed, instead of running after all the false gods of new-fangled theories, let us rather concentrate on the one great job of civilisation—the complete elimination of war.

OFFICIAL ADDRESS OF WELCOME

THE HON. EDWARD J. KELLY, LL.D.

Mayor of Chicago

As mayor, I have welcomed many, many groups in Convention here in Chicago—and we are now averaging 35 to 40 a week—but there is none to whom I should rather extend the friendly hand of greeting than your own. Perhaps no convention ever held here has represented such a true cross section of the whole world. And so, Chicago quite correctly feels that to-day she is host to most of the countries on the globe through their many and distinguished representatives attending the World Fellowship of Faiths. No convention has ever met here with nobler purpose. We deeply appreciate the honor you pay us by meeting in Chicago.

You come from a world which has been almost rent asunder by strife and suffering—a world which seeks *some* way out of its confusion and disorder. I personally feel that the greatest need in the world to-day is a return to spiritual values. In our mad rush for things material, we have been too busy to give thought to the finer things of life. I sometimes wonder if all the chaos and economic disorder in the world to-day would have taken place had we been constant in our recognition of religious practice and influence. The survival of the fittest idea has ruled with an increasingly powerful hand and the weak—weak either by nature or by misfortune—have not had their just opportunity. But here in America—thank God—our failing consideration of our less fortunate brothers has been brought to an abrupt halt by the wisdom and guiding force of our President. A new dawn of hope is shining for those who, through no fault of theirs, have met with unkind dealing at the hands of Fate.

Along with this hope comes a rebirth of spiritual values—especially in the hearts of those who were once affluent in their wealth and power but have felt the hand of adversity—a realisation that riches and position and power are *not* the things which give us the greatest happiness. All that these material things do—in far too

many cases—is to encase our natural selves with a shell of pretension and to take us farther away from the happiness that comes from LIVING with our fellow men and sharing their joys and sorrows.

Another great benefit which has found root in better times is the universal understanding that, while we may be of different religious beliefs and faiths, we are all essentially striving for the same ideals—and that the petty prejudices, jealousies and hates which we previously fostered are rapidly waning. This merging of thought—this harmonising of effort—in my opinion, will probably do more toward accomplishing genuine world peace than a thousand so-called peace conferences or a million armies.

As soon as we can impress indelibly in the mind of mankind that we are all children of God each bearing the obligation of living and letting live—as soon as we can establish firmly the qualities of faith, hope, charity, tolerance and helpfulness to one another—then we shall automatically end wars, and their needless suffering and sacrifice. I know of no possible gathering which could lend greater force to these finer ambitions than the World Fellowship of Faiths in convention here to-day.

From all corners of the earth you come—free of prejudice, abundant in the love for your fellow men, and earnest in your desire to add the influence of your own particular faith to a common objective. Out of this great convention *must* come plans which, if they are carried out—and God willing, they must be—will exert a vital influence upon the whole world in its time of spiritual need, and make it a vastly better place in which to live.

Chicago thrills with the privilege of having you choose our city as your meeting place. Chicago, with its nearly 1800 churches and its several millions of peace-loving, God-fearing citizens, takes you to its heart. We are grateful for the opportunity of being your host. We want to know you better and we want you to get better acquainted with us.

TRUE FELLOWSHIP OF FAITHS

DR. MANLY HALL

of Los Angeles, California

THE religious systems of mankind are not divided one from another by essential elements of faith but rather by elaborate and complicated theological systems. For thousands of years the function of theology has been to divide and confuse. Men who have worked

together, suffered together and died together have been divided by schismatic technicalities. There can be no Christianity while five hundred Christian sects compete with each other in the erection of creedal barriers. There can be no Fellowship of Faiths while the several great religions of the world ignore the unity of their spiritual aspirations and emphasise only their sectarian differences. It is neither necessary nor desirable that various religions serving the spiritual needs of different nations and races should merge their identities into some common institution, but it is absolutely essential to the survival of the spiritual instincts of the race that religious organisations should rise above the small differences that now divide them and unite in the promulgation of essential moral, ethical, social and cultural truths.

A religious man is not one who merely subscribes to a certain system of theological dogma. Religion is idealism in action and the idealisation of action. A religious man is one who perceives a code of law higher than that of the animal kingdom and attempts to live by this law and to elevate his concerns from animal to a truly human level. Confused by the arguments of a thousand jarring sects, the average individual of to-day must struggle with a dilemma of spiritual values. It is the desire of the average person to live honestly, intelligently and well, but these simple values are so obscured by theological pettifoggery that most mortals must live a life of religious confusion.

The era of competitive ecclesiasticism, like the era of competitive industrialism, is drawing to a close. The question as to which of a number of cults is most acceptable in the eyes of heaven is exceedingly secondary, if it can be regarded as of any importance at all. The real question is: which of these cults is approaching most closely to the practice of spiritual principles? He who performs most completely the work of the Universal Father is most acceptable in the sight of the Universal Father. Religions are not great because of the vastness of their membership, the wealth of their orders, the complexity of their dogmas, or the smugness of their clergy. Religions are truly great only when they apply spiritual principles to the material problems of the race and make an honest contribution to the ethical betterment of mankind.

The more we examine into religious principles the more we realise the possibility of religious unity. The differences which have arisen in theology did not exist in the original revelations but have crept in through efforts at interpretation. The narrowness to be found in

various creeds comes not from the founders of those creeds but was inculcated afterwards by zealous but bigoted followers who had no comprehension of the original vision. Our religions have become mutilated revelations and it is because of these mutilated revelations that a Fellowship of Faiths is necessary to bring together various creeds which have essentially never been divided.

Words are dangerous things. Ignorant men are deceived by their appearance of importance. The unabridged dictionary is a foundation of misunderstanding. The more words we have the more opportunity we have to misinterpret each other and misstate ourselves. We prepare great discourses and our every word is the foundation of an argument. We call a man who worships Zeus a pagan, a man who worships Brahma a heathen, and a man who worships "God" a true believer. To the average person "God" is an absolutely meaningless word, conveying no intelligent understanding of any aspect of divine principle. The only virtue of this word, if any, lies in its orthodoxy and its familiarity. We fail utterly to be religious because we fail to realise that Zeus and Brahma, Jehovah, Allah and God are not different divinities but the same essential Divine Essence interpreted through the language mediums of these different races. Thus, while our ignorance permits us and our theologians encourage us to see differences where there are none, religion as a spiritual force is comparatively impotent.

Men pray to their gods, often with many words. Their prayers are for the most part detailed statements of their own desires. They beseech divinity to be particularly observant of them and to elevate their concerns above the general good. The prayers of men are most of them monuments to misunderstanding. In spiritual matters we are divided by words, and by terms truths are obscured. In religion, therefore, let us depart from the wilderness of words and enter into a garden of silence. Let us feel and sense values in a gentle camaraderie of purpose. A simple clasp of the hand in sincerity conveys more religion and spiritual solace than a hundred wordy sermons. Co-operation towards a common purpose is the most acceptable sentiment which modern religion can preach to a troubled world.

Let us conclude with the philosophic prayer of Hermes, a simple direct statement in which the true purpose of man is beautifully and simply revealed:

"Universal Reason! the man Thou hast created awaits the works that Thou wouldst have him do."

FAITH AND CIVILISATION

DEAN ROSCOE POUND

of Harvard Law School

IN a time when disillusionment is a fashionable word and most of what passed for assured knowledge in the last century is challenged; when what had passed for certainties of science are being re-examined and the supposed laws governing natural phenomena are having to be rewritten, it is well to remind ourselves of the decisive rôle in everything we do which is played by ideals.

What seems to us certain in a time of uncertainty is man's control of external nature—that mastery over external nature, that harnessing of external nature to our use which has enabled man to inherit the earth and to maintain and increase that inheritance. But that control of external nature depends upon a control over internal nature, without which there could be no experiment of research, much less cumulation of the results of experiment transmitted from generation to generation. And that control over internal nature or human nature, which is at the root of civilisation, which is the means of raising human powers to their highest possible unfolding, is a realising of ideals.

Let us remember what an ideal is. Idea and ideal are from a Greek word which signifies picture. Let us then say picture. We strive to translate into reality a picture of things as they should be. Take an illustration which the old-time philosophers used to give in the days when the blacksmith was a familiar institution in every neighbourhood. The smith had his forge and his tools and a bit of steel. Also he had in his mind a picture of a saw. With his forge and his tools he fashioned the raw materials to his picture and the picture became real in the completed saw. To-day saws are not made one at a time in this simple fashion. But the process is at bottom the same even with the complex engines of the time. Some one has a picture of an engine in his mind. He puts the picture in the form of blue prints and a multitude of workers make it real in a round number of engines.

One might say that Dædalus had in his mind a picture of a man flying. With wax and feathers he made wings for Icarus. The sun melted the wax and Icarus came to grief, as has happened to many aviators since. But the picture has persisted and in our own time has become real in aerial navigation.

So it is in the orderings of human conduct and human relations by which control over internal nature is maintained. In times when men have had in their minds pictures of great things and have believed they could do great things, they have succeeded in achieving great things. Such instruments as the Constitution of the United States remind us of what can be done by those who believe in their power to do them.

Thus behind and giving life to this ideal element in what we do is faith—the conviction of things hoped for, the making real of things unseen but believed in; faith that the operations of physical nature are uniform and on the whole calculable, faith that human nature may be made to yield to reason and hence in the possibility of an ordered society. Saul went forth to look for his father's asses and found a kingdom. This is probably the only time any one has found anything worth while that he was not looking for. It is not too much to say that civilisation rests upon faith, and that faith in an Eternal not ourselves that makes for righteousness is at its very foundation.

CHRISTIAN PIONEERING NEEDED

THE REV. WILLIAM FRANKLIN SLADE, PH.D.

Minister of the South Congregational Church, Chicago

Responding for Christianity in the Opening Session, Sunday evening, August 27, of the Culminating Convention Period—when 18 religions were represented in brief messages following the keynote address of His Highness the Maharaja Gaekwar of Baroda

CHRISTIANS must think in terms of progress. Only thus may Christianity, face to face with world problems, be helpful in their solution.

The modern disciples of Jesus Christ must follow the trend of a revelation that is progressive—progressive through struggle and sacrifice, from the Garden of Eden—Innocency, to the Garden of Paradise—Virtue.

Christians should get more inspiration from the Prophetical books of the Bible, than from the Historical writings. Even the Apostolic letters may be merely superior sources of guidance; the Gospels must be supreme.

Spiritual fellowship should be more constant with Jesus and His apostles than with Patriarchs, Judges and Kings.

Vision must come from Isaiah, and the suffering servant who saves, rather than from Joshua and the Angel of Destruction. The

God of Joshua is the Lord God of Hosts—the God of Battles. The God of Jesus is “Our Father, who art in Heaven.” Christians have too often revered the name of Jesus and worshipped the God of Joshua. Such Christians pray for victory not for peace.

A God of peace is worshipped by peaceful people; a God of Love is worshipped by those who love one another.

Christianity does have a vital contribution to make towards the solution of the problems that face the world.

But Christians must think in terms of personality. Strange that insistence upon the personality of God should parallel an impoverished conception of human personality. This always happens as a penalty for failure to progress from childhood to mature ideas of God.

An individual God with eyes, nose, mouth, hands and feet, a sitting God upon a throne beyond the skies, a resting God who created the earth and deserted it, has not helped to solve world problems. Christians must think of personality in God as spirit, mind, wisdom, life, power, love—personality that is shared with every human being.

This appreciation of the unity of life can bring to us the realisation of brotherhood which Christians have strenuously preached and feebly practised. He who sees Deity in Jesus, must also see Divinity in other folks.

If Christianity is to make a vital contribution to the solution of the world's problems it must think in terms of pioneering. In politics and government, in economics and industry, in education and scientific research, we are pioneering. What a challenge to Christianity to pioneer in the use of spiritual forces for the betterment of mankind.

Whatever has been tried has failed,—no use to try the tried. We need apostles of the different, prophets of the unique. We have had forms of worship from severe simplicity of “divine service” to gorgeous elaborateness of the “Mass.”

We have had places of worship from humble meeting house to Gothic Cathedral.

We have had ecclesiastical organisation from loose fellowship to impressive hierarchy.

We have preached the Grace and Glory of Jesus Christ, honoured His Name, prayed in His spirit.

What we need is Christian leadership that will challenge us to live the life of love. Here is great adventure for Christians who will pioneer.

When we progress to a conquering faith in God as Infinite Love, always, everywhere, nothing but Love,—when we recognise divine personality in men, women and children, always and everywhere—we shall find inspiration to live with any one, with every one, a life of love.

SECTION II

WORLD UNITY EMERGING

A NEW CONSCIOUSNESS OF WORLDWIDE FELLOWSHIP

TEN SPEAKERS

- Sir Francis Younghusband, of England, FELLOWSHIP WITH THE UNIVERSE
 President Julian Morgenstern, of Hebrew Union College, Cincinnati NATIONALISM, UNIVERSALISM AND WORLD RELIGION
 The Rev. James A. Crain, Disciples of Christ, Indianapolis
 THE KINGDOM OF GOD, THE GOAL OF JESUS
 Mirza Ahmad Sohrab, of Persia
 BAHA-U-LLAH'S VISION—THE UNITED STATES OF THE WORLD
 The Rev. Norman B. Barr, Presbyterian, Chicago
 GOD'S WORLD GOVERNMENT VERSUS POLITICS
 The Rev. E. LeRoy Dakin, of Milwaukee's First Baptist Church
 HOW REALIZE A WORLD COMMUNITY?
 Dr. Walter Edwin Peck, of the John Marshall College of Law
 WORLD PEACEWAYS
 Dean Curtis W. Reese, Unitarian, Chicago
 INTRODUCTION TO A PLANNED SOCIETY
 Mr. Theodore Heline, Rosicrucian . A REAWAKENED CHRISTIANITY
 Professor H. Douglas Wild, Rutgers University
 BROTHERHOOD AND BEAUTY—A NEW CIVILISATION IN THE
 LIGHT OF EAST AND WEST

FELLOWSHIP WITH THE UNIVERSE

SIR FRANCIS YOUNGHUSBAND, LL.D., K.C.S.I., K.C.I.E.

of Great Britain English Author, Explorer, Government Administrator in India and other countries. Chairman of the British National Council of the World Fellowship of Faiths

WE men of different races and different religions, and we who have had experience of men of different races and different religions, are assembled here to compare our experiences and to see if we cannot discover something which will be of real value as a guide for the human race in solving its problems. For it is of the whole human species that we should think at an international gathering of this kind, and of the human species in its relation to the whole universe in which it is set.

Now there is one point on which we will all agree. Of whatever country or of whatever religion, we all want to see the world happy, contented and at peace. The sight of our fellows quarrelling, or in poverty, or in suffering and distress is painful to us. It hurts us to the quick. But if men are to be happy, and contented, they must have money—money with which to buy food and clothing and to provide housing for themselves and their families. We soon find, however, that money, even in abundance, is not enough. Up to a point it is a necessity. Beyond that it is useless.

Besides the satisfaction of bodily and material needs the needs of the soul must also be satisfied. For the soul has its appetites as well as the body. The soul craves for love and for something more than human love. It craves for beauty and for more than earthly beauty. It is inappeasable in its devouring thirst for deepening truth about itself and about the surroundings in which it is placed. Only when it can be lighted from above and flare upward like the flame of a candle can its nature be fulfilled. Only when the touch comes which will stir it into fullest activity will it be fully satisfied. Though when it *is* thus satisfied we know by experience that there will come a joy which will make all others pale before it. How is this surpassing joy to be found? How are we to get that touch which will kindle our souls into flame? That is the problem before us.

To answer that question we must mass the experience of East and West and learn the inmost lesson of the combined experience. We must use the experience of men of science as well as of men of

religion and of men of religion as well as of men of science, of philosophers, poets and musicians.

And first we will note what science tells us, that as a race we are still very, very young—really in our infancy. While many other species of the animal kingdom may be forty or fifty million years old, *homo sapiens* is only one million years of age. We are mere fledglings with great staring eyes but unable to see, and flapping our stumps of wings but unable to fly, yet with a consuming passion for sight and for flight.

We have next to consider our relationship with the world about us—with the universe in its totality. For it is from somewhere in the world about us that the kindling touch to our souls must come. Here again we have much to learn from science supplemented and underpinned by philosophy. To the immensity of the universe to which we belong and to the infinitesimal minuteness of the parts and the exquisite delicacy in their adjustment, I will only make a passing reference. We cannot really take in that the stars are as numerous as the grains of sand in the Sahara desert—that the furthest star visible through the greatest telescope, is so far distant that the light from it has taken 140 million years to reach the telescope though it has been travelling at the rate of 186,000 miles a second all the time. Nor can we appreciate the minuteness of the atoms with their revolving electrons of which this stupendous whole is composed.

What I would chiefly stress, however, is the interconnectedness of every object. The really significant thing about the universe is its coherence. It is a real whole in which all the parts are interrelated, interconnected and united together. To this stupendous whole do we belong. Our close and constant interconnection with this all-inclusive Universe—is the one great fact upon which we have to focus our attention. It is the most important result obtained by scientific investigation and philosophic thought.

And the reason why this result is so important is because many of us from our childhood upward have been disposed to think—have indeed been taught—that we have been created by some Omnipotent Being dwelling high above us in the skies, watching our actions from afar, judging them to be good or bad, punishing us if they were bad and rewarding us if they were good.

It is quite true, in a sense, that each man *is* being influenced by some Power outside and above him, and will be punished and rewarded according to his deserts. But the point is that that Power is not outside and above the Universe as a whole. It is the actuating

motive Power of the whole. As such it is acting in each component part, and therefore in each of us—in us as well as around and above us, as I am in and around and above each one of the million million cells of which I am composed. Always, unceasingly, there is reciprocal action between ourselves and the Whole with which we are so intimately and indissolubly connected.

It becomes, then, of the utmost moment to us to learn the nature of the Whole.

One way of learning it is by studying our own nature. A part partakes of the nature of the whole of which it is a component part. We are parts of the universe. Therefore we partake of the nature of the universe. Conversely, the universe must partake of our nature. We may therefore judge of the nature of the universe by examining ourselves. And as we are essentially spiritual beings the universe also must be spiritual. It could not be anything else. A whole may be more than a part; but a part cannot be more than a whole. The universe as a whole may be a great deal more than spiritual, but it cannot be anything less. So we may start with the conception of the universe as possessed of mind and spirit. There must be spirit behind the material form of the universe we see with our eyes as there is spirit in the men whose bodily form we are now looking at.

Another way of ascertaining the nature of the universe is by studying the highest products of the evolutionary process.

What has happened during the last thousand million years in the development of life upon this planet should give us some idea of what that Whole is like which could have produced this effect in one of its parts. Men, animals, birds, and all other living creatures are growing to maturity, giving birth to offspring, and dying. Even the seemingly steadfast mountains are either being raised up gradually—or being worn away. In ourselves it is the same. Even in our sleep changes are occurring in our bodies; and our mind is not really at rest. But it is not kaleidoscopic, meaningless change. We and all we see about us are in the sweep of a vast evolutionary process which, so far as life on this planet is concerned, has been proceeding for in round numbers about a thousand million years. We know that this process commenced with microscopic animalcules of the amoeba type living in the sea; that in the course of hundreds of millions of years jelly-fishes, sea-anemones and such-like creatures appeared; and then fishes, and that a few hundred millions of years ago fishy creatures and seaweeds took to the land which up till then had been absolutely devoid of life, even of vegetation: that later

fishy creatures turned into reptiles and reptiles into birds, while on another line mammals developed, branching off into monkeys and apes in one direction and eventually, about a million years ago, into man.

It is certainly presumptuous for us men to suppose that we are the highest beings in the whole of this immense universe. Personally, I consider it a certainty that there must be higher beings elsewhere. But as far as this planet is concerned we are quite justified in claiming to be the highest living creatures. The animals, birds and insects are possessed of wonderful powers of instinct. And some of them show most beautiful traits of conjugal and parental affection. But no one would seriously contend that in reasoning power, in sense of beauty or in sense of community with the universe the most advanced type of them could be put on the same footing with men. Man is the last product of the evolutionary process. But man in the course of that single million years of his existence has himself evolved. In India this is especially clear: for there we can see man in every stage of development from the primitive forest men up to the Hindus as highly cultured as any other people in the world. And we can see this in the natural surroundings in which it has taken place.

In the forest tribes of India men can see with their outward eyes and hear with their outward ears, sights and sounds which a cultured townsman would never detect. Like the birds and animals of the forest who are kept up to the acme of efficiency by the keen struggle for existence which quietly and mercifully eliminates the unfit and preserves the ablest, they enjoy life. They worry themselves little with remorse for the past or care for the future. They live in the present and are happy in it. But they have not the cohesive power to live in any but the smallest communities and consequently they have no experience of that richness and variety of life which great communities afford. They can penetrate little behind the outward appearance of things. Of the inconceivable immensity of the starry universe and the infinite delicacy and intricacy in the make-up of each tiniest component part they know nothing whatever. And though they do have some vague belief that a beneficent power must be at work or they would not be provided for as they are with the fruits and seeds and roots and leaves that they require for food and clothing and shelter, their conception of that Power is meagre in the extreme: He is not much more than a glorified man living in a big tree. And, though they have ideas of goodness and have capacity for love and are attached

to their community and are marvellously staunch in their loyalty to one another in the face of danger such as of attack from a wild animal, they have little idea of working for the future welfare of their community and of course none at all of working for mankind in general. They have thus just the beginning of love of their fellows, and love of knowledge and just the faintest conception of the Creative Power of the Universe. But all at present is but a pale glimmering.

At the other end of the scale we find in India men who have risen out of these primitive stages to the topmost height yet reached by the human race. Influenced undoubtedly by the uplifting effect produced by contemplation of the pure and lofty Himalaya these men have attained heights of spiritual development which give us the very clue we want as to the essential nature of the Soul of the Universe, and of the main direction of the evolutionary advance. They have developed eyes of the soul which have enabled them to penetrate far into the true reality of things which lies behind the outward appearance, just as behind a man's outward aspect and bearing we would detect his real self. Through thousands of years they have been able to accumulate vast stores of experience and have learned to profit by it. They have learned also to curb and guide the expression of their emotions. And now in addition they have at their disposal and are able to appreciate the great main results which Western scientific study of the universe affords.

The best of these Hindus are of the highest intellectual calibre as well as of the finest sensitivity. Renouncing all possessions, except the barest clothing, and devoting themselves whole-souledly to getting in touch with the Soul of the Universe, these men have triumphantly achieved their hearts' desire. They have been conscious of the closest affinity between themselves and all human beings, and all living creatures and the whole great universe. They are not merely self-conscious but World-conscious. They do indeed speak of themselves as having become absorbed in the Universal Self as a drop of rain is in the ocean. But this simile, though frequently used by them is misleading. For they do not completely lose their identity and become absorbed in the general mass as a drop of rain does in the sea. They preserve their identity as a note of music does in a melody or a singer's voice does in a chorus. Far from losing themselves they have found themselves to the full. And it would be just as true to say that they had absorbed the universe as that the universe had absorbed them. These then are samples of the highest stage of the evolutionary development.

We have noted how the immensity of the physical universe and the delicacy with which its tiniest parts are interrelated presuppose a Something conceiving, contriving and regulating this marvellously intricate mechanism. And now when we see that this same Something has contrived to people this originally barren planet with all this wealth and variety of life we can only conclude that that Something must be possessed of both a Power and a Delicacy, a Mind and a Grace which immeasurably transcend all we can possibly conceive.

We think of the noblest shrine ever built, the finest statue ever chiselled, the most lovely picture ever painted, the most ingenious machine that ever was invented: and we try to imagine the intellect and the sense of beauty which a man must have to create such wonders. Yet he would have created only immobile objects without any life. What then must we think of that Genius which can create by the million living temples of the soul, animated statues and pictures, and machines which grow, develop and reproduce themselves? We have only to set our minds to think deliberately along these lines to realise the sublimity of that Constructive Spirit of which the visible world is the outward manifestation. There is no cessation in the work of creation. Every moment of our lives that Genius is striving to impress its nature upon us, to mould us into more fitting instruments or agents for carrying on his main will and intention, and, we may be sure, must be loving us his creatures as an artist loves the thing he is creating.

There come rare occasions in our lives when we suddenly become aware of the presence and the pressure of this Activity in the Whole. And of these occasions I would now take note. Just as there are occasions when I am exerting the whole power of my mind upon my brain cells to express some thought, so there may be times—times, for example of artistic or religious revival—when the Universal Spirit is more especially exerting the power of its mind to express some idea through us men. And correspondingly we, too, may vary. There are times, we know, when we are deadly dull and impermeable. But there are other times when we are sensitive. And there may be rare occasions when one of the most susceptible of us happens to be in his most impressionable mood just when the Universal Spirit also happens to be making an unusual effort of mind to express an idea or a feeling on and through us. Those will be the supreme occasions we must try our best to find. For it is then that the effect upon a man of that communion between his

spirit and the Spirit of the Universe to which he belongs is most marked.

Spring-time is one such occasion. We have just survived a long-drawn out winter. We ourselves have been as dull and gloomy as the weather. Then suddenly there comes a real Spring day. We bathe ourselves in it and revel in the warming sunshine. The trees and hedgerows are misty with their freshest, most delicate green. Primroses and violets match themselves against the greenery. The birds are fit to burst themselves with song. Exhilaration is bubbling everywhere. Something deep within us is also stirred. We have felt the impress of the world upon us. We have eagerly responded. And we are thrilled with joy and exaltation.

This planet is almost encircled by a belt of tropical forest extending for hundreds of miles on either side of the equator. And here we may find another occasion for experiencing vivid impressions from the surrounding universe. If we can spend long silent hours there away from the rush and noise of city life and can calm ourselves to take in our surroundings, our first impression will be of the great stillness. We are overarched by the branching of stately trees and enclosed in a little world apart. But there are mysterious depths on every side, which may go to any distance. And from these depths come strange sounds with always the accompaniment of droning insects. Hundreds of unseen eyes must be peering at us. Hundreds of ears listening. It is uncanny at first. But as we get accustomed to the forest and have time to observe the animals, birds and butterflies, the flowers, orchids, ferns and vines, we are thrilled with the beauty everywhere evident. And all the life we see is of the sleekest and fittest and happiest. Seldom do we hear the cry of pain or see a maimed animal. Suffering we know there must be. But it is not the keynote. For life in the forest is not a life of terror to its denizens. The necessary alertness to escape or to effect seizure for food keeps the birds and animals keyed up to their fittest. Being fit they are happy. The keynote of the forest is vigour and joy. We feel this as we sit there and meditate. And the stillness of the forest impresses us with a sense of tranquillity and peace.

This tranquillity we also feel—only perhaps to an intenser degree—when we can be alone, undisturbed, for considerable periods with the stars. If we have leisure enough with them to allow the cares, distractions and enjoyments of ordinary life to dissipate themselves away, we will feel wonderful serenity stealing in upon us. Our whole being will begin to expand and rejoice as it stretches out to the furthest star it can see on the horizon and up to the highest star

it can see at the zenith. In the presence of such immensity we are at first disposed, like a famous astronomer, to exclaim: "How insignificant we are in comparison." But such an attitude is unworthy and unreasonable. The size of man's body is, of course, insignificant in comparison with the physical universe. But the body is not the man. And compared with the man himself, with his intellect and his soul, it is those millions and billions of blazing suns which are so utterly insignificant. Physical size is as nothing beside spiritual worth. Our spiritual stature should increase with the increasing physical stature of the material universe. The ancients thought of the earth as a flat disc about a thousand miles in diameter and the stars as points of light at most a few thousand feet above them. To the forest tribes in India to-day the universe is even smaller and is all forest. But as we contemplate the vastness of the universe which science has now revealed to us, the greatness dormant in our own souls should be touched by the greatness in the Soul of the universe and match itself against it.

These are occasions when from contemplation of Nature firstly on a spring day, next in a tropical forest and thirdly under the stars, we may feel ourselves being impressed by influences from the Whole of which we are part and thus sense the Genius of the Whole. Another occasion arises when we are in love. At some time or other in our lives all of us must have known something of that experience. For that particular moment and for us the whole universe is then concentrated in and represented by the man who is evoking love in the woman or the woman in the man. What then stirs man and lifts him into the region all lovers know comes from outside him—from the universe to which he belongs. It is not necessary to describe that experience here: it is too well known. What I would draw attention to is its universality. It is common to the whole animal creation. Further still, this is the creative impulse which has impelled the whole evolutionary process for a thousand million years and to which we and all living creatures owe our existence. In that fact lies its significance and as we can observe typical examples of all the stages through which it has passed in the age-long evolutionary process, we have a clear indication of the direction in which advance is being made.

Most exquisite examples of it we may see among the birds in the delicacy of their approach to each other—the one seeking to attract the other by the exuberance of his song, the splendour of his plumage—the other assuring herself that a still more fascinating mate might not be found before she finally commits herself to him.

Then when the mating has been consummated we may note how the closeness of the union between them has made them one in their whole lives so that the pair build their nest together, feed and rear their young together, face the sufferings and struggles of life together. They are utterly forgetful of all labours, rivalries and dangers and without a care for the morrow they fly away into the happy sunshine of the moment. It is this same creative love which we share with the birds and animals, with butterflies and even flowers. But with us it is happier still. The love of man and woman rises upward to the highest pinnacle of earthly happiness—and then in supreme cases leads on to something higher yet,—to one of those rare occasions when the touch of the Genius of the Whole most distinctively makes itself felt. Occasions on which all that has been experienced in the influence of Nature upon us, and through being in love, is summed up and transcended in a yet higher experience.

Or again, maybe after years of strain, and perhaps after most fearful suffering, there comes a moment when the soul has ceased from striving and is in quiet—is relaxed, open and receptive. On a mountain-side, or in a great Cathedral, or in the solitude of the night the Spirit of the Universe seems to enter into our spirit and our spirit seems raised and expanded into the Spirit of the Universe.

And this impression which the universe thus makes is made upon different men in different ways. Sometimes it materialises itself into the form of a figure, sometimes into words, sometimes into a blaze or wave of light. To a Hindu will appear a vision of the god he is accustomed to worship. To a Christian a vision of Christ or the Virgin Mary may appear.

But in all cases something divine searches deep into our most sacred inner recesses. With the delicacy born of infinite strength it touches the tenderest strings of our soul and sets them vibrating in heavenliest music. And away soars the soul. Higher and higher it flies. Ever more sweetly it sings. Till at last it is lost at the topmost ecstasy of delight. And there for a moment it quiveringly hovers. Then lark-like it descends to its home on the ground. But with the angel song still singing within it to pass on generation to generation that ever hereafter men may know where heaven may be found.

These supreme experiences are often suspected of being merely subjective—merely excogitations of the individual and of no real value. But they are never entirely subjective. For no mental experience ever is. All are at least as much objective as subjective. The subjective is stimulated by the objective and is a response to it. So these visions and voices are always—and chiefly—the result of an

impact from the dominant objective world of which the subjective is a closely interconnected part. Without such impact they would never appear. And they could never make such an impression as they do unless there were something most tremendously real behind them.

We are, in fact, at those times experiencing the prophetic soul of the wide world—not only dreaming of things to come, but in the very act of making them come. We are being used as the instruments and agents by means of which the Soul of the Universe is bringing about these things to come—of which it is not listlessly dreaming but forming very definite ideas. For we are not the stuff that dreams are made of. Shakespeare was utterly wrong there. He had never penetrated deep enough into the reality of things. Realist as he was he was never real enough. We are not dream stuff. We are doers, builders, creators. We are the agents through whom the prophetic soul works and without whom it would be as unable to work as France would be without Frenchmen. We are the creatures through whom the Creative Spirit of the universe carries forward the evolutionary process and creates the world of to-morrow and of millions of years hence. And what we create is not the baseless fabric of a vision which will vanish leaving not a wrack behind. It is a temple of the spirit which will last forever.

These, then, are a few of the different ways in which the Genius of the Whole makes its impress upon men. On these occasions the soul of man is not only touched but mightily stirred by the Soul of the Universe and sometimes to almost breaking point. For the frail human frame is a painfully inadequate vehicle and is often nigh shattered by the force of the spiritual impact. Yet it is only through an excess of joy that it is unable to contain itself. This then—this joy which is of a value precious beyond all measure—is what should make the world happy and contented. For joy is infectious. It spreads from man to man. And in the ecstasy of a common joy all are united.

And besides being united in a common joy men would be united in a common faith. Try as we may—and we should try again and again and with our intellect at its clearest and sharpest—we can form no definite conception of that Something which has produced the bliss we feel. We may call it Genius or Spirit of the Universe and ascribe to it will and intelligence and any other attribute of personality or super-personality. But however acutely we may be aware of its presence and operation around us and in us we can no more describe it than lovers can describe what it is that has lifted them to the seventh heaven. All they know is that they could never of their own accord produce the bliss they feel. It has been aroused

within by something outside themselves. And it is the same with those who have had the higher spiritual experience. However devout and devoted they may be, however much they may pray and meditate, they cannot of themselves produce the heavenly bliss. But once they have experienced that bliss they are as certain as they are of daylight that behind all the outward manifestations and shining through them is a Something of infinite goodness. A Something with power to melt away all pain and suffering as the sun melts the morning mists; and turn evil into good as the muck of the soil is transformed into the exquisite lily.

And their experience has been not only the highest experience in life and not only the profoundest: it has been also the most central. It is experience of the very core of the universe. It is experience of its activating principle—of the most real of all realities—of the most truly real thing there is. So with a certitude as unshakable as the foundation of the Himalayas they are sure that the heart of the world is good—and of a goodness surpassing all human comprehension.

Science taught us the interconnectedness of the parts of the universe with one another and with the whole. And now Spiritual experience has immeasurably deepened this impression of the coherence of the world. Further, it has convinced us that it is not only fundamentally united but fundamentally good. Not only is there a blood kinship between all peoples but all peoples are united with the whole universe and bound together in the kinship of a Spirit of infinite goodness. All can have faith in the goodness of the Spirit. And faith in the essential goodness of things can be shared by all. It can be the common faith of every man and every race all over the world.

These moments of direct and immediate communion with the Spirit of the Universe and of that ineffable bliss which such communion engenders are only experienced as the result of most earnest and incessant striving and after enduring most poignant suffering—and not always then. Often old prejudices have to be broken down, old superstitions uprooted, old traditions supplanted. The fondest family ties may have to be severed. Much pain to those dearest, to whom above all others we would least wish to cause pain, may have to be caused. Suffering of the most piercing and distressing kind may have to be borne before we can finally come into deepest communion with the Soul of the Universe. This has to be recognised. And such suffering may be taken as "all in the day's work" as an Everest climber would look upon the suffering he is well aware he has to expect. He knows that he will encounter fierce blizzards and

cold of arctic intensity which will pierce him to the marrow. When the rarefied air at such altitudes has reduced vitality to the last faint flicker, he has to find his unknown way upward along the precipitous mountain ledge where a single slip might cost him his life or an avalanche might any moment sweep him to death. All this he knows well. But his eye is on the summit. And the risks he thinks are worth it—worth it all the time. And he who aspires after the loftiest spiritual heights may regard the inevitable suffering on the upward path in much the same way.

Or this inevitable suffering may be viewed in yet another way. Those who have never suffered are notoriously hard and insensitive. The greatest sufferers are equally well known for their sensitive sympathetic nature. In the crucible of suffering the hardness of their hearts has been melted. They are as impressionable as molten wax. Great sufferers would therefore be peculiarly susceptible to impressions from the Universe. Besides which on heroic natures suffering only acts as a goad spurring them to supreme activity. Many of the world's greatest masterpieces have been due directly to great suffering. "The elect among men pluck bliss out of their sufferings"—said Beethoven. And out of his own terrible sufferings he has plucked that triumphant bliss which he has expressed in his greatest music.

Finally, we have the fact that the supreme suffering—the suffering of death itself—far from extinguishing all that a man has striven for causes it to be realised as nothing else could. It is the final test which proves his quality. It focuses to a single point the utmost and best that is in him.

But suffering is not feared by those who seek God. And it is known by experience time after time that the joy which comes of union of the individual soul with the Universal Soul is of such inexpressible intensity that all personal suffering is completely forgotten. Even when the suffering is to death we know from the example of martyrs in all ages and of different religions that death is met with a smile. The joy of union with God triumphs over all suffering. Suffering is supplanted by joy, as night is by dawn. The last word is with joy.

Thus it was that the Christmas spirit of joy and gladness came into being bringing with it peace and good-will toward all mankind. The gladness was not only the merriment of a Christmas party: it was also the joy of a mother on the birth of her first-born or a poet on creating a poem. The good-will was not only a genial benevolence and smiling amiability: it was also the active, positive, reaching out good-will of an Apostle. And the peace was not a flaccid acquiescence

in evil but that deep inner contentment which comes of evil overcome and good achieved.

Having arrived at this point I must reply to a question which has doubtless been arising: "What has this to do with the solution of those hard, knotty problems which we have to solve? What have dreams and visions to do with the stern granite realities of life?" I will show by a concrete example taken from actual life that even something so intangible as good-will is both very real indeed and also of the highest value in solving great international problems.

I will take as this example the way in which King Edward carefully planned and deliberately exercised good-will and thereby turned animosity into friendship in the relations between France and England. Over many centuries France and England had fought each other. British school-boys used to be brought up under the idea that the French were the natural enemies of the English. When King Edward commenced his reign there were points of friction between France and Great Britain all over the world—in Egypt, Morocco, Asia, Newfoundland. But King Edward had a real love for France. He had frequently lived there before he became King. The brightness and sociability of the French appealed to his genial good nature. And he determined to do what in him lay to improve the relations between the two countries. They were embittered: he would make them happy. He therefore planned a visit to Paris. Knowing how bad the feeling towards England was in Paris both French and British Ministers advised that the contemplated visit should be as private and informal as possible. But King Edward said his visit was to be full, formal and public. Accordingly he was received as an official guest, was met at the Railway Station by the President and driven in state through the streets of Paris. The crowd hissed and booed. But King Edward heard none of the jeers. He had ears only for the few cheers. In the evening at the Opera there was still bad feeling—but King Edward left the State box and mixed with the opera-goers in the foyer. The process of thawing commenced. A genial little speech he made at a state-banquet loosened the ice still more. His happy appearance at the Races and at the Theatre completed the process. And on the day when he left the Parisians were cheering him wildly.

"Strange as it may seem," says the French writer Maurois in his recently published *Life of King Edward*, "that the journey of one single man should have the power to transmute the sentiments of a whole people in less than a week, it is nevertheless true that the decline of Anglophobia in France dates from that visit." King

Edward, he says, left marks which were none the less deep for being quite human and quite simple. Thus was born the Entente Cordiale between France and Great Britain which grew into an alliance during the Great War and is now settling down to a lasting friendship. But the inception of it was due to the practical application by a single man of that Christmas spirit of peace and good-will with which I am dealing in this address.

And this same spirit of active good-will has now to be applied on a far larger—on a world-wide—scale. Out of the very agony of the World War, and out of the despair of the world economic depression we have, of set design, to make good come. Otherwise, we shall be no worthy agents of the World Spirit.

Anæmic novelists and sickly dramatists who would make us whine over the horrors of war, but who set not one brick upon another to build a better world, focus their attention, and would focus ours, upon one aspect only and have no eye for the field as a whole. They are like those policemen who, pre-occupied in detecting crime, judge human nature by criminals. They serve their purpose in reminding us that war is horrible and in thereby warning us of what we may expect if we drive straight athwart the main impulse of the world-process. For that warning we may be grateful. But so far as they only make us quail we need trouble no more about them.

Far preferable are even the Nazis. They at least commend the valiant spirit, the stern discipline, the readiness to serve and sacrifice, and the ardent love of country which are engendered by war. And this is much. It only lacks the awareness that patriotism is not enough—is too limited, too parochial, too provincial. Good, but not sufficiently good. For much more good than that must be made to come out of all the suffering of the war—and out of not only the physical suffering of those who served at the front but also the spiritual agony of those who had to remain behind.

Suffering on this gigantic scale has made its deep mark on the race. But in the same way as suffering affects the individual it has made the race more sensitive. And this increased sensitivity to the good is what we have now to seize on and make the most of. There is not a country which fought in the war that has not now a higher view of human possibility. The whole race has been set straining after better things. All mankind is now eager to be lifted up. Let the clear call come and the response is sure.

The call will come. And we here are the mouthpiece through which the World Spirit will make it. Through us the Universe will make its voice heard. And mankind will swiftly give answer. With

gathering momentum the mighty soul of mankind will close in communion with the infinitely mightier Soul of the World. Then peace of untellable gladness will burst forth over the earth. Cleansed and purified by the suffering they have so heroically endured and now unable to restrain themselves for joy, men will go about the work of the world with a freshness and a vigour which will carry all before it. A great hope will dawn upon mankind. A new vision will arise before their eyes—the vision of a world happy with the contentment of a soul at peace with itself and deep in that unfathomable tranquillity which the fiercest tempests will never after be able to disturb.

So let me close with a paradox; for it is always in a paradox that the deepest truth is found. To continue happy we must be unhappy. To remain contented we must be discontented. Seeds of divine discontent must begin to form within us the moment we are satisfied. Smug self-satisfaction must be shunned like the evil one. For higher perfections are always before us. One struggle over we have to gird our loins for the next. Past sufferings forgotten we should welcome new ones to keep our souls quick. Only in discontent shall we be finally contented. Only in unhappiness lastingly happy.

Not till we have caught to perfection the Spirit of the Universe could we ever be finally satisfied. And that will never be, for the Spirit is infinite. Contentment and divine discontent will follow one another in everlasting rhythm. But therein will be our joy. For always the lure of the heavens will be beckoning us onward.

NATIONALISM, UNIVERSALISM, AND WORLD-RELIGION

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IN the course of human history we can discern three great cycles of universalistic trend. The first extended over a period of approximately thirteen hundred years, from about 2500 B.C. to about 1200 B.C. It began with Sargon of Agade and his extension of Babylonian dominion from the eastern borders of Mesopotamia to the Mediterranean. It witnessed the rise and decay of vast empires, world-empires in truth, of Hammurabi of Babylonia, of the Hittites, and of Egypt under the powerful twelfth, eighteenth and nineteenth dynasties. It established the principle of world-unity, to be achieved through world-conquest by an all-powerful, irresistible nation and the exploitation of weaker, subject peoples in the interests of the

conquering nation, or rather of its lords and military rulers. It witnessed also the first dawning of the concept of a single world-god and of monotheistic religion in the reforms of Ikhnaton and in the literary expressions thereof.

One after another, however, these world-empires crumbled and the trend toward world-unity ceased. A three hundred years period of retrogression and disintegration ensued, a period of obscurity, illumined by comparatively few historical records and monuments of human achievement and progress, other than the momentous introduction of the use of iron in place of bronze. It was a period which witnessed the migration of numerous culturally inferior peoples and the rise of countless small, competitive states upon the ruins of the former empires. During this entire period human culture stood almost stock still, or even went backward somewhat, as the excavations throughout the entire Near East amply reveal. It was a veritable Dark Age.

About 875 B.C. the second great cycle of universalism in world-history began and continued unbrokenly until 476 A.D. It witnessed the rise and world-conquest of the successive empires, Assyria, Neo-Babylonia, Persia, Greece, Neo-Egypt, Syria and Rome. Each of these was a true world-empire, whose conquests enlarged the boundaries of the known world, and whose military and commercial enterprises reached out to unknown, distant lands and peoples and drew them into the turmoil of world-struggle. The subjected nations were exploited in the interests of their conquerors. But at the same time there was an occasional moment of comparative world-peace, an interchange and far-reaching progress of cultures, an intermingling of nationalities, a transcending of the boundaries of narrow nationalism and racial separation and an emergence of a concept of world-unity, vaguely felt rather than definitely formulated, but which none the less became steadily more real and more determining of the course of evolution of human thought and culture.

This concept of the unity of the world, a cosmos, in other words, constituted the very foundation of Greek philosophy, science and art. Even though characteristically Greek in outward form and expression, they were distinctly universal in the truth which they sought to discover and proclaim. Their message was not of or for Greeks alone, but for the world, for all mankind and for all time.

Roman law, Roman government, Roman empire-organization and administration, though designed primarily to ensure the permanency of the empire and to further the material interests of its

citizens, were none the less universalistic in character and import, outgrowths of the concept of and the trend toward world-unity, and the fountain-heads in turn of principles and precepts still basic to law and government.

But especially in the province of religion did this drift toward world-unity find concrete and creative expression. The little people of Israel, dwelling upon the narrow land-bridge which unites Asia and Africa, over which marched back and forth the armies and the caravans of the successive great-world empires of this period, itself an invading people which had absorbed the culture and assimilated much of the native population of the conquered Canaanite country, whose highly composite civilisation was penetrated through and through by elements of non-Israelite, foreign origin, this little heterogeneous people, destined thereto by its very geographical position upon the great highway of antiquity, the battle-ground, the Armageddon, of all the great nations, was conquered again and again by one after the other of all the successive world-empires. The sum of the years of its complete national independence totalled not more than three or four centuries. For over two thirds of its national existence in Palestine, Israel was a conquered, tributary, politically impotent nation. None the less this little people, speaking through its prophets, dared to answer the principle of world-unity through world-conquest, world-empire and world-exploitation, reformulated in this new universalistic epoch by Assyria and its successors, with the counter-principle of world-unity through a world-God, world-brotherhood, world-purpose, world-justice, world-peace, universal in extent and eternal in application. World-religion was an outgrowth and expression of this trend toward world-unity, the brighter side of the medal, upon whose opposite face world-conquest and world-empire and world-exploitation and injustice were engraved.

Out of Judaism Christianity evolved, still during this period of universalism, in its practical aspects perhaps even more completely a universalistic religion than Judaism. And within this same period, and anterior to Christianity, sprang up those other great world-religions, Zoroastrianism, Buddhism, Confucianism, Mithraism, whose doctrines transcended all national bounds and aspired to world-unity, world-righteousness and world-redemption. And still a product of this same trend toward universalism within this second cycle, although a somewhat delayed birth, due to the fact that the Arab world lay apart and cut off from the great, civilised world of the day, Islam, equally a world-religion, with its goal the unification

and salvation of mankind, found proclamation in the 7th century A.D., a century and a half after this period had come to an end for the rest of the world.

This second cycle of universalistic thought and progress had likewise endured for approximately thirteen hundred years. Its gift and blessings to mankind were immeasurable, transcending far its evils and its false ideals. Human civilisation, human knowledge, human culture, human life advanced very far in this period.

But with the fall of Rome the Dark Ages began, the second Dark Age in world-history, again a period of protracted migrations of barbarous tribes, of the dissolution of the Roman Empire, of the rise of innumerable petty, weak, rival nations, of interminable, fruitless, destructive warfare, and of the rapid and extreme retrogression of knowledge, culture and ideals, and in their place superstition, intolerance, fanaticism and narrow nationalism and religious separatism. Only Islam held aloft the torch of universalistic aspiration, knowledge and culture for a time; but in the end the darkness descended upon it too.

But at last the dawn shone forth again, the dawn of a new and most glorious period of universalism, which began in the 13th or 14th century. It too brought about the rise of world-empires, one after the other, Spain, France, Holland, England, Russia, Germany. It too extended the boundaries of the world to the utmost limits of discovery and witnessed once more the exploitation of conquered peoples and races and the rapid expansion of national cultures through these varied contacts with foreign peoples. Geographically the world had at last become a unit.

And in the realm of mind and spirit the principle of world-unity became more concrete and vital than ever before. The Renaissance laid the foundation of modern science, of physics, chemistry, astronomy, botany, geology. The new astronomy enlarged the concept of the world, both in space and in time, a myriadfold. The invention of printing paved the way for knowledge itself to become universal, a process in which the modern newspaper is the final step thus far. This in turn brought about a far-reaching democratization of religion first, then of government, and finally of the economic organisation of society, truly a universalising process, and one not yet fully completed, where, in place of the chosen, or more truly the self-constituted few, mankind as a whole has now assumed or is assuming its destined place as the bearers and promoters of knowledge, the custodians of social and political right and obligation, the beneficiaries of achievement and progress. And

within the last one hundred years marvellous, almost miraculous inventions, telephone, telegraph, cable, radio, steamship, railroad, automobile, airplane, have completed the task of unifying the living world in time as well as in space. These six centuries have witnessed an advance in world-culture immeasurably beyond the achievements of any like period before. Presumably, if we may draw the inference from previous experience of history, this present cycle of universalistic progress and endeavour, should endure for at least some seven centuries more.

But can it? That is the grave question which troubles me. I ask myself constantly whether the Great War did not bring it to a sudden, cataclysmic end in 1914. To-day we are in the midst of a desperate, seething struggle between vast, antagonistic forces. On the one hand we see the impotent League of Nations, an exalted expression of the universalistic philosophy and aspiration of this age, made vain and illusory by the selfishness, the indifference, the particularism, the self-isolation, the reactionary and militaristic policies of mighty nations. We see also equally inconsequential international conferences for this and for that, desperately trying to salvage something of the universal ideal, with its concrete blessings of world-peace, world-plenty and world-progress. But arrayed mightily against this puny, half-intentioned army are the arrogant and at the present moment seemingly irresistible forces of extreme and intolerant nationalism, racialism and class antagonism, sweeping the masses along with their false, beguiling slogans of patriotism, class solidarity, national and racial superiority and destiny, and their bitter, provocative hostility toward all other peoples, nations, races and classes. In Russia, Italy, Spain, Austria and now, and in the most extreme degree, in Germany, truly the former home of modern culture and intellectual, scientific and religious progress, entire peoples rage with a frenzied passion for separatism, racialism, classism. In other lands, and particularly in many of the newly constituted small, racial nations, called into existence through the misguided, reactionary, partly idealistic and partly selfish policies of the Allied Nations after the World War, Poland, Lithuania, Roumania, Bulgaria, Greece, pledged to respect and uphold the rights of racial minorities within their territories, these rights are flouted openly, impudently, and with no regard for national integrity and honour. In still other lands, traditionally more open-minded, tolerant and sympathetic, expressions of social, racial and credal suspicion and hatred are heard again and again, and parties are even formed to propagate separatistic principles, in England, France,

Belgium, Holland, Ireland, Canada, Mexico, Brazil. And even here in the United States, with its cherished traditions of tolerance, fair play, social justice, and economic opportunity, interracialism and interdenominationalism, we have had in recent years the Ku Klux Klan and other similarly purposed, secret, particularistic organisations, and we still have our one hundred per cent Americans, our extreme and discriminating anti-immigration laws and our self-imposed, complacent policy of national isolation. Throughout the world racial and class strife is smouldering and threatening to burst forth in one brief, tragic moment into a world-cataclysm. And this sorrowful, foreboding picture might be painted in far greater detail and in even darker colours.

And so I wonder whether this third, most creative, most progressive cycle of universalism in world-history, has not come to a sudden, cataclysmic end, after but six hundred years, instead of the thirteen hundred we might have expected, and whether a new Dark Age, an age of innumerable, small, intolerant, rapacious racial nations, of interminable, selfish, wasteful warfare, of cultural retrogression, of religious bigotry and fanaticism, of destructive class conflict, of endless misery and degradation for the whole human race, are not now hasting on the way. I have asked myself this question again and again. And to-day I put this question to you, and through you to the entire world.

But I can not answer it, nor can you, nor can the world. It is a question which can be answered not by word or theory or guess, but only through fact and reality, through time and history. But you and I, putting the question, can at least behold the danger which threatens, the doom which is imminent; and beholding this clearly and with conviction, we can put the further question, what can we, what can mankind do to avert the danger and the doom?

To this last question there can be but one answer and no more. We are met here to-day and throughout this entire Conference of the World Fellowship of Faiths, as exponents of religion, and of an interpretation of religion distinctively universalistic in aspiration and program. True religion, we believe with firm conviction, can be, must be basically universalistic, must proclaim and strive for ultimate world-unity in the broadest, most inclusive concept of the term which time and progress may reveal. We may not deviate from nor compromise this program by one hair-breadth.

Ours is the prophetic task to warn and to proclaim. This present resurgence of nationalism and racialism and the acute struggle between social and economic classes may all be in complete accord

with the natural laws and principles of human evolution. We may perhaps comfort ourselves with the thought that there must be cycles of nationalism and racialism and separatism in history, just as there are cycles of universalism, that perhaps such a cycle is beginning now and must run its course, that these cycles of nationalism are apparently considerably shorter than the intervening cycles of universalism, that the general course of human evolution is forward and not backward, and that a new and even more glorious cycle of universalism and progress is sure to come in time and compensate abundantly for this period of nationalism and retrogression seemingly now beginning. But this fatalistic theory is cold comfort indeed for us of this generation, who will surely not witness the next revival of universalism some centuries hence, should this present manifestation of nationalism and racialism ever become a sweeping world-movement. Nor, since unquestionably we are thinking less of ourselves and our own half-lived generation, can this prospect leave much of hope and faith for our children and our children's children, who are our immediate and concrete concern and object of hope and aspiration. Certainly to them in such case we should be leaving a paltry, despicable heritage. No; we may not sit with folded hands and fatalistic resignation and say, "Let come what will; this is divine plan and purpose, and we die in hope of a remote, uncertain, but possibly even more glorious future." We have no absolute guarantee that human civilisation, which has survived two century-long storms, may not succumb to a third, more devastating and protracted than its predecessors.

True education and progress consist in understanding and mastering and disciplining the principles and laws of nature, in minimizing their evil and enlarging their good and bending them to the eternal purpose of human well-being and progress and spiritual salvation. And just here is religion's task to-day, to perceive the doom approaching, to warn mankind unceasingly and to uncompromisingly denounce its sin and folly.

But such a program of denunciation and warning, a purely negative, even though necessary program, would by itself be far from enough. If religion can not struggle determinedly and creatively to ward off this threatening danger of nationalism and separatism, if it can not evolve and confidently proclaim in this day of change and revaluation and shifting standards and goals, a positive program of ultimate world-salvation, then it has surely outlived its usefulness. But the very fact that we are meeting here, in faith, in hope, in fellowship, in consecration to a high mission, tells us,

comfortingly, inspiringly, that religion is not dead nor is its ultimate goal yet attained. Our task lies still before us.

Here I must repeat my conviction, that true religion must ever be basically, uncompromisingly universalistic in spirit, in teaching and in hope. But it may not be blindly, mechanically, unbendingly universalistic. A complete, absolute universalism may be religion's ultimate goal, the perfect, crowning blessing which it would bring to mankind. But we must realise that this goal can not be reached in a single step, but only through slow, gradual, difficult progress. Nor may we condemn too sweepingly and absolutely. Nationalism, classism, racialism, creedalism are not in themselves abnormal, malignant excrescences upon the body of life, but normal facts and realities to be dealt with practically, to be disciplined and corrected and adapted to the common weal. Patriotism, racial and national individualism, class loyalties and ambitions are exalted ideals and rare virtues, if rightly interpreted and directed. And, on the other hand, world-unity is magnificent as an ultimate, eschatologic, never completely attainable goal; but as a reality it would, I fear, be horribly monotonous and deadening.

In the struggle for and the slow, achieving progress toward the eternal, ultimate goal lie the zest and victory and the *raison d'être* of religion. In the practical tempering of universalism with nationalism, and sanely restraining the extremes and vagaries of each, in weaving the durable fabric of human existence, of which universalism is the warp, but nationalism and racialism and classism and individualism are the woof, lie the problem and duty and challenge of religion in this present, seething age. And in the solution of the problem and the performance of the duty and the triumphant answering of the challenge, religion needs all the virtues, wisdom and patience and humility, vision and faith and consecration and courage, to carry on in the face of obstinate disbelief, blind fanaticism, mob madness and unbelievable, sadistic bigotry, which sweep parties and peoples and entire nations into the maelstrom of impending destruction, and to proclaim unceasingly the evangel of world-unity, world-fellowship, world-peace, world-progress, world-salvation. If religion can do this, if it can lift itself with vision and conviction and consecration above the pettinesses of creedal differences and theological inconsequentialities to a real fellowship of faiths, a fellowship of faiths, however, which less exults in this achievement of fellowship than it girds itself for the higher, more difficult, more bitter, more exacting, more heroic struggle to hold humanity firmly, undeviatingly in the pathway which it has been

treading steadily, gloriously for these last six hundred years toward the ultimate goal of world-unity, if it can do this, then, though nations rage and classes hate and mankind be crazily bent on self-destruction, religion can still save the world, can save it from its own bemaddened self, for an enlightened, happy, blessed, achieving future.

THE KINGDOM OF GOD, THE GOAL OF JESUS

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WE are met in a great World Fellowship of Faiths "to unite the inspiration of all faiths upon the solution of man's present problems." The first requirement is a spirit of humility. The problems of our world are so gigantic and complex, so inter-related, so bound up with economic policies, with racial, religious and national susceptibilities and conflicting philosophies of life, that any dogmatic approach is almost *prima facie* evidence of inability to make any significant contribution to the discussion. It was Mr. Montague Norman, I believe, who recently expressed a doubt that any living man fully understands all our difficulties or is able to supply a workable solution to our problems. One need not assume that the Governor of the Bank of England has lost hope that we shall find our way out; he is merely sceptical that any one individual or group can supply the panacea.

Of all the groups who come to this conference the Christians can least afford a spirit of self-assurance or religious pride. We are possessed of a hope which is to many of us a consuming passion. We have seen that hope made flesh in the person of Jesus of Nazareth and in many of his followers throughout 1900 years of Christian history, but we are compelled to confess that we have nowhere near approximated the spirit and character of Jesus either in individual life or in social achievement.

The central theme in the life and work of Jesus was an idea which he called "The Kingdom of God." While the concept was not original with him, he gave to it universality and motivation. It took form among the Hebrews in a theocratic government in which, during certain periods at least, Israel considered itself God's kingdom. The rise of the monarchy necessitated a modification of the concept, leaving Jahweh still theoretically the monarch, but ruling through a king who received his crown from or with the

approval of the religious authorities. A re-interpretation was necessary during the two centuries of frustration and despair preceding the destruction of Jerusalem by the Romans. As calamity after calamity came upon the nation and one after another of Israel's hopes faded and foreign rulers imposed their wills upon the nation, and as the baring of the arm of Jahweh in divine intervention was delayed, the conviction grew up that in due time he would catastrophically intervene to rescue his people and to set up his rule on the earth. The very troubles of the age produced a host of Apocalyp-tists whose theme, whatever their variations, dealt with the conviction that through pain and the sense of sin and wrong, deliverance was bound to come;

"until out of very fastings, and tears and agony of prayer were conceived those visions of 'the age that should come' which we read in 'Daniel,' in 'Enoch,' in 'John'; and more nobly uttered than in any of these we read them in the Revelation or the Apocalypse of Esdras II." (Introduction to Esdras, by Archibald Duff, D.D., LL.D.)

It was this messianic expectation, familiar to every Jewish mind, that formed the background for the theme of John the Baptist; "Repent ye, for the kingdom of God is at hand." It was this expectation to which Jesus appealed when he sent forth his disciples to preach the same message.

We need not assume that Jesus accepted uncritically the popular messianic hope. Such records of his life and utterances as are left to us indicate the contrary. He used the popular hope of divine deliverance to attract the attention of the masses in order that he might re-interpret it and give it to them in a form possible of attainment. He was under no illusions as to the futility of the hope of re-establishment of the kingdom of David. He knew too well how insignificant a part Israel had played in the major politics of the world to dream of military and political conquest. He knew that her resources were too slender and her leadership too provincial to hope for the sort of imperial Israel for which the mass of his countrymen sighed. The responsible leadership of his people knew it too. Jesus therefore refused to permit himself to be made a revolutionary leader, but met the issue with a spiritual and cultural offensive designed to make conquest of powers oppressing Israel and to re-interpret Hebrew religious values in universal terms and thus to start them upon a worldwide and age-long crusade for the conquest of all religions and cultures.

In the hands of Jesus the idea of the kingdom of God underwent a re-interpretation and expansion so thorough and so complete that it became almost a new concept. It became the rule of God in the hearts and lives of all men, based on the universal fatherhood of God and the universal brotherhood of man, to be realised in a social order in which the will of God is done on earth as it is in heaven. Little is said about a church or an ecclesiastical institution. The kingdom of God is "within" or "among" men. He taught his disciples to pray, "Thy kingdom come," and followed it immediately with the explanatory clause "Thy will be done on earth as it is in heaven." It is everywhere in his public teaching; in his parables and in his precepts. It begins as insignificantly as a mustard seed, but grows to be the tallest plant in the garden. It has powerful leavening capacity and will eventually leaven the whole lump. It abhors the tithing of mint, anise and cumin while weightier matters of equity, justice and righteousness are forgotten in ecclesiastical ritual. Men function in the kingdom according to their several capacities, some thirty, some sixty and some an hundredfold; some soon fall away, while others never germinate the spiritual seed at all. Some enter by violence and the kingdom suffers because of their clumsiness. Where the seed is sown it must grow side by side with the fruits of the older social order that constitute a sort of "mort main" over the new. But after all, finding it is like stumbling upon a buried treasure, or like a connoisseur of pearls seeking long for the perfect gem and at last finding it in the most unlikely bazaar. Like a dragnet, the kingdom brings in many who cannot be retained and must be cast out, but like a house-wife searching for lost coin, a shepherd seeking a lost sheep or a father weeping over a prodigal son, God seeks the redemption of humanity. In the consummation of things men will be judged by the practical application which they have made of the principles of the kingdom—whether they have fed the hungry, given drink to the thirsty, shown hospitality to the stranger, clothed the naked, visited the sick and the imprisoned.

The principles of the kingdom are so revolutionary that they could not be preached without hazard. Not even Jesus himself could escape a martyr fate. "The Son of Man must suffer many things, and be rejected of the elders and their chief scribes, and be killed..." Nor could his disciples escape, for the servant is not better than his master, and "the hour cometh that whosoever killeth you shall think that he offereth service unto God." It is no mere political, economic or social reform, but a thoroughgoing religious

revolution, so complete that men who espouse it must go through a process comparable to being born again. No individual who loves father or mother, or wife or children or brothers and sisters, houses or lands more than he loves the kingdom is eligible for participation, and no man can enter it and serve both God and Mammon.

The aim of the new kingdom is nothing short of a "new heaven and a new earth" with "new Jerusalem" coming down out of heaven from God. It is spiritually imperialistic, aiming to make "the kingdoms of this world the kingdoms of our Lord and his Christ." The kingdom way of life is set forth in a series of Beatitudes, depicting a civilisation which belongs to the poor in spirit; in which mourners shall be comforted and the meek rather than the proud and arrogant shall inherit the earth; where men who shall hunger and thirst after righteousness shall be filled and in which the merciful can expect mercy in return, and in which the pure in heart shall be brought face to face with God and peacemakers shall be honored rather than warmakers.

Finally, it is a kingdom motivated and animated by religion. It is a kingdom of *God*, and God is not only a king, but a father. It is individually and socially religious and individually and socially redemptive. Men enter into it one by one through deliberate choice actuated by a passionate faith in God and in Jesus and his way of life. It calls for repentance from old pagan ways of living. It demands a dedication of life that cannot thereafter be repudiated without serious and permanent spiritual loss. It begins by controlling the inner sources of men's ideals and conduct; it brings under its sway every area of the individual's life and action until it has made conquest of every relationship of his life. In community with other believers he sets up the nucleus of this new civilisation in which these principles are to be practised in relation with one another and with the world outside. As the Christian community grows and social relations are extended and as the social institutions through which men express themselves are established, these become Christian institutions and the 'rule of God' in the hearts and lives and social institutions of humanity becomes a fact.

It was this sort of message that Jesus sent his disciples to preach throughout the world. Such a message naturally appealed most strongly to those who had received least from their own age. It reached most easily the poor and the dispossessed. The zeal with which they undertook the mission and with which they suffered persecution and martyrdom for its sake has perhaps not been approached since save in the great experiment through which the

Russian people are now passing. Men and women who accepted the Christian gospel gave supreme allegiance to Jesus and the kingdom of God. This brought the new movement at once into conflict with the Roman state. Existing records indicate that Roman officials were little concerned with Christianity save its demand for supreme allegiance to Jesus and his Kingdom. Here they sensed a challenge to the state. The Roman state would have been satisfied with a bit of incense burned before the image of the emperor with the simple declaration, "Caesar is Lord." It was precisely the declaration Christians could not make and remain Christians. Faced with the alternative of persecution, thousands of them renounced Christianity and bent low before the image of Caesar, but thousands of others suffered imprisonment, chastisement and martyrdom at the stake and in the arena in defence of their faith. Social ostracism and the ever present fear of persecution forced them into compact little groups, often meeting in caves or secret places. Within these little fellowships there is every reason to believe that in spite of the intrusion of unworthy individuals, schismatic groups and the outcropping of occasional scandalous practices, there was a genuine approximation to the ideals of Jesus. Social disapproval and ever-recurring persecutions by political rulers, aided by spiritual diligence within, kept the group close to its aims and objectives. The first three hundred years of the Christian Church is perhaps its Golden Age. Hundreds of thousands of obscure men and women found in it a very real redemption from an old way of life and achieved within its fellowship "the rule of God in the hearts and lives of men," which finally enabled them to transform the social, economic and political complexion of the age in which they lived.

The vicissitudes of this ideal of the kingdom of God through subsequent centuries are too varied and the story too long to be reviewed in detail. Suffice it to say that the ideal was due for a re-interpretation when the hordes from the Baltic Sea and Western Asia began to descend upon Roman civilisation. In an ancient civilisation tottering to its ruin the Christian Church seemed to be the only institution offering stability to a confused and distracted world. Small wonder then that the Christian religion, which had achieved respectability and prestige under the later Roman rulers, attempted to hold savage kings and savage tribes in check by placing the restraint of religion upon them. Small wonder that the church attempted to mitigate some of the harshness of life by asserting its control over politics, the economics of business and trade, art and literature, and over social institutions. At the height of her mediæval

power the Church could truthfully say that she held sway over every area of life from the king on his throne, the merchant in his counting house, to the peasant in his hut and that religion spoke the final word in every life situation.

But forces which Mr. Lippmann calls "the acids of modernity" were already at work. Abuses within the church, the rise of nationalism, economic individualism, the beginnings of modern science under Bacon and Copernicus, and the rise of Protestantism, deprived the Church of one after another of the provinces which had been hers and materially altered the concept of the kingdom of God. Protestantism made common cause with nationalism and economic individualism and accepted the doctrine of a dual relationship of the Christian. Whereas historic Christianity had clung tenaciously to Jesus' ideal of religion supreme over every area of life, the new reformation in its anxiety to avoid the abuses of the older system consented to a division of authority and responsibility. Protestantism accepted the theory of Caesar's realm and God's realm and developed the doctrine of separation of church and state. This fact, coupled with the shifting currents, constant divisions and re-groupings due to freedom of opinion, served to obscure to the point of obliteration the original concept of Jesus. In compensation it held out the hope of its realisation after death or in a millennial kingdom. Students in history will recognise in this, of course, a repetition of a situation growing out of frustration and hope deferred which has in other ages turned the mind of man to a similar solution of difficulties too great to be solved. But more than deferred hope or frustrated purposes, it was the impact of nationalism and economic individualism that drove the Protestant church to compromise with the state and to obscure the age-long passion of the Christian religion for the realisation of the kingdom of God on earth. Rulers drunk with the new wine of nationalism and sensing the possibilities of unifying their own subjects into compact national groups used the devices of common language and common tradition, supplied the necessary symbols by military conquests and territorial expansion. The one symbol lacking was a national religion. For more than a thousand years a church asserting catholicity as the first article of its faith had claimed spiritual authority over Christians of all nationalities and more than one ruler had been compelled to reckon with that fact in the manner of Henry IV at Canossa. Protestantism solved the problem and gave to each budding nation its own national church. Students who believe that the Lutheran, Calvinistic and English reformations were purely religious revolts against the traditional

church are too naïve. Nationalism, beginning in the sixteenth century and reaching its climax in the eighteenth and nineteenth centuries, rode down every obstacle to the accomplishment of its aims. Economic individualism had its rise somewhat later as a corollary of nationalism. The two have travelled together, equally ruthless in a common cause. The men who controlled the nation's politics and the nation's economics also controlled the nation's religion. Into the Christian scriptures they read the verification of their doctrines and the church followed, perforce, the popular will. This blind devotion to nationalism has led the church to tolerate or to place the stamp of approval on most of the sins of the systems under which it has flourished. Protestant Christianity, divided along national lines, unconscious of any super-national existence and bereft of an historic past, has been at the mercy of the forces which created it. It has been, like Eli, blind to the sins of its own children. It tolerated the horrible conditions of English prisons until Howard revealed them. It left millions of the poor without social or spiritual consolation until Whitefield took religion to the commons. At least one Protestant reformer approved the shooting down of revolting peasants in his day. It has countenanced chattel slavery, child labor, sweat shops, starvation wages and the prostitution of nearly every human value in the name of individual and national rights.

In our present situation humanity has reached an impasse. Before us stretch three roads leading into the future. One is Democracy, which since the French Revolution has been the ideal of those who love human liberty. To the right is the road of Fascism, with its rigidly controlled state capitalism mitigating the abuses of individualism through a dictatorship. To the left is Communism, which frankly advocates revolution to establish an equalitarian state on the proletarian level. Within the framework of one or the other of these philosophies and, for some time to come, within the framework of all of them, Christianity must henceforth express itself. It is too early to arrive at dogmatic conclusions but certain trends are apparent.

The present indications are that the Christian Church is about to face again the question of Christ or Caesar. Fascism in both Italy and Germany confronts the world with an authoritarian state that makes demands to which Christianity cannot yield without surrendering its soul. In both nations religious authorities have bent for the time being before the storm. But it is unthinkable that the Catholic Church will permanently surrender its rights over the lives of Italian Christians and over Italian social institutions in re-

turn for the shadow of temporal sovereignty. That the Vatican should accept the dissolution of the Catholic Centrist party in Germany, restriction of Catholic Action, permanently surrender the right of her priests to speak the will of God with reference to German political and social affairs and confine her activities and interests to the purely individual aspects of Christianity, is unthinkable. To do so is to surrender her claims to Catholicity. The issue would become immediate and sharply defined should His Holiness issue an encyclical dealing with the treatment of the Jews. Would German priests obey the pope or Hitler? The Protestants in Germany are in no better case. They are being welded into a national church which is to be governed by bishops and officials, responsible to the government. In a frantic effort to Aryanize the German church, Old Testament heroes are discarded and their places taken by ancient Teutonic gods. Even Jesus himself would not be admitted to the new German Christian Church!

In Russia religion has been challenged to a battle to the death. Her Communist rulers correctly evaluated the national religion as an opiate to dull the sense of starving millions and to make them more docile under the gross injustice to which they were subjected by their oppressors. The Revolution has set itself to the task of rooting out religion and putting in its stead a deified political philosophy. God is pulled down, Lenin enthroned and Communism is made the national faith! Whether a great political experiment which has much to commend its sense of social responsibility and its effort to give justice to the oppressed can survive under such conditions has yet to be proved. Whether it can or not, it stands to-day as one of the two complete, clear-cut, unmistakable challenges of our age to the kingdom of God.

In the turmoil of our world, Democracy is undergoing a re-interpretation. For the first time since the French Revolution its validity as a political philosophy is being questioned by those who live under its principles. Fifteen years ago we poured out billions of treasure, sent millions of men to their death, and burdened generations yet unborn with debt in a war "to make the world safe for Democracy." Now many are casting doubt upon the very doctrine for which they gave so much. As we contemplate its outworking in a post-war world there is an insistent demand for devices which shall make democracy safe for the world. Popular self-government in many places has fallen to the level of a common scandal. (BRYCE.) Legislative assemblies consciously aware of their own futility and lack of moral courage, willingly vote dictatorial powers to strong-

willed executives. Laws are passed which are plainly unconstitutional and are justified as "emergency" or revenue measures, while selfish and anti-social interests beat the bushes to bring the constitution into harmony with the laws. Federal courts rule that splendid Christian men and women whose first allegiance is to the will of God, and who cannot for conscience's sake put allegiance to the government before their allegiance to the will of God, are not eligible for citizenship, and that decision is supported by a majority of the Supreme Court. Students are denied the privileges of education in state universities because they believe war to be morally wrong and refuse to participate in it in violation of their consciences.

Undoubtedly many of these modifications of democracy are justified and some are imperatively necessary. Democracy was never intended to mean unbridled individualism, and democratic forms lose their meaning when the individual can impose upon the rights of the group. In a social order constantly growing more complex, the selfish, the anti-social, the recalcitrant and the vicious must be restrained. But we must remember that there are two forms of restraint—inner compulsion of character and the outer compulsion of law. The Christian gospel recognises both, but puts the ultimate hope in human conscience. We recognise fully that we have failed at the point of conscience and character. Dr. Fosdick some years ago pointed out that we have created machinery which we do not have sufficient character to control. More important than the defects in systems are the defects in the men who control the systems. But at the same time the church cannot surrender its prerogatives to an authoritarian state, even though that state be clothed in the garments of democracy.

The problem immediately confronting the Christian Church emerges at this point. Men cannot give supreme allegiance to two powers. Possessed of a gospel designed to bring every individual in the world under its sway, to make conquest of every race and creed and culture in the name of the Fatherhood of God and the Brotherhood of man, to bring every area of individual life and every social institution under its control, it is faced to-day by a war-torn world in which political philosophies flourish which threaten its very existence as a controlling force in human society. It is handicapped by its own lack of unity of objectives and by its alliance with political and economic philosophies no longer valid. Its claims are being challenged not alone by whole nations, but by individuals and social groups. In the crisis some would have the

church accept a 'code' and be regimented along with steel, coal, textiles and agriculture.

The doctrine of separate and non-contiguous areas for church and state is a fallacy. Either the church as the agency of the kingdom of God is supreme or the state is supreme. Men must give first allegiance either to Christ or to Caesar. The unsolved problem is the reconciliation of Democracy with religion. If to Caesar, then the Christian must accept the mandate of the state to support and participate in war, regardless of his conscience. Then he must restrict his religion to personal spiritual consolation and look to some future existence for the achievement of the kingdom of God. Then there is no social gospel and the Christian church will take its cue from the state and lend all of its powers to the support of the state. If to God, it may lead to civil disobedience, as in the case of Mr. Gandhi. It may lead to imprisonment as conscientious objectors. It may bring us to the point where we have to say, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye! for we cannot but speak the things which we saw and heard."

Under the powerful impulse of a rapidly awakening social conscience, modern Christianity has repudiated the dualistic interpretation of the sayings of Jesus, "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." There is no arbitrary dividing line between things secular and things religious. All of life is spiritually significant and the will of God must be done in every sphere of life. No Christian can excuse his support of war by pleading his obligations to Caesar. Nor can he justify the selfish cruelty of our economic system by denying the applicability of the golden rule to business. Our horrible racial injustices, our cruelty to the poor and defenceless, our reliance upon force, and our pagan self-satisfaction cannot be lightly dismissed by declaring that they are outside the realm of religion. Some one has said that Jesus must be Lord of all or He is not Lord at all. Christianity claims for itself the whole field of life. The individual conscience must not be invaded by the state. Religion must purge itself of its own impurities and achieve its own inner unity in order that it may speak effectively to social groups, to industry and commerce, to nations and to rulers. It must go further and be prepared to pronounce the judgment of God upon wilful transgressors. It must hear the cry of the oppressed and the dispossessed going up into the ears of the Lord God of Sabaoth. It must take up that cry until, like Nineveh of old, whole cities and nations are brought to re-

penitance. The call of the hour is for men and women of character and integrity. Political palliatives and religious rituals are mere expedients so long as men "turn justice to wormwood and cast down righteousness to the earth," and "buy the poor for silver and the needy for a pair of shoes." Worship is abhorrent to God unless "Justice rolls down as the waters and righteousness as a mighty stream."

The kingdom of God—the rule of God in the hearts of men and in their social institutions—waits not upon political economic remedies, but upon the men and women of character who will make righteousness to rule in the earth. Without such men and women no system of government or economics can produce happiness and prosperity. With them, almost any group can work out its problems in mutual goodwill. Only such individuals, accepting the universal Fatherhood of God and the Brotherhood of man, giving supreme allegiance to the kingdom of God, can bring about the will of God on earth as it is done in heaven, and make the kingdoms of this world the kingdoms of our Lord and His Christ.

BAHA-U-LLAH'S VISION—THE UNITED STATES OF THE WORLD

MIRZA AHMAD SOHRAB

of Persia. For eight years secretary and interpreter of Abdul Baha. Now director of The New History Society.

DURING these years of depression, the intrepid and courageous people of Chicago, on the shore of Lake Michigan, have presented a World's Fair, "The Century of Progress"—a concrete vision of accomplishment in the fields of art, mechanics and science!

Likewise, about seventy years ago in the far-off land of Persia, Baha-U-Llah, while in prison, presented mankind with a dream—a dream boundless in its possibilities—the dream of a United States of the World! Baha-U-Llah died in captivity in 1893, in Acca, Palestine, but his dream did not die with him. It is marching on in the communities of the nations; it has taken possession of the hearts and minds of men and women throughout the earth.

Baha-U-Llah has indicated the means by which the United States of the World can be realised and the ways in which its ideals should be expressed. Liberally interpreted, the conception includes the following nineteen features:

1. Simultaneous and complete disarmament and the abolition of

the Armies, Navies and Air Forces of the world. Refusal of military service by the youth of the world.

2. War and Naval Departments in every Government replaced by an Internal Security Department and a National Peace Department with a Secretary of Peace.

3. An International University developed for the teaching of World Citizenship and the training of World Statesmen.

4. (a) Elimination of economic barriers and the preparation of a Code of International Law. (b) The same civil and criminal laws for all nations, with certain reservations that may be found absolutely necessary in the beginning. (c) Abolition of capital punishment all over the world. (d) Equal wages for men and women for the same work. (e) The legalizing of Birth Control in all countries.

5. A Universal Flag to be used by every nation side by side with its own. A Universal Anthem to be taught in the schools and sung by all peoples.

6. One of the existing languages to be chosen or a new language to be developed as an International Language to be used by every nation in addition to its own. This, called the World Language, shall be the vehicle for all diplomatic and commercial correspondence.

7. A Universal Calendar to be inaugurated, also Universal Systems of Weights, Measures, Currencies and Postage Stamps.

8. A co-operative system of production and distribution of all the wealth and resources of the world.

9. The gaining of full and unassailable liberty by all the conquered countries, territories, mandates and colonies.

10. Unreserved acceptance and unqualified practice of the principles of political equality by all the governments and nations of the world.

11. (a) Free trade throughout the world. Free travelling throughout the world. Total demolition of passport departments and of all tariff walls and customs houses. (b) One International system of right of way for all vehicles, on air, land and water.

12. All banks throughout the world to be branches of one supreme Universal Bank and its branches to develop a system of insurance to provide work, food, shelter, medical attention and education for every human being on the face of the earth.

13. (a) Adoption in every school of text-books teaching lessons of Peace, Universal Co-operation, and International Responsibility. (b) The same text-books for all the schools, colleges, universities and other educational institutions—to be prepared by cosmic minds

under the direction of a World Board of Education. (c) The World Board of Education to be granted ample funds and sufficient time to spread universal education amongst all aboriginal races. (d) Creation of a World Board of Fine Arts to foster arts and crafts throughout the world along the lines of the loftiest principles.

14. (a) Preparation of a Universal Bible drawn from the writings of the Prophets and Masters, and the teaching of the same in all schools of the world. (b) Abolition of charity and of all causes that have led, and shall lead, to the existence and maintenance of charity. (c) The removal of caste and class systems in every country. (d) Humane treatment of animals.

15. Establishment of the "Parliament of Man" composed of representatives of the United States of the World, which will, with a disinterested outlook, devote itself to the service and upbuilding of humanity.

16. Insistence by the democracies of the world that secret diplomacy shall end and that all problems shall be presented before the open bar of the nations.

17. Creation of a Universal System of Social, Scientific and Spiritual Education; so that the mind and the soul of man, like unto a bird with balanced wings, may soar toward the zenith of perfection.

18. The massing of the arts, sciences, philosophies and religions of the world into one irresistible force for PEACE.

19. The inculcation of the essential doctrine of Human Brotherhood. Not only should we teach Human Brotherhood, but we must feel and live human brotherhood. Human brotherhood is the summation of all teachings. The practise of this one Ideal will bring the dawning of the New Day the world over.

To disseminate these laws and principles the New History Society has, in the last three years, given a series of prizes—\$300, \$200, \$100—to students of the Universities of the United States and Europe and is now offering the same prizes to the students of Latin America—for Essays of 1200 words pertaining to the United States of the World. The consensus of opinion of the youth of the United States and of Europe is: If we desire to have a United States of the World, we must refuse military service; we must abolish R.O.T.C. (Reserve Officers Training Camp) from the colleges; we must have racial, political and religious equality of all men; and we must unite the constructive energies of youth in the service of Peace and Religion! The New History Society is planning to offer these

same Prizes next year to the entire body of the youth of Asia for Essays on their conception of a Universal religion.

Baha-U-Llah appeals to the youth of the world to avail itself of this plan and to co-operate among themselves for its full realisation. The salvation of the future shall be through youth! The realisation of a United States of the World must be through youth! Youth! Claim your leadership and we will follow you!

Baha-U-Llah said: "Oh people of the world; ye are all the leaves of one tree and the fruits of one branch." Governments have not succeeded in making a safe world—Religion should interest itself in this supreme problem. Out of this World Fellowship of Faiths, there must emerge a body of ideals—a group of men and women who will teach and spread the principle of a United States of the World—not a League of Religions—not a League of Nations—not a conference of economists—but a *League of the People of the World*. The people of the world, the common every-day men and women, must wrest the power from the hands of politicians and international lawyers and bankers.

This earth is our home. Let us make of it a spiritual Democracy! March! Caravan of humanity!—Advance!—Breathe the fresh air of the New Era!—The creation of a new civilisation is at hand!—The dawn of a new day!—The development of a new history!—United States of America—United States of Europe—United States of Africa—United States of Asia—United States of Australia—*United States of the World!*

GOD'S WORLD GOVERNMENT VERSUS POLITICS

THE REV. NORMAN B. BARR

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THE day has at last dawned when economic necessity is working for the harmonization of the nations—demanding co-operation instead of competition. Nations can no longer continue to develop without using the machinery and the materials one of the other. "Economic determinism" is at work driving us together, forcing us to trade one with another and so developing international language and literature and creating an international mind and a super-national Science—the science of one world, upon which we must learn to exist together, a small world and rapidly becoming "smaller" in effect if not in fact. Religion, as indicated by the first and now by this second Parliament of Religions, has arrived at the

point of co-operation and is preparing to abandon competition—allowing religious ideas free and full opportunity to “survive or perish” upon their merits, according to their ability to serve the conscious needs of the human mind and heart.

The chief obstacles to-day to internationalism, to super-nationalism, to the co-operation of nations and races, is governmental nationalism. The recent breakdown of the international conference in Britain, in which our own government, the United States, seems to have played the part of Judas—at last becoming responsible for the cessation of the conference—is but one instance of many, that what hinders the progress of the harmonization of the peoples of the whole earth is nationalistic government, the political overhead in all nations. The failure is due perhaps in part to the failure of the representatives, or mis-representatives, of the peoples to sense the deepest and widest and highest needs of their own countries; but rather more, it is probably the lack of courage upon the part of the political representatives to initiate and carry through the program which needs to eventuate in the co-ordination of economic necessities of each country,—an international exchange of goods and what represents goods, money and other forms of economic exchange. Fear of losing a coming election, fear of losing the confidence and co-operation of the people whom they represent, doubtless has much to do with the failure of national political representatives to take the steps which economic necessity demands, for which modern science has made preparation, and which religion welcomes, indeed for which it prays.

If we are as nations to overcome this obstacle, it appears that it will be necessary to attain a much larger degree of internationalism politically than we yet have attained, toward which, indeed, we have as yet made but a single step. That national “politics” is the great stumbling block in the way of the necessary internationalism must first be recognised. It is necessary for this fact to be realised by the masses of the people. They must come to realise this situation so clearly and fully that they will be minded, will become determined, to attain that degree of internationalism which will permit and insure the progress economic and otherwise of all the nations. That “economic determinism” is steadily creating the need of co-operative governmental action, the yielding of nationalism to internationalism, is evident. In this factor and force, internationalism, the political co-operation of all nations and of all people who seek the best of everything for all nations, we have a great ally, a surely successful ally. But to further this economic movement, peoples of every nation

need, very much need, to realise the government of God for which in the consciousness of the people human government, the government of man, has been a substitute—all down through the centuries, since first man began to govern man. Among most peoples, of all nations, there is very little consciousness of that government which existed throughout the universe before ever man arrived upon the earth, before ever man undertook to govern himself and his fellow men and fellow creatures, which has existed down through all the centuries despite the unconsciousness of it on the part of man and his effort to govern himself according to his own ideas—or rather to govern others in his own interests. It was centuries after the appearance of man upon earth, according to the Hebrew scriptures, before man realised that there was any government save such government as he was able to establish by force or by wit over others. In the records of Hebrew literature the name Lord (Jehovah), did not appear until centuries after men realised that God was power, physical force. Man's realisation of the Lordship of God in and over His creation came centuries after the realisation of His power, and even of His wisdom. In all centuries, among all peoples, the realisation of the rulership of God, of a super-creature, was a late product of their rationalisation of the universe in which humanity is so small and insignificant and yet so great a factor, the chief factor among all of God's creation upon the earth at least and, so far as we have been able to discover, in all His universe. Even yet the masses of the people, even in what we called our most enlightened lands, are scarcely aware that there is or should be any government over them or under them, about them or within them, except the government of men, representative or mis-representative, absolute or relative, elected or self-imposed, hereditary or opportunist. So far as I am aware, so far as my own reading has gone, it was among the Hebrews that the conception of God as Governor developed earliest and fullest, and so far as I am aware it was the Hebrews who most fully made the experiment of allowing God to rule, of seeking the guidance and control of the God of the universe. So conscious did they become as a people of the God-rulership of their race, that when it was proposed to install a human ruler, their prophets protested that the government of man by man would be the dethroning of God, the fundamental idolatry. When at last the prophets yielded at the command, they thought, of God Himself, to the demand of the people of the Jewish race to be like the nations about them, to have a king from among their own number, human like themselves, the Jews entered upon the era of kings—which was

terminated with the destruction of Jerusalem by Titus, the Roman general, in 70 A.D. Since that time they have had no ruler of their own race or of their own people but have endured the rulership of the Czars, the Emperors, the Kings, or the Presidents of other countries and of other peoples. With the advent among the Jews of Jesus, one of their own flesh and blood, with their own traditions and scriptures, there came a re-introduction of the conception of the government of God as rightly superior to the government of men. Jesus, like Gandhi in our day, gave primary and fundamental allegiance to God, above family, above church, above state, above public opinion and custom. Down through the centuries among all nations there have been individuals like Jesus who put allegiance to God, by whatever name they called Him, above allegiance to man, whether as an individual or as representative of a group, or of all groups, the so-called "state." But of all those who have put obedience to God above obedience to man, whether individual or organised in family, church or state, or unorganised in public custom and opinion—often the most powerful ruler of all—Jesus seems to have given the fullest teaching regarding the government of God that history has preserved for us, and not only the fullest but the clearest, the most rational, the most inspiring and compelling.

1. The government of God, according to the Hebrew prophets one and all, was the government of One, not of many, primarily though through many yet One—one person, one personal being, a being sufficiently human to communicate with man and to give man His thoughts, His plans and purposes—man being also sufficiently divine to receive that communication and to co-operate with that God in the execution of His purposes on earth. Modern science confirms the idea that whatever God there is of this universe and of the earth of which it is but a pin-point part, there is one in rulership. It is a "universe," a one-turn, world in which we live. Everything and every one is under that One rulership, a conception of God which historically Abraham seems to have been the first to discover.

2. This government of God—first of all unitary—is, secondly, universal. To use the language of one of the ancient Jewish prophets: "His kingdom ruleth over all." In the days of that prophet the world comprised but the sun and what we know of its system. Modern science has revealed, with its microscopes, its telescopes and its spectroscopes, many other sun-systems but all co-ordinated, mov-

ing in an infinite harmony, and likewise has shown that every particle of each of the many "worlds" is under the dominion of the same one rulership, whether the particle be animate or inanimate. There is now a Universe of universes.

3. In the third place the government of the universe is eternal. It persists and proceeds age after age without alteration or interruption of its authority and power. Human governments last usually but for a period, very brief, the duration fixed by popular vote, or by the death of an individual or of a family. But the government of God has no cessation, no interruption, no variation, age after age, aeon upon aeon, the same yesterday, to-day and forever.

4. In the fourth place this government of God, unlike the governments of men, is internal, instead of external, or rather dominantly internal. As put by the Apostle Paul it is "in all and through all" as well as "over all." God sits enthroned within every particle of matter as well as every particle of life. Man rules from without. God rules from within. Human government is a part of that divine government which is without—and which has to give way when there is conflict, as conflict there is, as between centripetal and centrifugal forces. The bark of the growing tree has to give way before the expanding life within. And what we see so clearly without exception in the tree, appears clearly and surely, unexceptionally, in every other form of life and phase of matter, if there be any real distinction between them. Modern science seems to indicate that everything is but life itself in varying forms and degrees of hardness, that the rock and metal are but the living "bone and nails" of the universe and the universal life.

5. In the fifth place this Government of God is inescapable. No one nor anything can quit its rule and regimentation, cease to be subject to its direction and control. It is true that man can injure himself through failure or refusal to be subject to this government of God, that He can hinder its culmination, hold back for a brief second of time its complete and free operation—as with a dam man can hold back for a small section of time a part of the vast body of the flowing water of the Mississippi. But in the end the Government of God in all things through all things and over all things, has its way with us, masters us, body, mind and spirit.

This Government of God operated in our conception, in our development while we were yet unborn, in our birth, in the further development of our body after birth. In its social and spiritual sphere this government functions in and through what we call conscience—that process of the mind which sorts cases and values all

suggestions for action. We heed or heed not our conscience at our peril, with unchangeable consequences to ourselves, to our development, to our destiny. In the thought of Jesus, resistance to its impulse is resistance to the voice of God and yielding to it is yielding to the voice of God. To fail or refuse to be obedient to this inner urge is to fail or refuse to obey God, the creative force of our soul, our inner life—as to wear too tight a shoe is to fail or refuse to obey God in our external life—and with similar consequence. To fail or refuse to yield to this inner instinct of the mind is the unpardonable sin, the sin whose consequences are irremediable. Upon our action and reaction to this impulse, depends what we call our individual and personal salvation or damnation. It is by obedience to this impulse that we function in the family, the school, the church, the state, in business and commerce, in national and international relationships, effectively, constructively, happily for ourselves and for those about us. Unfortunately the governments of men are apparently without conscience. It is said and apparently with truth that the corporation in business is without any conscience. The conscience of each individual member of the corporation is usually, or at least frequently, coerced by external conditions which demand profits. It is easy for the individual to waive or ultimately to lose consciousness of his conscience and to become what the world calls “hard-boiled.” The same process is more or less surely and destructively at work in every kind of “corporation,” the family, the church, the school, and in and through all forms of social organisation where action together requires waiving of the conscience in the life of one or more of the corporate members. This waiving of conscience, this want of conscience, appears most clearly and fully in what we call politics, political parties and their actions—and in their want of action, refusal to act. It appears in all governmental organisations which are dominated by politics and political parties. Of all organisations, political organisations show themselves least conscientious, most opportunist, most corruptible and most corrupting. Therefore it is that all human governments tend to become and continue iniquitous, to increase in iniquity the longer they are in power. Therefore it is that provision has been made in democratic governments for the super-session of the participants in office by those out of office—the replacement of those who have become corrupted through the crucifixion or suppression of conscience by those whom the electors believe to have suffered less corruption. In undemocratic countries where no provision is made for the retirement of those in office, revolutions of the physical and bloody sort

occur with more or less frequency according to the degree of corruption and the consequent injury to the people. It appears from the gospel record (Matthew 4: 8-9) that Jesus saw the governments of men as Satan-ruled. On the mount of temptation He saw Satan as the Ruler of all nations, the super-Sovereign. His temptation was to become a satellite of Satan—to use Satan's methods to secure control of society for its salvation, to secure control of all humanity for its perfection, for the incoming among men on earth of the government of God. He saw how easily the masses of human beings are fooled into action to their own hurt. He seems to have been tempted to try to fool people for their own good, to do evil that good might come of it. But that temptation He resisted. He took the longer road, the road of suffering even unto death, to reconcile ignorant, foolish, wicked humanity to God, who is King of kings, Lord of lords, Ruler of rulers, Emperor of emperors, President of presidents. In the government of God, we cannot do evil that good may come of it, without sin against our own souls and against society about us, in our own homes, our own communities, our own churches and schools and social groups, whatever they may be.

Mahatma Gandhi of India in this generation is our outstanding prophet of God speaking and acting through the conscience to-day, as Tolstoi in Russia was in the last generation, as Jesus and His disciples were 1900 years ago in Palestine. It is through men and women of conscience, who are obedient to "the heavenly vision" as St. Paul called it, that human society is purged and purified. If purging and purifying take place, it is achieved through the men and women who act according to conscience, their own consciences, even when such action is contrary to the man-made and man-operated governments among men, in the home, the church, the school, and in the State as well. It was Abraham Lincoln acting on Conscience, not according to the man-made Constitution, who freed the black man from his man-made bondage. In every age, in every country, among every people it has been the men and the women of Conscience who have become the Saviours of souls and of society—the men and the women who have said with St. Peter "whether it be right in the sight of God to obey men rather than God, judge ye; but as for us we cannot but speak the things which we have seen and heard."

If we are to attain that degree of internationalism in government which economic conditions to-day demand insistently, and which every other consideration of happy existence upon this small round

speck in the universe of God requires, God will have to raise up Gandhis, Tolstois, Peters, Pauls—men like Jesus, and like all of the saints of God in all generations, in all nations among all races. It is for the advent of enough of such men and women that the coming of heaven on earth waits—and waits not in vain.

HOW REALISE A WORLD COMMUNITY?

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As a Christian I am vitally interested in the realisation of a world community. It is the goal and consummation of all my dearest aims and hopes. To me, Jesus was the great internationalist. His Gospel of the Kingdom of God meant a God-filled humanity, living here on this planet in the peace and harmony of a righteous social order—"a world wherein the nations have beaten their spears into ploughshares and their swords into pruning hooks," and are serving each other in love to the uttermost point of personal sacrifice.

A world community life must effect such reconstruction of our human relationships as shall eliminate the factors of discord and disintegration,—slavery, poverty, unemployment, injustice, and war. On the other hand it must foster such interests and activities, private and public, as are necessary to a balanced human development. Above all a healthy community life must beget and maintain such mutual sympathy and understanding as will guarantee continuous good-will, continuous co-operation, and continuous progress—progress in the self-discovery and self-development of each individual, and progress also in the discovery and development of the possibilities of associated life.

Here to-day, in this World Fellowship of Faiths, we are compelled to ask ourselves the pertinent question, "What can my religious faith contribute to the realisation of a world community?" The answer will involve five very definite steps for each one of us. (1) We shall have first to define and declare our faith so that we ourselves and others may clearly apprehend its insight and vision in relation to the life of the race. (2) We shall have of necessity to follow through, as the golfer would say, and by our fearless fidelity give the world a demonstration of the full value of our faith in practical life. (3) We shall be under obligation to ourselves and others to face and frankly acknowledge the weaknesses, the failures, and the limitations of our faith. (4) We shall have also to find the way into cordial fellowship with folk of other faiths, both to obtain whatever

additional light they may have to bring to us, and to share with them the full benefits of the light we already have. (5) We shall be under obligation also to reshape our creeds, and rebuild our lives on the basis of the full truth that may be obtained from whatever source.

Community life is always basically spiritual. A stable world community must be builded upon a five-fold spiritual foundation: 1. A profound conviction of the supreme value of human life and the pre-eminent worth of personality. 2. Agreement that real worth centres in moral quality—that character is the ultimate test of human value. 3. Recognition of the necessity of ordering all human relationships—social, economic, governmental, cultural—for the preservation and perfecting of humanity. 4. The establishment of world relationships which shall give opportunity for, and evoke the release and investment of, all the powers of each of its members. 5. Recognition of the fact that spiritual values have neither national nor racial traits, and know no geographical limitations.

There can hardly be any dissent from the thesis that the welfare of the race urgently demands the building of a world consciousness and a world community. During the past one hundred years some progress has been made toward the realisation of this ideal. In the political realm we have seen the establishment of governments upon the basis of nationality, as in Belgium and Bulgaria, Greece and Germany, Italy and Sweden. We have witnessed a growing co-operation by world powers, at least in thinking, in the interest of universal justice and orderliness. The Vienna Congress of 1815, the Declaration of Paris in 1858, the Treaty of Berlin in 1878, the Congo Conference in 1885, the Hague Conference of 1899 and 1907—these were the beginnings of a genuine experiment in world government, the necessary forerunners of the League of Nations, the World Court, and the Kellogg-Briand Pact. In addition, we have seen the development of the principle of federalism in the programme of national governments, as illustrated in the British Commonwealth of Nations and in the United States of America. These two great self-governing democracies have proved by actual experience that the internationalism of a world community is no idle dream. Even more important as a prophecy of a world community, is the manifold structure of industrial and commercial relations which has been growing up among the nations with unparalleled rapidity during the past fifty years. With the coming of the railroad, the steamship, the telegraph, the radio, the aeroplane, and world-wide finance and commerce, the barriers between the nations have been levelled

and the world has shrunk to a fraction of its former size. To-day national boundaries are too small for modern conditions. Passports, customs barriers, different coinage, and language are hampering travel and trade of all kinds, until, as H. G. WELLS says, speaking of Europe:

"Europe cannot go on; European civilisation cannot go on, unless that net of boundaries which strangles her is dissolved away. . . . If Europe is to be saved from disaster Europe has to stop thinking in terms of the people of France, the people of Germany and so forth. We have to think of the civilised peoples of the world."

We live internationally, and the variety and extent of each nation's commerce with other peoples is the true measure of the fulness of our lives. The World War hurled many nations into the arena of world politics, but their political thinking remains purely national. MR. RAYMOND B. FOSDICK states the case fairly in his book *THE OLD SAVAGE AND THE NEW CIVILISATION*:

"The danger to civilisation lies in the fact that economic internationalism has far outstripped political nationalism. We are trying to run a twentieth century industrial world with the social apparatus derived from an eighteenth century agricultural civilisation. Co-ordination of effort to supply the world's economic needs has not kept pace with the economic dependence of one country upon another. Far from realising the extent of that dependence and organising their efforts accordingly, nations cling to the old formulas of independence with passionate determination. Although the international division of labour is theoretically admitted as the economic basis of civilised life, nations shrink from attempts to reconcile the claims of nationalism with the new world economic system which modern science has thrust upon us. 'Ye are members one with another' has certainly not been accepted in its broad political implications, to say nothing of its ethical significance."

Here, then is our plight: the nations have been crushed into a world community economically and we cannot escape its involvements; but our economic policy and our political purposes are still bound by an impossible nationalism. Therein lies not only the main hindrance to the realisation of a world community, but the chief menace of our civilisation. These international economic conflicts are not only the chief cause of modern war, but they are also the

reason why war can never again be economically profitable. For that reason the building of a world community is demanded no less by the narrowest patriotism than by the highest ethical consideration.

Militarists have built their grand scheme of world conquest on the fears of people. They have covered their designs with the smoke-screens of "national security" and "national honor" and "vital interests." Now the day has come when the religious forces of the world must rise and demand that faith shall take the place of fear, that the spirit of good-will shall take the place of jealousy and suspicion, that the love which casts out fear shall have the right of way in the councils of the nations, and that brotherhood shall supplant the anarchy of the past.

The building of a world community requires that we become evangelists of international understanding and co-operation. We who are gathered here represent whatever sentiment and good-will there is in our respective nations—but many in each of our nations still think of a world community as the fancy of crack-brained idealists. They think of the League of Nations and the Kellogg Pact as sops thrown to the peace sentiment of impossible pacifists. The main current of their thinking still flows in rigidly national channels. Some one must disseminate the information and create the spirit that will breed a vital sense of world brotherhood. For the realisation of a world commonwealth and the final abolition of war, the nations must ultimately substitute peace departments for war departments in their national governments, and bind themselves by the adoption of a world code and submission to a world court. We will also agree, I think, that there must be recognised and proved agencies through which the spirit of brotherhood and good-will can work continuously for the establishment of a world community. As science and commerce multiply the contacts of a nation there will inevitably be more hostility or more co-operation. If misunderstanding and conflicts are to be avoided, there must be permanent agencies of justice and conciliation. The World Court and the League of Nations together constitute a promising beginning, but the tragedy is that America, the country most responsible for the creation of these instruments, is not party to them. It has been truthfully said that "for the United States, the most powerful of the nations, to insist upon absolute sovereignty and continue to play a lone hand" is a chief factor in the perpetuation of our present international anarchy.

It remains for the religious forces of the world to bring home to the hearts and minds of the people of all nations the universal obli-

gation of co-operation in service and sacrifice for the cause of humanity as a whole. The only hope I see for the realisation of a world community lies in the awakening of the Christian Church from her lethargy to take her divinely appointed place as a prophet of righteousness, and associate herself with all those of every faith and every nation who will set themselves to discover and conserve those things of the spirit which alone can guarantee the building and maintenance of international harmony, understanding and co-operation.

The Christian Church must arise to put an end to her scandalous sectarianism before she can effectively preach the need of unity amongst the nations, or the subjection of a narrow nationalism to the universal welfare of humanity. I speak sharply as a Christian concerning the faults of my fellow-religionists, but I say also that the representatives of other religious faiths can justify their continuous adherence thereto only as each one shall find therein vital forces for the elimination of human bitterness and distress and the welding together of the nations in intelligent love and justice for the enrichment of all.

It is for us who have come to this hour of understanding and urgent need to set ourselves fearlessly, courageously, and passionately, scorning the consequences, to obey the laws of human welfare, so furnishing the world with that vital spiritual leadership which will enable the nations to turn aside from counsels of strife and faction, and sit down and counsel together, clothed and in their right minds, under the sovereignty of the Eternal Spirit of life, and light, and liberty, and rise up at His command to build an enduring world community—the Kingdom of God, the Father Creator of all nations.

WORLD PEACEWAYS

DR. WALTER EDWIN PECK

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THE need of our people individually and collectively is for a rebirth into freedom and knowledge,—freedom of the human spirit enlightened through the mystical rebirth spoken of by all the major prophets of all the major religions of the world, and knowledge ethical, economic and political, enabling them to understand the laws of the social organization under which and by which we live

—laws which are to-day as so many walls opposing the freedom and progress of the human spirit.

A mystic is a man who has passed through the experience of having all the inner barriers to true wisdom burned away. His mind and his spirit have been opened in that moment of rebirth to such a new and different understanding of the nature of reality and truth as will enable him—if he is faithful to the vision—to see all needs, all persons, all relationships, with new and different sight, and for the first time clearly to relate himself internally according to the laws of the human spirit to the Divine purpose for him as an individual, and externally as to society's needs, relationships and capacities. Anything so fundamental and far-reaching in its applications is beyond the ken of the experience of un-reborn men and women who assume to interpret the sacred scriptures of the prophets who have passed through the fires. This is in large part the reason, I take it, why we find ourselves facing one of the greatest crises in the history of man. Millions—it is a truism to many but a very real fact of our lives—are unemployed, homeless, hopeless, wanderers and exiles driven hither and thither by the winds of chance over the face of the earth. Many must feel themselves abandoned by God and their fellowmen, waste products of industry and finance and an economic system whose rule has been and is "The devil take the hindmost," or "Get yours while the getting is good." Victims of exploitation, avarice, greed, envy, stupidity, and hate, these unhappy children of God are the high testimony to the failure of religion, or religionists, in our time to prevent this wholesale catastrophe. The stupidity of imagining that we can have a hale church or a sound religion in the midst of an economic system which drives our citizens in a desperate struggle for survival under it to a violation of our very fundamental ethical ideals, is one of the many stupidities born of the economic system itself. The poison of capitalism infesting our society has almost destroyed our churches, has corrupted lodges, fraternal orders, and labor unions, the courts and legislative halls, enslaved the intelligence of educators, lawyers, economists, and left us to bear the full brunt of the present catastrophe without means or methods of offsetting the forces of destruction.

In Washington we see the spectacle of a president who in marked contrast to recent occupants of that high office has taken it upon himself to attempt to apply more than ordinarily radical palliatives and remedies within this poisonous system to assist it to survive a little longer. If the brotherhood of man means anything it means

something in economics, something in politics, something in labor unions and churches, something in our schools and colleges of economic thought as well as something in our various Bibles and books of Faith and Prayer. The error has been that we have imagined it could mean anything within the church without being applied at the same time as effectively in the fields of economics and politics.

For these reasons I say that we need a fundamental change of spirit and attitude toward the facts of life under the present economic order and a consecration to the ideal of the brotherhood of man, not alone in our churches but from Mondays to Saturdays in the every-day life of this nation and this world, where the toiling millions of our brothers and sisters, as well as most of us, sweat and suffer, sorrow and rejoice, labor, lament and die.

"But the goal of Religion," I hear some one object, "is beyond that of Ethics, Economics, and Politics." Admitted; but when I came to Chicago I had to pass through Utica, Buffalo, and Cleveland (to mention no other cities). And if the Church or if religious sects are intending to go a journey in the direction of their Heart's Desire they must be prepared to pass through the cities of Ethics and Economics and Politics on their way. Any other approach only begs the question, leads to stagnation or another quagmire of depressions and wars.

Prophetic Religion has always said this. Priestcraft and hypocrisy have given it the lie. At the core of the discovery of every one of the great mystic cults of the world has been a man, or a woman, who having endured the mystic death had attained to an *objectivity* toward the world by means of which he or she, being free from old notions and old prejudices, could look at the machinery of society and discover why it worked badly. Possessiveness, greed, avarice, selfishness, the passion to own and to hold for one's self having been broken in the mystic rebirth, the man or the woman has stood up, quit of these claims at last, and has seen, as those still bowed by their chains cannot see, that it is the *USE* only of things that we need or should want; that if we abandoned *OWNERSHIP* and an outmoded financial system, for *USE* we should not need to be unemployed, to starve, or go unclothed or unhoused, but should have "all *THINGS* more abundantly" in our modern economy of *PLENTY*.

We enter the world propertyless (except as to property willed to us by forebears). We leave it propertyless. Surely it is not *OWNERSHIP* for which we were born into the world by the will of God, but *INTELLIGENT USE*. Some simple objects indeed we may need for our personal use, and not care to share in use with others. Surely none

can object to this desire; nor is it likely that many ever will. But, again, here it is not so much OWNERSHIP as it is INDIVIDUAL USE that is the key to the right employment of materials. When we are dead, we should be willing to let our successors determine which of them can most rightfully employ any of such material goods as we may leave behind. Under the present system, in this nation of ours, the heirs of a seventeenth century fur trader live without effort in luxury and the children of twentieth century miners and farmers starve.

Re-examine history, and what do we discover? That, first, nomadic tribes, living on the gifts of Nature in productive lands, were content with USE of lands and food and raiment in a communal life, and never raised the issue of permanent tribal or individual ownership of particular lands or goods. Later, we observe that as some tribes settled down in more favorable portions of the earth's surface, the pressure of populations on these portions raised the FEAR of survival, and thus led to conflict in defence of their tribal security. Multiplication of the conflict within the tribe, arising from an increase of population in the tribe, transferred this conflict from inter-tribal to intra-tribal boundaries and the stronger or the shrewder, in FEAR of survival, set up a PRIVATE OWNERSHIP economy in defence of their lives. OWNERSHIP thus, in an ECONOMY OF SCARCITY, became the key to behaviour and thought.

After long centuries of the ECONOMY OF SCARCITY, we have, through the modern Industrial Revolution, now emerged into a potential ECONOMY OF PLENTY; but old patterns of thought and behaviour, protected by law and government and custom and centred in that PRIVATE OWNERSHIP which was once seemingly the only key to survival, prevent our reaping the fruits of our inventions and discoveries and prevent our enjoying the ECONOMY OF PLENTY,—in which the old defence mechanism of PRIVATE OWNERSHIP is an archaic obstacle to LIFE. Shall we choose poverty and war, or plenty and peace?

The effort of the Way-Showers, Illuminators, Mystics, and Saints of all races, nations, and classes of men has been, for centuries, to establish Utopia, or the kingdom of Heaven, or the Beloved Society, or Ethecopolis—a state in which Ethics, Economics, and Politics would be in harmony. I use Ethics in its broadest possible signification here to signify a society in which the highest and purest knowledge and speculation in religions, philosophies, and the individual and social sciences—biology, psychology, sociology, ethnology, anthropology, archeology, chemistry, physics (and perhaps others)—would afford a new base for a new individual and social order,

inter-credal, inter-racial, and international. Economics should include all the social sciences, but give important place to a new science in its recognised specific field designed to provide a state of health, happiness, security, and continuous peace and well-being for all. Politics would be useful in the new order as an expression, under law and government and through a new controlled orientation of industry, agriculture, transportation, marketing, employment and housing, of the latest findings of advanced thinkers in the other two fields of Ethics and Economics. Politics should be the hand-maiden of the others.

As Gertrude Stein might put it: "The Way is the Way is The Way is the Way"; and the sooner we realise it the better—or chaos, and the destruction of the human race must be the answer. Evidence has been offered at the Christmas sessions of the American Association for the Advancement of Science that for the past 2700 years, with the exception of a portion of the nineteenth century, wars have steadily increased in intensity and deadliness, threatening the extinction of the human race if the rate of increase continues—or is allowed to continue—a more accurate statement of the problem. Ninety clergymen in this nation out of a total of some 200,000 are reported to have opposed the last war. Presumably, the proportion of the religious leaders of other nations who risked prison and opprobrium for their highest mystical convictions of the superior efficacy of Love was not much, if it was any, higher. Scientists, economists, politicians could not keep us out of it; and to-day they are doing little if anything to prevent the next disaster. Scientists, economists, and politicians have not averted panics, depressions, unemployment, starvation, desperation, the crimes committed by starving men and women, the vice of the slums, class hatreds.

We can speak through the ether without wires to the remotest brother man of our race; but our word to him is a hiss and a threat. We can travel over the earth in a few days—and drop bombs or bonds for souvenirs as we go. We can grow more than we can buy—so we starve, or go unclothed. We can manufacture more houses than we can purchase or rent—so we sleep in alleys and subway stations and public parks. If money makes us to starve and go unclothed and unhoused, then in the name of God let us abandon it altogether and invent a new standard of exchange which will enable us to live. Life is more important than Coin or Credit—or *was* more precious to the Way-Showers we revere. Do we mean our religion—or is it another of our numerous hypocrisies? We have had too much of believing *on* the saints and too little of *believing*

them. It is said (Acts II:44, New Testament) that "such as believed had all things in common"; that is, as to *use* but not as to *title*. If money or credit or private banking or private ownership of natural resources, basic resources and industries, transportation systems and marketing associations, make us to starve and go unclothed and unhoused (I repeat) then, if we are to survive we must alter part or all of the present system.

Wherefore on behalf of the Ethecopolitan Foundation I invite you to join with us in the work of

BUILDING ETHECOPOLIS

ETHECOPOLIS—the new state in which Ethics, Economics, and Politics would be in harmony, and not, as they are in our present society, in disharmony.

ETHECOPOLIS—whose foundations will and must be laid in a dynamic, revolutionary, activist mysticism and the idealist philosophy as expressed through the world's greatest mystics and philosophers; whose Economics are sound and adapted to the needs of men and women struggling for Life and the Light, everywhere; whose Politics are purified, simplified, made the agency of serving the international society of producers—workers, thinkers, healers, artists—of all races, faiths, nationalities.

ETHECOPOLITANS—citizens of the World Community, Ethecopolis, who are willing to devote themselves to studying, and promulgating:

1. out of the field of Ethics, the thought of the 250 or more leading mystics and idealist philosophers of India, China, Japan, Persia, Greece, Egypt, Rome, Italy, Germany, France, England, the Americas and other nations;
2. out of the field of Economics, the proposals of those reliable economists of the western nations which are in harmony with the creation of such an international, mystical, co-operative community or association of co-operative communities;
3. out of the field of Politics, the proposals of the various political parties which are in harmony with this ideal; and
4. out of all three, such a synthesis of ideas and ideals for each and all as we may reasonably hope to see realised in our own or a proximate generation, but always pressing forward to the Ultimate Good as our final goal;
5. association with and activity through whatever existent groups, faiths, schools, and parties may serve these ends;

dedication to the task of ending want, unemployment, exploitation, war, foreclosures, evictions, loss, waste, graft, crime, ignorance, slums, insanity, speculation, racketeering, violence, oppression, suppression, prejudice, misunderstanding, intolerance, vice, hate, bigotry, fanaticism, provincialism, insularity, persecution, heresy-hunting, the payment of tribute to greed or power; devotion to the labour of mobilising the conscience, intelligence, man-power, will and determination of each and every state, race, group, faith, and party for the building of *ETHNOPOLIS*, in which these ideals may be realised, in

"The Brotherhood of Man,
The Federation of the World."

INTRODUCTION TO A PLANNED SOCIETY

DEAN CURTIS W. REESE, TH.G., PH.B., D.D.

Dean of the Abraham Lincoln Centre, Chicago, since 1926. Member of the Board, American Unitarian Association, 1919-30. Executive Chairman, National Federation of Religious Liberals, Chicago, 1924-28. Delegate to the 100th Anniversary of the Brahma Samaj, Calcutta, India, 1928-29.

THE first essential of a planned and controlled economy is the conviction of the necessity for planning on a large scale. For some people this conviction is born of theoretical considerations, for others it is a gradual growth based on the experience of the nations. The idea of planning on a nation-wide and long-run basis has made great headway alike in the theory and practice of monarchical, democratic, and communistic countries.

Some seventy years ago Japan set itself the task of becoming a modern industrial order. Whether this was a wise decision is beside the point. The significant thing is that the Emperor Meiji and the philosopher Fukuzawa, together with other able statesmen, led the Japanese people wholesale to the adoption of whatever modern ideas and techniques were thought desirable. Japanese students were sent to the four corners of the earth to learn the things that were needed to make the national plan a success. Education, medicine, and science in all of its branches were made integral parts of the national scheme. The old native religion, Shintoism, was revived and made to serve nationalistic purposes. For some time this change in the life of Japan went on unnoticed by the nations but when Port Arthur fell all the world knew that Japan had become a modern power.

In the West, there are more recent examples of national planning. An economic council was provided for in Germany's new constitu-

tion which was adopted in 1920. This council is an independent body, with a special budget, and is composed of delegates representing agriculture, manufacturing, banking, and transportation. Also there are delegates from organisations representing consumers, labourers, and government employees. It operates through sub-committees which meet periodically and have permanent staffs. The council is advisory only but, in the accumulation of facts and the analysis of issues, it has been invaluable to distraught Germany.

In 1925, by government decree, France organised a national economic council. The various organisations that are designated by the Minister of Labour elect their own delegates to the council. Special studies are made by experts, and the government is advised accordingly. The relief of unemployment in 1926 by means of planned public works was one of the early programmes of the council. It surveys the economic life, resources, and needs of France, with a view to planned reconstruction. Four 10-day sessions are held annually and there is a permanent secretariat.

Russia, of course, is the outstanding example of national planning. First, there was created the state planning commission of 1921 to promote electrification and co-operation. In 1923 planning was undertaken in real earnest. From 1924 to 1928 annual plans were in operation. In 1928 the famous Five-Year Plan was adopted. Individual producers are organised into trusts; trusts into syndicates; and syndicates into a state planning commission which operates under the control of the highest council. The plan involves *what* to produce, *how much*, *when*, *where*, and at *what price*.

It is not surprising that Russia is making great headway, for with a philosophy of social control, a general plan fifteen years in advance, careful planning five years ahead, and detailed planning for the current year, success within the limits of natural possibility is practically assured. It is not too much to say that in Russia national economic planning takes on religious significance.

England, Italy, Spain, and other countries are trying their hands at planning on a somewhat smaller scale.

America thus far has trusted to rugged individualism, but now that rugged individualism is selling below par, America is beginning to think more realistically. Men like John Dewey, Charles A. Beard, and Stuart Chase are spreading the idea of planning. Mr. Swope of the General Electric Company has widely publicised his plan to organise the various industries in national units under government supervision. According to Mr. Swope's plan, industries em-

playing over fifty men and failing to come into the plan within three years would be compelled to do so.

The United States Chamber of Commerce has conducted a national referendum on a programme and, as a result, the Board of Directors has voted in favour of a national voluntary economic council. The Chamber would modify the anti-trust laws so as to legalise combinations that could control supply in relation to normal demand. Government tribunals are called for, with power to control production in certain natural resources, such as coal, oil, lumber, and copper. The plan also includes private and voluntary unemployment insurance. The plan of the Chamber of Commerce is interesting, as showing the growing recognition of the need for planning. Excepting the Russian system, the "NEW DEAL" is the world's largest effort at planning.

Just as the nations have found it necessary to begin planning their national economy, so will the world find it necessary to plan a world economy. The resources of the world are adequate to meet the physical and æsthetic needs of the people. There now exist sufficient knowledge and technique to organise and control world resources for world needs. It but remains for intelligent social control to supplant anarchistic individualism.

It is not my purpose to attempt to draw a blue-print of a planned economy. What I want to do is to suggest certain principles that must underlie any planning that is worth the effort. So far as the fact of planning itself is concerned, we could plan ourselves into slavery or out of existence. Planning will be worth while only in case it serves valid principles.

The first of such principles is the fostering of the maximum personal liberty that is consistent with the right of other persons to the exercise of the same liberty. The progress of mankind can be measured in terms of the extension of the liberty of persons. Early mankind, far from being the wild and free child of nature that is the popular notion of savage life, was hemmed in by customs and social requirements that confined his life in the most narrow channels. He laboured under fears and taboos, and the tyranny of his elders. He may have been wild, but he was not free. As civilisation developed he passed from one kind of tyranny to another. Tribal chiefs, kings, and governments kept him in subjection. And to-day democratic majorities lord it over minorities with ruthless regularity. True, within the last century, we have gained in tolerance; but it is a long step from tolerance to liberty.

Some who are genuinely interested in socialistic and communistic

thought are also deeply concerned over the possible growth of a new collective tyranny. It cannot be said too often that the basic aim of a socialised world is to enlarge the freedom of persons; and the goal is a voluntary free-society.

Meanwhile governments should throw every possible safeguard around those who speak out against the established order. This should be especially so in America and in Russia, which stand as the symbols, as well as the actualities, of the two major points of view that are struggling for supremacy in the modern world. In the long run the victory will come to that form of society which provides for the greatest personal security in the exercise of thought and action. America should throw police protection around a man who from a soap box on the corner of Wall Street advocates the overthrow of the capitalist régime; and Russia should throw police protection around a man who on a street corner in Moscow advocates the overthrow of the Soviet régime.

The first principle of a society that is worth perpetuating is the fostering of the maximum personal liberty that is consistent with the right of other persons to the exercise of the same liberty.

The second principle is the priority of personal rights over the rights of property.

It may be said, and with truth, that a primary personal right is the possession of property. I myself believe that the aim of a socialised world should not be the elimination of the right to personal property, but the universalisation of that right. But of this I shall have something to say later. The point I am trying to make now is that of the priority of persons over things. Wherever there is conflict between the rights of persons and the rights of things, the rights of persons should come first. The present capitalistic system is built on the priority of things. The *Chicago Tribune* was at least consistent, if not ethical, when it challenged the right to alms. So was a prominent director of social work when he said that relief was not being given as of right but of generosity. There is no gain-saying that our present system of society does not concede the priority of the right of men, women, and children to be fed, clothed, and sheltered. When a choice must be made between a cut in wages or a cut in dividends only the enlightened few reduce dividends first. The others cut wages first, and because of this short-sighted policy, and other things, which reduces buying power, dividends also go down in the crash.

The rights of persons must come first, whether in America where individuals own property or in Russia where it is collectively owned.

The third principle is that of the possibility of an intelligently planned and controlled social economy.

Already, in the beginning, I have pointed out the practical workings of various social planning commissions. It must now be said that social planning on a wide-spread scale cannot be founded on either individualistic *laissez faire* or economic determinism. Obviously it cannot be built on the *laissez faire* theory which leaves too much to chance, to individuals, to mythical economic laws, and to the profit motive. The web of individualistic society is so torn and tangled that it is beyond repair. In theory, *laissez faire* trusts to social and economic laws that make for and preserve private interests. In practice it means the chance arrangement of social affairs. Its policy is the non-interference of the social whole with its parts; but in practice it often seeks aid from the social whole in the way of tariffs, special concessions, and subsidies. At its best, it is good-natured rivalry; at its worst, it is social anarchy without anarchy's idealism.

The conclusion to be drawn from the *laissez faire* theory is that society is uncontrollable. The conclusion to be drawn from economic determinism is that economic laws operate all but irresistibly. The charts were drawn long ago—man passes from feudalism through capitalistic industrialism to socialism and on to communism. But Russia itself is a refutation of this theory of procedure. In the first place, Russia passed from feudalism directly to socialism, thus short-circuiting capitalistic industrialism; and, in the second place, Russia's will to build a co-operative order has put her in control of economic processes. There is a vast difference between controlling economic processes and being controlled by economic processes. The hope of the world rests on our being able to get ever larger numbers of people to understand that intelligence can control economic processes in a wholesale way for the common good. The orthodox determinist who trusts to the slow operation of economic or natural laws is on a par with the orthodox religionist who piously "waits upon God."

In a thousand ways modern technology has proved the possibility of the intelligent control of nature for human ends.

The fourth principle is the interdependence of people and of their valid needs and goals.

The world goes up or down together. It is not possible for one group, or country, or race, to prosper permanently at the cost of other groups, or countries, or races. The day of reckoning comes, as it is now coming in the field of international debts. Mankind is

tied together in a thousand ways. And new inventions constantly make the interdependence of the peoples of the world more and more evident.

I should like to have you think of interdependence in contrast with rugged individualism on the one hand and with class consciousness and conflict on the other. Indeed rugged individualism and class consciousness foster each other. Individuals with purposes more or less in common form a class to fight other classes. I grant that in a period of struggle it may be necessary to make people conscious of their class status in order to get united action. But this should be regarded as a regretful emergency measure, not converted into a social principle. The social goal is a classless society. And undue emphasis on class consciousness and conflict may actually defeat the final goal. For, when once people form the habit of drawing lines—many of which are artificial anyway—they are likely to continue the practice for its own sake. Any movement makes a mistake that fails to keep its basic doctrines well in the forefront. If a classless society is the goal, then that goal should be featured in public address, in the printed word, in art, and other forms of expression. The goal of a classless world is far more powerful than the bitterness of class struggle.

I look forward to the day when man shall judge his fellowman on the basis of inherent worth, when race and color shall weigh not at all. I know that this is a far-flung ideal. I know that race bigotry is fostered in myriads of ways, that parents infect their children with it, that churches and synagogues and temples nurture it, and that politicians play upon it. But there are also other forces at work, including the science of anthropology which goes its way quietly, finding facts, disseminating information, and dispelling ignorance.

A REAWAKENED CHRISTIANITY

MR. THEODORE HELINE OF NEW YORK

Rosicrucian writer and lecturer

CHRISTIANITY is to-day experiencing a reawakening—one of the most important manifestations of to-day's world wide spiritual revival. It promises to restore to the great religion of the Western World something of its original simplicity, purpose, and power.

Christianity has fallen far from that lofty elevation which it occupied in the days of its Founder. It has all but forgotten the nature and the quality of the early church. It has lost itself in personal con-

cerns and become blinded by a civilisation of materiality. From this descent, from this forgetfulness, from this blindness, it is now arising and bestirring itself. It has become aware of its relative impotence in the face of challenging world issues which demand solution. It has come to realise that in the present crisis the average man hopes for little from the church and has come to look instead to progressive politics and to social idealism for the relief that he is seeking. The church finds itself in the rear rather than in the vanguard of the forces struggling for human progress.

Such is not its rightful place. The church should lead. It is for religion to supply motives and to keep the vision clear. In an effort to more adequately fulfil this mission it is making an examination of its origins, and endeavouring to lay hold of the initial impulses that gave to early Christianity its power to conquer and to transform. As Barbara Young expressed it yesterday on this platform, it must go backward in order to go forward. This does not mean that man has made no spiritual progress in the course of Christianity's history—there have been gains to the human spirit even during these past centuries of spiritual darkness—but it does mean that our further progress now requires a recovery of certain aspects or elements of the Christian religion that have been long neglected if not entirely lost to common consciousness.

It is generally assumed that the Christian religion has had an unbroken development from its first beginning up to the present time. Unfortunately this is not true. When Christianity was adopted by the Roman state in the early fourth century it was thereby effectually shorn of much of its spiritual power. It became identified more and more with temporal power and material objectives. The state, unable to exterminate the new religion, concluded that the only course left to it if it wished to retain political supremacy, was to bend the Church to its own purposes. This it succeeded in doing and as a result, from that time to this, the Church and the State have been closely interlocked, with the State as the greater power. The Church has fought its battles; it has upheld its systems, social and political. It has worked in conformity with the prevailing order which has been dominantly material, competitive, and self-seeking, and as a consequence the Church has suffered from spiritual impotence. The teachings lost their purity and directness and became distorted into theological ambiguities. As a leader of the Christian Community has well pointed out, that which happened to Christianity at this time amounted virtually to subversion.

If any one doubts the difference in the spiritual status of the

early Church and the Church of to-day he needs but to ask himself where there are now to be found groups of Christians possessing that elevation of consciousness and that divine realisation which would enable them to march with songs of triumph into the arena to be mangled by ferocious beasts. Individuals, yes, but among our hundreds of millions of professing Christians, where do we find them in whole communities?

Or again, what of the healing power of the Church? The Christ sent His disciples out to teach and to heal. They did both. To-day the Church does the one but little of the other. It is a preaching institution, for sermonising may go on even when devoid of spiritual power. Healing on the other hand—true spiritual healing—can be done only when there is contact with the reservoir of spiritual power.

In to-day's reawakening this power is in rapid process of recovery. What is it but a recognition of this power, its presence and readiness to operate in our lives if we but co-operate with it, that in half a century has made Christian Science the influence that it is—a movement that has affirmed so effectively the superiority of spirit over matter that in the brief course of its activity it has literally lifted the mass consciousness of an entire nation? And what was it that brought out 5,000 people here day before yesterday to hear the leader of Unity (Kansas City) but a mass acclaim for a man who has demonstrated in his own life the power of the Christ to heal, and who by his example and precept has led tens of thousands of others into a realisation of this great liberating truth?

Even within the more orthodox folds comes this reawakening. Recall the resolutions passed by representative bodies of the Episcopal faith in this country and the Established Church in England to the effect that they believed spiritual healing to be susceptible of systematic practice and recommended that the Church give specific attention to its cultivation—a recommendation that is at once an indictment against the Church that has so long neglected the art and a promise of its multiplied ministry to man when it reawakens to the added services open to it.

Among the many contemporary movements and events that indicate a reawakened Christianity, Humanism may be mentioned as one even though it would itself disclaim having any such significance. Its emphasis, as its name indicates, is upon man. Its God is humanity. Yet what is this but an indirect expression of a disappointment with the Church and with the professed followers of Christ for not having done more to help man to nobler and worthier

conceptions of living and to an individual and collective life of greater beauty and usefulness? Humanism's effort is to accomplish that for which the Church labours but which it has largely failed to accomplish, namely, to lift up and to perfect the human personality so that it may show forth more of the divinity within it. It is in its own way affirming the God within the heart of every man and calling upon men to let that light shine forth in uncommon splendour.

Liberal theology, recognising the inadequacy of creeds written in mediæval dialects, is attempting to translate these into terms understandable by twentieth century thinkers. It is an effort to rationalise dogmas and thereby to retain or rewin the allegiance of the critically minded intellectuals. The effort has value though it is of itself insufficient in that all the truths of religion are not capable of complete definition in any intellectualised system however scholarly its statement or flawless its logic. It contains elements that transcend mind. It is of the heart also. As Pascal has reminded us, "There is a reason of the heart that the head knows not of." That heart element belongs to mystic Christianity and may be laid hold of in simple faith by the unlearned on the one hand and on the other by the intellectual—who recognises a super-mental faculty and permits his mind to become illuminated by the knowing of the spirit.

The inability to recover the high illumination of the early Christians by the process of mere rationalising was strikingly exemplified in the magnificent work of one of England's foremost church liberals, who after writing and preaching the "New Theology" for years, with opposition from orthodoxy's every quarter, eventually confessed his need for the indefinable elements conveyed to him by ritual and ceremony by leaving his non-conformist pulpit and entering into the ministry of the Church of England where emphasis is laid on heart development by worship using symbol and ritual as an aid, rather than on instruction of the mind through learned discourses.

There are three outstanding movements indicative of a reawakened Christianity deserving of special emphasis. The first of these is the Oxford Movement, also referred to in this country as A First Century Christian Fellowship. The second is known as The Christian Community, and was established recently in Central Europe. The third, not properly a movement, is the radically altered outlook regarding Christian missions as this finds expression in the recently published volume "Rethinking Missions—A Layman's Inquiry After One Hundred Years." While these movements and tendencies are

all outwardly very different they are similar in this that they all are doing something to recover for the modern man long-lost precious elements which belonged to early Christianity.

The Oxford Movement stands for personal religion of the evangelical type. The Christian Community fosters a religion that is conceived and developed in the scientific spirit. The new attitude toward missions emphasises anew the universal cosmic aspect of the Christ.

The Oxford Movement has its seat in the heart. It does not argue its religion; it lives it. It has developed no elaborate philosophical system. It has simply demonstrated a transforming way of life. Followers of this Movement, having first altered their own lives in the light of a newly Christed consciousness, become "life changers" in as simple, unpretentious, and dynamic a manner as did the First Century Christians from whom they draw direct and conscious inspiration and of whom they become worthy modern representatives. This movement has no outward organisation; it has no material interests or involvements. There is no proselyting; no sectarian recruiting. There is no ambition to be satisfied other than to radiate the Christ life from within so that others beholding it will see its glory and be moved to kindle a like fire upon the altar of their own hearts. The movement has neither churches nor centres nor formalised rituals. Those who are in the spirit of the Fellowship gather in "house parties" where there is frank discussion, brave confession, illuminating testimony, and withal an exuberant gladness and unity of spirit. The Oxford Movement has fire in it and already it has spread into many lands, influenced a multitude of people and given to the numbers who have surrendered their purely personal selves to the direction of the divine guidance that comes from within, a beauty and a power that far exceed their mortal own. From the Oxford Movement there flow forth spiritual forces that promise to become an ever increasing and mighty power for the spiritualising of our civilisation even as the Christ ideals planted by the lives of the early Christians gradually wrought a transformation in the world of their day.

The Christian Community is recovering for the modern world the Arcane Teachings in possession of the early church. The disciples of Christ were Initiates, as were St. Paul and many of the early Church Fathers. To them, it was given "to know the mysteries of the kingdom." These mysteries, which have been in obscurity during so many of the spiritually darkened centuries past, are again being made readily accessible to the many. This becomes the special contribution of the Christian Community to the spiritual need of

our time. It offers a religion without dogma. It assists the members of its Community to unite in the spirit of love and worship without regard to intellectual differences. It uses ritual and ceremony as an aid toward achieving this unity. While it makes philosophical inquiry into the nature and constitution of man and the universe, it cultivates the faculty of spiritual perception through common worship. It relates its religious ceremonials to the great cosmic rhythms and observes them with an understanding of their deep and vital import. The Christ is recognised as a Cosmic Being and the festivals relating to His life and death, His resurrection and ascension, are therefore not merely historical commemorations but conscious participations in present operations of the Christ within the life of man, race, and planet.

The Christian Community embodies unifying elements. It links early Christianity with the present time; it combines the mysticism of the East with the science of the West. It aims to weld heart and head into one, and possessing qualities needful to both, it draws from both the believing Church and the disbelieving Laboratory, from the ranks of blind faith and those of rebellious agnosticism. To the spiritually aspiring of the one group it gives the desired knowledge for faith whereas to the others it offers a glorious faith for knowledge. The Christian Community has a vital significance for the spiritual life of this day comparable only to that which the early Church held for the changing order of its age.

A reawakened Christianity is strongly manifest in the changing outlook on Christian missions as voiced in the volume already referred to, namely, "Re-Thinking Missions." The Christ definitely affirmed that He had not come to destroy the law and the prophets but to fulfil. That is the attitude taken toward all other religions by the Commission whose report is embodied in "Re-Thinking Missions." It is their recommendation that Christian missionaries show their belief in the universal aspect of their professed religion in a practice that not only tolerates the existence of other religions but recognises that God did aforetime speak to His people by sundry prophets, and that in thus speaking, truth was revealed for the spiritual guidance of those to whom it was given; that that truth has never been abrogated; it has merely been amplified, fulfilled; that there are still people who are finding their religious life most satisfactorily nourished in their traditional faith and that consequently the most constructive method of procedure, it is held, is not to destroy these earlier revelations, nor to undermine the faith which the followers of these revelations have placed in their several

teachings but to assist them to a larger appreciation of the values contained in their own religions and then to add thereto such elements as Christianity can offer to the life more abundant.

This is clearly a return to the attitude and outlook voiced by the Founder of Christianity, which has been lost sight of in a materialised, sectarian religion that has borrowed its methods and practices from a competitive and self-seeking civilisation in which the universal nature of the teachings of Christ has suffered serious distortion and misinterpretation.

In the reawakened Christianity to-day we shall realise that our greatest service in the mission field can be rendered by loving, sympathetic, understanding co-operation with those of other faiths, aiming first to thus lead them into a greater and not a lesser appreciation of their own faith, knowing that this will inevitably bring them closer to that fuller revelation which as Christians we believe to be contained in the teachings of the Christ.

If it be true that Christianity is the most embracing and the most far-reaching of all the divine measures instituted for man's higher guidance, we need have no fear that the spiritual aspirant of any and every other religion will not in due time enter into the ampler revelation. If it be not so, better then that these aspirants remain where now they find their greatest help and inspiration.

The present reawakening of Christianity is not merely another spiritual revival such as history has recorded on several occasions in the past. It is not merely an emotional upheaval accompanying the turbulence and uncertainties of the time. It strikes deeper. It touches evolutionary processes of the soul. The time is ripe for its extended unfoldment. For an age past the emphasis has been on the development of reason. The cosmic order is now that humanity illuminate this reason by a spiritualisation of the mind. What man has relied upon in the past as guiding him either through an instinctive urge from the subconscious or a revelation from superhuman sources, now gives way to a guidance that springs from the innermost soul of man himself. In the God within, knowledge and divine revelation meet and as these become realised powers and find expression in man's daily life he discovers himself as a promoted pupil in the grades of God's great school. Then will he reawaken not only to the spiritual potencies manifested in the early Church but in accordance with the Master's promise, he will do even "greater works" than were known to it.

It is in accordance with the cyclic change of the time that Christianity is reawakening. At the dawning of this the Aquarian Age

there has been a new liberation of the powers of the Cosmic Christ. An added spiritual impulse has been released for the benefit not only of all humanity, but for the entire planet and all the kingdoms of life upon it. That impulse is strengthening the spiritual life of the race, and quickening many individuals to the point of illumination, a phenomenon coincident with every great critical and transition period in the world's history. Strengthened by this fresh outpouring of spiritual energy the deeper values of all religions will be recovered and others added thereto, and the day approaches when a reawakened and a reinforced Christianity will become manifest in a new world order in which righteousness shall reign and the Christ shall be enthroned King.

BROTHERHOOD AND BEAUTY—A NEW CIVILISATION IN THE LIGHT OF EAST AND WEST

PROFESSOR H. DOUGLAS WILD

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FRIENDS AND CITIZENS OF THE WORLD: It is our united task to suggest to the reason, imagination and will of twentieth-century men the civilising power and beauty of the fellowship of the race. A new degree of culture, based on the service of life in Wholeness, is beginning to claim the foresight of individuals who are prepared to find this life within themselves. The coming together of East and West, symbolised by our assembly, is introducing a new reality into the consciousness of mankind. This reality, which we first perceived in our hearts as faith, we are now endeavouring to establish in our minds as truth and law. We are attempting to transform a new totality of human experience into a higher dimension of human worth. We are engaged in realising the immense fact, that in the universality and unity of life in man the self of every individual may find at last its true kingship, a domain of power which, explored in past ages by the few, now awaits at least partial possession by the many. The dynamic quality of these two principles permeates our thought to-day with the enkindling energy of a world force, preparing the ground for a spiritual science of creative social living.

Our mood, so far from being one of despair, is the mood of actors in the prologue to a great fresh drama of creation. Out of the background of existence comes the rhythm of a deep Cosmic Purpose, so adjusting the events of the world that the noblest aspirations of mankind from the four quarters of the globe may gradually be clothed in the universal forms of a scientific and philosophic religion.

Our sense of cultural change and the dissolving of dead shapes of thought is accompanied by the demand for a firm grasp of the spiritual nature of social processes, and an intelligible, sturdy out-play of the resources of the inner life. A call has gone out for commanders of objective spirituality, artists of the real and the ideal. In particular, two compelling tones of the Creative Voice of civilisation sound in our ears: Ugliness must be dissipated; a wise patriotism must be encouraged. Let us give our remaining moments this evening to these two themes.

Now a philosophy capable of providing civic hands and feet for this two-fold plan of reconstruction should be founded in the broadest manner on the bedrocks of brotherhood and beauty. From the standpoint of the immediate problem of world harmony it is doubtful if two more important factors than these for the building of human relations can be found. The connection between brotherhood and beauty, and again between these two and constructive patriotism is not obscure, and can remain while we develop a perspective of the possibilities of thought and feeling which lie waiting like a new dawn in these factors. We need not spend our time on a bare theory of life, important though that is. The needs of our age require the exploring, or still better the dramatising, of the imaginative process by which the truths of brotherhood and beauty may be awakened and made part of our conscious rhythm of life. We must go beyond intellectual hypothesis and bring into vividness the atmosphere of living desire that is expressible in ordered, creative action. The fruitful powers of service in society spring from the powers of realisation. The technique of elevating citizenship in any country to-day is related, in a more profound and intimate sense than we dream, to the release of mind and heart and will through those gateways which brotherhood and beauty swing open to the direct purposes of life.

If there is any land, any culture of the past or present, which has stood for the spiritual realisation of life it is India. Broadly speaking, there is much significance in the fact that in recent years we of the Occident and particularly America, have been turning to the literature and art of India, China and Japan for certain fragrances of beauty and ideal living, which we have lacked. Just as the intellectual ground of Europe was fertilised by a wave of ancient Greek and Near Eastern culture preparatory to the outburst of creative energy which we call the Renaissance, so it may well be that on a still larger scale the West of to-day is being sprinkled with the waters of Eastern wisdom under the ministry of those life urges and agencies which are visibly preparing the birth of a new world.

In our modern commerce of social and cultural thought a great, though gradual, fructifying of values may be expected from two truths which the East is empowered to give and the West to receive. One pertains to brotherhood, the other to beauty. The first is the truth of the unity of the Self, the one ultimate philosophic basis for a universal science of ethics. All life is One; it is the real and final Self of all that lives. In whatever form Life may be limited, it is but a single identity. It is itself, and in individual man it becomes conscious of its own universality, its own unity, its own creative rhythm. The second contribution is the use of art for the twofold purpose of noble citizenship and union with God. The intensification which true art brings to certain ideal modes of thinking and feeling is recognised most fully in the East as a spiritual dynamic for the liberation of man's higher nature. Through art the Easterner, in profounder measure than his Western brother, achieves a spiritual participation in the creative activity of God in the universe.

Two stories will illustrate what I was previously alluding to as the lustre and fragrance of the art of poetic living in the East. A Japanese gardener found that he could arrange the perspective of his lines of flowers, shrubs and trees in such a manner that the splendid form of a distant mountain—Fujiyama—could be made to appear as part of the pattern. He planned his design so skilfully that some foreign visitors remarked on it, and in his pleasure at their appreciation of the beauty he replied that he had "annexed" the mountain. The work of his hands being linked with infinitude by the majesty of the mountain, he was happy in the completion and fulfilment of life which he had symbolised for himself.

The second story comes from the ancient lore of India and was given to the West by Vivekananda, that stalwart athlete of truth whose name will always be associated with the philosophic leadership of the Parliament of Religions in 1893. The story is typical in its imaginative delicacy and depth of allegory. It runs as follows: At a certain time in the rainy season of the year, when the stars reach a special position, the oysters along the Indian coast raise themselves to the surface of the water, open their shells, and receive each a drop of moisture from the heavens. The oyster then dives down once more to the sea bottom and gives his attention to the raindrop until he has developed it into a pearl.

Let us not deflower the inner beauty of this story by holding the poet too rigidly to the physical facts of Nature. Such liberties were no less grateful to Shakespeare. The idea of injury or irritation is entirely removed from the genesis of the pearl and we have instead

a starry moment. The human application of the thought is again thoroughly Eastern. The gentle, patient, rhythmic process of concentration upon a divine idea, the continuous dreaming of it until it gets into one's blood and fiber and transfigures the common substance of life into an image of spiritual beauty and individuality could not be more perfectly suggested. Among the American poet Walt Whitman provides a superb personal example of this process.

We are considering the sources, nature, and release of those powers on which we may draw for the regeneration of modern civil life. In these days of violent, unnatural rhythms it is impossible to exaggerate the need of a man's friendly and beautiful co-operation with the evolving spirit of life that is in him. One of the most popular of recent books on mind culture is Abbé Dimmet's *The Art of Thinking*. If the title may be revised for present use it should read "The Art of Thinking Beautifully." This means the art of moving through experiences not only with scientific clarity but also with philosophic and artistic rhythm. It means the art of living with the universe in reverent magnificence of mood and mind.

The vast problem of the West is to equip this ideal with industrial facilities and form. It is a problem of perfecting, organising and consecrating materials with chivalrous energy for the rational fulfilment of these uses of life. But the West lies dangerously stricken with its own sword, the separative intellect. Our faculties are out of creative focus because uncorrelated. A little more than a century ago the poet Shelley gave to his contemporaries a remarkable diagnosis of this state of affairs, and since that time the force of his observation has increased. His swift phrases are to be found in his essay "A Defence of Poetry."

"We want (that is, lack) the creative faculty to imagine that which we know; we want the generous impulse to act on that which we imagine; we want the poetry of life; our calculations have outrun conception; we have eaten more than we can digest."

Now the services of brotherhood and beauty lie in the deliverance of man's soul from this nightmare of intellect divorced from imaginative reality. It is all a question of annexing mountains, of feeling and seeing through forms the Universal Life which gives them meaning. To-day we are approaching by intuition a new world and a new destiny. Through the inner re-creation of life, which is art through an organic as opposed to a merely mechanical attitude towards reality, we shall come into spiritual possession of our science

From the facts and formulas of *world appearance* we shall pass to an apprehension of *world order*, experienced within ourselves and given social form in vital images. The art of a nation will be known as the people's representation of the union which their practical existence holds with the spiritual meaning and destiny of the universe.

The push of this dream in the mind of the world is tremendous. But we can pause for only a moment now at these vistas. It was Emerson who pointed out the relation of beauty to virtue through the will. To this we are adding in modern industry the relation of beauty through use. Let us expand this vision until beauty is enthroned as the final orbic test and standard of all excellence.

Are the laws and social customs of to-day apparitions of beauty? If not, they are to that extent ineffectual. Does the citizen reverence himself, his own conduct, and his duty to the State as things of intrinsic beauty, flowerings of the immortal spirit rendered visible? If not, his life is to that extent a crude jangle. Is his livelihood darkened with fear, corruption, and the ugliness of care? Then that is the measure of his need of beauty. Is the nation sunk in moral, intellectual and economic depression? Is the educational system so ill-equipped with understanding to teach, in joy and freedom, the purpose of life or a scientific belief in immortality that youth finds no rational aid against a drift to suicide? Are the arts of the land eclipsed with depraved intentions of deliberate ugliness, cruelty, and cynicism cloaked in the guise of novelty and progress? In so far as these conditions exist, beauty, taste, refinement, and the powers of civilisation which they liberate are unknown, and, for all our science, we live in barbarism. A man may be an intellectual giant yet still remain a non-entity in the higher fields of aspirational and intuitive life. It is necessary that in brotherhood and beauty he be born again.

The validity of beauty, like that of brotherhood, is self-evident in all men, and the impulses of both travel through the world unembarrassed with doctrinal controversy. Art is the means of dramatising that love of humanity which, according to Bergson, is the essence of man's creative spirit. As an offset to present extremes of mere activity and inertia, the civilisation of the future requires of those who would usher it in, a rhythmic, organic, simple, direct and impersonal quality of living. In the last analysis beauty is the harmonising factor, the combining medium, the principle of dynamic symmetry between the religious-ethical and the utilitarian aspects of life. The smile of the art spirit brings into the bloom of unity the life of Being and the life of Doing. From this standpoint the historic

importance of Greece still awaits adequate interpretation. In nothing so freely as the fellowship of beauty can East and West find to-day the forces of tolerance and creative understanding needed for the world's rehabilitation.

It remains to gather these reflections into a usable civic and patriotic pattern. Our socially creative effort here will constitute an advance over the historic moment of forty years ago, when for the first time the central unity of all the great religions was formally acknowledged by the leading faiths of the world. A resplendent ray from the Universal Heart of Light was then permitted by men to fall with brief intensity on their imaginations, and through the shadows of differences a single great landscape of human aspiration was seen, coloured differently by the different religions, yet illumined by them all in their capacity as mirrors of one Truth, one God. From this point we now dream ahead to man's wise and beautiful use of the whole potency of life in the task of raising the common world, however slowly, into the light of eternal creation.

For this the strength of vigorous, enlightened national integrities is needed. Programmes are in order for the creation of noble, selfless patriotic leadership in all lands. Let academies of civic service be founded and dedicated to the study of the fundamental ideas and realities within each national soul. Let them intensify the universal significance of human greatness and beauty wherever these are found. Such institutions are proposed, not for the study of abstract excellence only, but for the production of living examples by the infusion of that atmosphere of greatness, that spirit of personal dedication of life which alone can beget character. By these means the spiritual forces of the national consciousness may be most effectively recruited, disciplined and brought to practical focus.

In the United States the union of our commonwealths is a symbol of the subjective union, the inner correlation, of all the racial and geographic phenomena which relate the causes that produced us to the causes of the future which we are. In these days we shall be wise to dwell reflectively on that thread of correlation in our web of life, for this is the true secret of our history. It is the path of the national will still groping for mature self-discovery. The national upbuilding demands a fresh arterial system for the energising motive of the heroic. It requires that a self-born light be speedily furnished to the heat of our productive urge; that America's understanding of the inner principles and animating purpose of her existence be enabled to permeate with new intelligence all the spheres of civic life. It calls for a repaired inner structure of vigorous, moral fibre, a functional

centre of superior citizenship marked with profound human sincerity, devotion, and a capacity for distinguished imaginative thinking.

Within the Empire of Great Britain an educational programme of similar character can be conceived as performing superlative service for the race in promoting the co-operation of East and West.

Here in brief outline is a sketch of some of the powers of disinterested, concrete idealism which the future places in our hands for realisation and use. The future is not less certain but more certain than the present. The total Being of the race is at last to become an object of thought and a goal of vision. Let us identify ourselves with this goal that it may be transformed from an idea into an experience. Unity of service is made possible by unity of consciousness, and this is an affair of living; it is a power not merely emotional or rational or sociological or economic or political, but cosmic. The increasing evidence of this synthetic will among men is the promise of a new life for humanity.

We have met here under the persuasion that the principles of universality and unity in man are basic to the symmetry of all things human; that truths so momentous are no longer to be dealt with sentimentally or evasively or with cant and hypocrisy, but scientifically and artistically, as laws of life, and of one piece with all other facts in Nature. With the goal visible before us, let us confidently absorb and radiate from it everything that is nobler than the world now knows. Having cultivated that form of insight which we term future-mindedness, having stripped off the illusion of the finality of conditions and plunged into the stream of life which flows beneath and beyond present imperfections, let us merge our vision in the world's process. So do we become living channels to bring into the present an image vitalised with the light and power of that which is to be.

SECTION III

POLITICS AND PHILOSOPHY

FUNDAMENTALS OF THE NEW WORLD VISION

SEVEN SPEAKERS

Dr. John Dewey, Professor of Philosophy, Columbia University	
.....	NEEDED—A NEW POLITICS
Hon. Philip F. LaFollette, Governor of Wisconsin	
.....	WHERE ARE WE GOING?
Dr. Percy MacKaye, Poet-dramatist.. ..	THE FAITH OF POETRY
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	A PHILOSOPHY OF LIFE FOR THE PRESENT AGE
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Bishop William Montgomery Brown, D.D.	
	COMMUNISM—THE NEW FAITH FOR A NEW WORLD

NEEDED—A NEW POLITICS

DR. JOHN DEWEY, A.B., PH.D., LL.D.

Professor of Philosophy, Columbia University, New York City, since 1904.
Professor of Philosophy, University of Minnesota, 1888-89; University of
Michigan, 1889-94. Professor and head of department of Philosophy,
University of Chicago, 1894-1904, director School of Education, 1902-04.
President of the League for Independent Political Action. Author.

I HAVE taken the liberty of making a slight change in the title that was announced for me as the subject of my remarks this evening. I don't know as I need mention this fact because probably most of you don't know what I was supposed to talk about anyway—and you may not be altogether sure when I get through. However, I was given the subject of "The Need for a New Political Party."

Now, I am not a politician and I don't know that this is just the place for a political speech. At the same time, there is nothing more important for every citizen—man, woman, child, baby unborn—in this country than the future of our political life.

It sometimes seems as if, in some phases of our political life, we had touched the bottom of degradation and that we were giving, or the American people were giving themselves to "drinking the very dregs" of corruption, of allying themselves with racketeering, with gangsters, with disregard for all the things which theoretically we profess the most to honour and to value.

Because of the fundamental significance of this question for the upbuilding of not only the economic life—the business life—but also the moral life of the country, I thought I would speak this evening on the "need" not so much for a "new political party" as for a "new politics," a new conception of politics, a new conception of government, and of the relation of the government to the people in this country. And then, with an intelligent audience like this, I can leave it to you to judge whether a *new* political order—a *new* political philosophy—a *new* conception of government, its activities and its functions in relation to the commonwealth, the common good—*can be* secured under existing parties as we know them; whether it can be had *without* a *new* political organisation, a new political alignment in order to realise new political ideals.

There is a contrast—a tragic contrast—which is pointed out over and over again in the life of the country to-day. On one hand, we have an abundance of crops—so much so, that for some reason we

are destroying them without using them; we have the most advanced and the best equipped industrial plant which the world has ever known or which any country now knows; we have enormous technical ability, engineering skill and material resources. That is the picture on one side: we have all of the sources to give all of the population a decent and a secure livelihood.

The other side of the picture you already know and know only too well. There are still at least ten million people unemployed. And these unemployed—the larger part of whom have been willing to work, have wanted to work—are not merely suffering in their bodies, with their families—their wives and children—but they are suffering that frightful demoralisation, that *breakdown* which comes to people when they want to do something, something that is useful to others as well as helpful to themselves, and then can't find any opportunity. Bad as is the physical suffering, bad as all these ordinary consequences of poverty are, that to me is the *tragic* thing; this hungering and thirsting of people to find something to do and not being allowed to do it. There, without my going into it in detail, is the other side of the picture.

Now, I am not going to insult your intelligence by telling you that there is something radically wrong—somewhere—when, on the one side, we have these resources, this equipment and this ability, and on the other hand have the kind of situation which we have had in this country growing during the last four years. But there is another contrast besides this familiar one, one that perhaps is not so familiar to most of you. It was brought home to me here in your city as I went to the "World's Fair Exposition," where attention was called in many cases in a striking—almost sensational—way to the advancement of knowledge, to the advancement of science, of technical skill and of invention in this country.

I won't stop to recite to you these marvels. We have them here in this room in the mere fact of this electric lighting which has come to us within the life of almost every one here to-night. We have them with the telephones, with our motor cars, with our means of transportation and communication, with the radio. All of these things have come to us, most of them within the last thirty years and all certainly well within the lifetime of the more elderly of the persons present this evening. These are the applications back of which there is the most tremendous growth of insight into the hidden, the mysterious forces of nature—more, I think it is safe to say, in the last forty years than in forty centuries.

There is the story on one side; this enormous, this marvellous

and unparalleled advancement of the human intellect, of the human intelligence in the lines of understanding nature and being able to apply in inventions for the potential service of the human race what is found out about radio activity and electricity and these other forces. And the other side of the picture is not merely this economic break-down, this financial break-down, but the break-down of character accompanying these things: men esteemed by the public, held up as models for the imitation of the young, being proved to be swindlers, corrupters on a very large scale. And we have the inefficiency apparently of our government—not only our government but also those of the rest of the world—to deal with these most serious problems before us.

I can't take the time to go over the items of this inadequacy of our government, and not merely ours, I repeat, but of all the rest of the world. The international situation is in the mind of every thoughtful person to-day. Fifteen years ago we closed the war that was to end war. Yet everywhere to-day there are prophecies of a *new* and *more deadly* war which is to break out, the date usually set being for some unknown reason the year 1935. Indeed, six or seven years ago Mussolini was recorded as saying that a great "new war" would break out in the year 1935.

Now, we all hope that that prophecy will go the way of many unfulfilled prophecies. But we know what the condition of the world is: every nation building itself up more powerfully and containing more and more indifference, suspicion, dread, dislike if not actual hatred of other nations of the world. And then, internally and domestically, we have these economic crises which have also swept over all the nations of the world and which have not revealed any capacity of statesmen to deal with them.

In some ways this contrast seems to me, if not more tragic, almost more inexpressible and more mysterious than the other. How is it that in one department of life, human intelligence has made such marvellous advances and then, when it comes to our human relations—not our relations to electricity and to radio but our relations to one another—we have what in so many respects is a *collapse* of civilisation? I don't like to point to another country when we have so many evils in our own. But here is Germany, which, scientifically, is the most advanced nation of the world. I believe that no one will deny that for a long time in scientific research and discovery Germany has been upon the whole the leader. And yet, to-day in that country, what a collapse of not merely human kindness but of ordinary decency and regard for the human things of life!

The other nations of the world have not this split so deeply ingrained, but there is with all of us this *split*, this two-sidedness of our lives: this tremendous progress in one direction; this standing still, even this going backwards, this threatened retrogression to barbarism on the other hand. There is, again, some deep-seated cause for that as there is for the other split between our over-crowded warehouses, our factories with the machines standing idle, on one side, and the millions in want and distress and demoralisation of personality on the other side.

Well, that is a very large problem to tackle and I can only throw out (seeing my time is limited) one or two points. There are two traits of science within the field of science which stand out: one of them is the devotion to what we call the truth, the devotion to finding out how things actually are, the throwing of the intelligence of man, with all the resources at his command, into finding out things—into discovery; and then, the spirit of co-operation.

Now, we may not think of the scientific men as given to co-operation. But I want to remind you that in science the moment any man discovers a new fact or a new truth he doesn't say: "That is mine and I will keep it to myself, and if others want it I will make them pay as much as possible for it!" That fact or that truth is put at once, freely and voluntarily, at the disposal of the whole scientific public, of all other investigators and inquirers. And while there may be competition, it is the competition of rivalry in seeing who can bring to life the most of truth and fact and who can give others the most and the most freely of what is discovered. The spirit of publicity, with all resources at command and of widespread contribution that others may use, is what we have in the field of science.

Upon the other side we have an industrial order—an economic order rather—not so much industrial as business—of buying and selling where, instead of discovery and universal publicity putting what is known at the disposal of others, there is competition for power—competition for power over other men. Instead of using the machines (and science has its tools and machines as much as the factory) to find out the things which may be useful to all people and then giving them to all those who are interested, there is the attempt at the private control of the land from which all our food and natural resources come; there is the struggle of men against each other for command of power that comes through owning the machines; there is the struggle in competition for the command of money, the means of credit, without which modern life cannot be carried on. And the competition, instead of being rivalry and

emulation, is this brutal struggle for the control of power, the command of things that will enable those who have them to regulate and impose upon the lives of others.

On the one hand, this outgoing spirit which is characteristic of our intellectual life and which has led to all of these discoveries and their applications; on the other hand, the spirit of personal, private acquisition, groups or individuals getting just as much as they can for themselves and then, when they get control of the means of production of goods and produce the goods, instead of putting them as far as possible at the disposal of others, making it difficult for others to get them or keeping them in a state of semi-subjection in order to get them.

My friends, we are told—it has been said here in Chicago—that all of our great industrial advance in this country, which is very great—our marvellous machines of transportation and communication—(I needn't call the roll; I have referred already very briefly to some of them) is the product of our competitive economic system and that never has the world gone ahead so fast before and that even if there are break-downs and injustices and sufferings, we have got to give all that to the credit of the economic system we have been living under.

Well, now, I know of but one word to characterise that: it is *not true*. These advances came from those scientific men of whom I spoke; they did *not* come from the business men. If you go out there onto the World's Fair grounds and see those marvellous inventions, from whom did they come for the most part? They came from men like Pasteur and Harvey in the field of physiology and medicine. Our discoveries and our inventions in the field of electricity and radio—did the business men who operate our economic system produce these things? No, I say again. They were produced and invented by the scientists who were working disinterestedly and honestly and who then placed the fruits of their labour at the disposal of others. It was Faraday and James Clerk Maxwell and Helmholtz and Roentgen and these other men working, as I say, sincerely and disinterestedly to discover these things, to whom fundamentally we owe these advantages of our present civilisation on the material side.

And when you hear or read anything about our owing all of these things to our economic system, I beg you to remind yourselves that what the present economic system did for the most part through its leaders was to take the *results* of the discoveries of these scientific

men and then, instead of utilising them as widely as possible for the public benefit, turn them into means of private acquisition.

It seems to me that here is the split which is back of the breakdown in our social and political life: the fact that, while we can solve, while scientific people can solve, very complex problems, the structure of matter, the structure of distant galaxies in the skies,—we seem so hopeless, so helpless when we come to the problems of the relations of neighbours—of neighbouring peoples, classes, countries of the world to each other!

It isn't for lack of fundamental intelligence. If it were, we wouldn't have made these advances in the other fields. It isn't for lack of individual kindliness and sympathy. Almost all the people I know, as individuals, are decent and kindly people. And I think all of you will agree with me that, taken individually, one by one, most of the persons you know don't want to be cruel—don't want to be hard and harsh; they desire other people to have the same chances, the same advantages which they have and which they want for their children.

My conclusion is that there must be something pretty fundamentally wrong in the system under which we live when, given this intelligence and this individual kindliness and respect of one for another, collectively and in our institutions we have gone from the war on the battlefield between nations to the war in the factory and in the market place between individuals and groups. And it is *that* which demands not a "patching" here and there but some fundamental re-thinking of our social and political relations and the development of a new conception of what government is for: an instrument in the service of the people and not, as under the system of competition for power and competition for command of power, the tool and instrument of selfish acquisitive interests.

When people form the habit of reaching out for power by methods of conflict instead of by methods of emulation and of co-operation, they are certainly going to grasp political power if they can. And at the bottom of our hearts we know that that is what has happened in this country and what has been happening in other nations. Great business and financial interests, because they were engaged in conflict and because they had a business based on conflict for command of power, reached out whenever they could and took control also of the instrumentalities and agencies of government which, at bottom, in intent and principle, is a simple thing: the regulation of the conditions under which we live, play, act, have intercourse and do business with one another. And if there is a false, a selfish and a

hard power that is constantly diverting government from its problems of making smooth, even, righteous and just, the terms on which people act and live together, the consequences of that are bound to be reflected through life!

Now, my friends, there is a great deal in the present situation that justifies discouragement and pessimism. But I cannot help believing that the very depth of our present tragedy, the very extent of the difficulties which we are encountering—the fact that we are all involved in them—is a possible premonition of a *very great change* in the thinking and in the actions of men which will prepare us for a much more co-operative and a much more humane social order than that in which we have been living. I can but think that we are approaching the end of a certain historic era and that these difficulties and tragedies are the accompaniments of the break-down of that order, which in turn, since we can not think that human beings are going to lie down and give up, must be the *preparatory* stage for the building of another social order in which our human relations will be regulated by the principles that have regulated our investigations into nature: belief in truth; belief in reality; belief in the public and in the right of the public to share in whatever is gained by humanity!

That change can not be brought about by political means alone but neither can it be brought about without the aid of government and politics. And that, my friends, is the reason that I see the necessity for a *new kind* of politics, a *new kind* of moral conception in politics, and a new alignment and organisation of the power vested in government, to help promote a new and more humane, a just and more intelligent order in our contacts and intercourse with one another!

WHERE ARE WE GOING?

HON. PHILIP F. LAFOLLETTE, A.B., LL.B.,

of Madison, Wisconsin. Governor of Wisconsin, 1931-33, 1935-

I WONDER if I am in the right church? So many distinguished, learned and revered gentlemen are here with wisdom and training, and with far greater ability to handle my subject. I am not a prophet nor a son of a prophet, but just a citizen trying to answer the question. Don't leave here under the apprehension that we know where we are going. I am talking *with* you more than *at* you. My remarks may not ring with what we continually call Religion, but I hope they may have the same motive.

We should have some perspective and hence should know where we have come along the road before we can have any thought of where we are going. We lack perspective not only in economics but in our whole lives. Like a stream winding toward the sea, our attention is drawn to the rivulets flowing into the stream, and we are confused in a maze of rivulets until we lose our perspective, and are blinded and in danger.

It is not a question as to whether Mechanical Civilisation will break up. The disintegration of Civilisation has begun. Can we stem the tide? I see only from my own point of observation—the civilisation of the West.

One family for seventy-five years, my family, lived on a farm. In the early days they *did not trade*. They lived in a state of "*Economic Self-Sufficiency*." When a bank failed there were no economic reverberations; when an insurance company failed they were not affected because they had no insurance. They lived unto themselves.

Into this pioneer existence we injected the machine and economic specialists. That reached its high point when a worker merely turned a nut in Mr. Ford's factory. Most farmers now are not farmers; they are specialised producers of a certain kind of milk, a special kind of grain, etc. In proportion as you develop specialisation, any catastrophe will produce reverberations. Men say: "We went through the panic of 1893." But they do not see that the economic base of civilisation has changed since then. Ninety-five per cent of the farmers to-day are not self-sufficiency farmers. Farmers have said to each other: "You must take it" but it is difficult to-day to have five per cent—the small part who are like the pioneer farmer—tell the ninety-five per cent who are not self-sufficiency farmers to "take it."

In 1914 the world was in a reasonably good economic state. People were also developing spiritually. Then came the madness of war. Thirty million men were withdrawn from the shop, farm and other positions—from production. The factories were required to speed up production, and machines were installed to fill the places of the men withdrawn. There was not only this filling in and this expanding of production in every line; but, also, the colossal work of destruction began. We entered the era of war and of economic jazz. The Tribune blames the farmer and it is not fair. Farmers raised during the war all the food they could raise and a market was found for them because it was made a *patriotic duty*. Wheat and still more wheat, a patriotic duty—necessities for the people who were not themselves producing but destroying. The

farmer borrowed money, bought farms, expanded his scale of production of grains, etc., to such an extent as the world had never heard of—all to make our country safe for democracy.

Rulers of the world at that time, had they been wise, could have said that war could not make us safe for democracy—but they did not say it. They could have said that the war was not to end all war—but they did not say it. The world had learned to produce enough for living and for luxury; all had a chance to live and when people were materially fed, to help build a finer spiritual life. For if worries about physical needs cease, more time and thought could be given to spiritual and mental needs. The rulers could have saved us then but instead they attempted to freeze the Nation into a rigid unchanging structure, into the twisted bitterness and animosities of the war itself. All this was the force that upset economic balance. Germany then started a program of turning within herself and built tariffs that appalled us. Manufacturers and economists bewailed the fact of *Excess Plant Capacity*. Each country started to build tariffs, to establish new factories. In 1920 to 1930 the world not only failed to raise the standard of living, but over-production continued until a tragic change came in the way people lived and could live.

In Berlin, Germany, there were one million and five hundred thousand shanties. 750,000 people left cities and moved out upon the land. One might say, "Isn't that splendid?" Would they could have seen it. Their implements of civilisation were sometimes sapling trees with the branches cut off in order to scrape the soil; there were no other ploughs with which to get their living from the ground. An educated ex-mechanic was driven by poverty and unemployment to use a sapling with the roots cut off to scrape the ground to make his living. Teachers, clerks, mechanics, men especially trained for industry, were digging a mere sustenance from the soil. I talked to a banker, a very learned man. He said: "It is a very good thing; it will not cost so much to keep them." I tried to make my point but he was like the LaSalle Street bankers! I went through the city and miles of streets flanked with vacant apartments and homes out of which these same men had moved, vacant shells the men had been forced to desert.

Now we have always in the past been proud when a community has grown. When people moved in it meant that they had come for the purpose of bringing and making wealth for themselves and for that community. But such a community of shacks as I saw in Germany added nothing and could add nothing. Their inhabitants

were not there to produce any degree of wealth but merely to keep from starving. No happiness there. The thousands moving out of the city meant change and distress. I smelt smells in the city that were not of the city but of the farm and I opened an apartment door from which the smell came and found sixteen milk cows. Couldn't make a go in the country so they had brought their cows to town and were force-feeding them and selling the milk. When the milk ran down in quality they sold the cows, bought others and had the old cows butchered. There are 24,000 milk cows in Berlin alone. 750,000 skilled and trained workmen out on pasture and 24,000 cows occupying the people's former homes! These thousands economically turned around. They could no longer exchange service for commodities, and were forced through economic conditions to go back to where they did not trade. Perhaps we shall get new values out of life. Perhaps we shall be happy. But, I venture this prediction! I don't think we have much choice. I don't think the structure of civilisation can stand it. YOU WILL GET REPERCUSSIONS THAT WILL PRODUCE SERIOUS DAMAGE.

Hampering economic life hampers spiritual life. As man lives so does he think. I was in Germany when Hitler was appointed. I saw 160,000 marching down the street and sensed that Germany is dealing with a result rather than a cause. It is a hurt as well as uplift. These men have perhaps a feeling of coming back, but, HITLERISM IS A RESULT of a long series of economic and educational repercussions in a Cultured Empire. Men can find Normal Conditions only by developing means by which to restore Germany's Economic resources. They have reversed Economic Life, and when men are thus forced to return to the processes of the Primitive Life, the *by-products* are very dangerous. Germany, where are you going?

To America I would suggest that: instead of concentrating upon the wrongs of other countries, we have plenty to think about at home. We have thirty million bankrupt farmers immersed in a sea of suffering. On March 4th, they were about forty feet below the surface; by July they had been raised about six inches toward the surface; in August they had moved up from seventy per cent immersion to sixty per cent. If you have been under the water economically for ten or twelve years, holding your economic breath, it becomes very important to you to get to the surface. I should like to point out to you that there are in this country to-night about fifty million men, women and children who represent the unemployed and, in addition, that you have between fifteen and twenty millions of men, women and children who represent your business, your

professional, your solid class of people, who, while not on the official unemployed list, perhaps correspond to a greater or lesser degree to the teaching profession in Chicago—they are employed but don't receive pay. You have somewhere around 100 million people in this country, whose power to consume goods has been almost lost. What are they going to do? In my opinion they will do what they have done in every other country when confronted with the same situation. They will wait patiently until they can no longer live that kind of life and then they will start back toward primitive living and as they go back they will produce dangerous by-products which will affect the very existence of churches, schools and everything else that belongs to civilisation, just as they will change every aspect of social and economic life.

My hope, my prayer, is that the Church will help the world out of this trouble. I trust that the world can be helped. I have hoped that we here in America might be fortunate enough to help the world out of this chaos. I have hoped that we might be able to do it, not by making the mistake we did in 1917 in trying to *shoot* our ideas into other people, but that we might do it in the only way I think this country has, in its history, been helpful to the world—by setting an example, by doing well here at home, by showing how we were able to cope with our problem. Then, if we were able to cope with the difficulty with reasonable success here, we could help the rest of the world without any attempt on our part to impose our ideas on the West or on the East. So I urge upon you, I appeal to you, to think and not to think merely in the conventional sense. So often a man will come up to me and say; "Mr. LaFollette, I have never had much schooling and I don't know whether I can think about this question." The trouble in many ways is that we have had too much of this highbrow trend and too much highbrow talk. The problem is very, very simple.

Last night I was the guest of a farmer who is a very close friend of mine. I was going out to speak and we stopped and had supper at his home. Just before supper we went out to the barn and it dawned upon me as I saw the milking machine milking those cows that there is not a single thing wrong economically with the country except that there isn't any money in people's pockets. There isn't any money in people's pockets but there is food in abundance.

I take the liberty, first and foremost, of saying that the way we are now going is towards reversal of the process of economic advancement; secondly, that if that process is not changed it will produce certain inevitable consequences which, in my opinion, will

be distasteful to all of us; and in the third place, that those of us who are interested in helping the rest of the world, if we would concentrate our attention upon our own country we would help the world more than by any other course of action of any kind. Here at home I think we should direct our efforts in a very simple but kindhearted direction.

I don't think it is necessary to organise any campaign to drive the American people into buying. If you will supply men here and elsewhere with the power to buy, they will buy, without any urge. Unless you do supply them with the means to buy, no amount of propaganda will get them to buy. If talk over the radio, in the press, and from the pulpit could have gotten us out of the depression, we should have been out, years ago. Why cannot people buy? I am going back to my friend's farm. He had a milking machine he bought three years ago. I watched that machine milk the cows and I had a picture of any number of milking machines attached to the American public's pocketbook. They sucked them dry. What are you going to do about it?

In reading the newspapers to-day I noticed two things. One was an editorial in one of our largest newspapers and in that editorial there was almost a verbatim statement of what the German banker said to me in Berlin, namely: that the only way out is to move a few millions on to the land and let them sustain themselves. The point of the editorial was that because we are poor, we cannot afford to feed and clothe these millions but must get them out on the land and let them work it out for themselves. In another column, I saw the report of a speech by a very distinguished American political official who was speaking to agriculture. He warned the American farmer that unless the farmer would greatly reduce his production he would be unable to sell any of it. The idea was to produce no more than is needed for home consumption. Back to self-sufficiency farming; buy nothing; sell nothing. Plough cotton under. Yet people in the cities have not enough food! We have just one thing wrong: "No MONEY TO BUY WITH." We cannot through any kind of legislation supply buying power. My friends, the milking machines have milked all the money out of the people's pockets. If we could just switch the milking around, there would be some chance.

When I came from Europe to New York a few months ago I was invited to speak before an audience that considered itself very distinguished. It included many people whose names are very prominent. I spoke about Russia where, in spite of propaganda or statistics, I could see with my own eyes there were thousands of people who

were hungry. India is another case, and China; I know there are millions of people in China, Russia, and India, to name only three countries, where they have not enough to sustain life for all their people. I said that it seemed to me that instead of trying to impose some tremendously complicated structure to limit production, about all the American farmer needed was two things; first, he needs some help in getting his real surplus out of this country and into those spots of the world where there is urgent need for it. If the government will do this, and second, will restore the American market, the farmer will take care of himself. Give him a market where people will pay the prices they are willing to pay and American agriculture will pretty well take care of itself.

I hear that farmers here in Illinois and in Wisconsin are literally dumping their market stuff into the gutters, while you have people in Chicago who are hungry, and I said to the New York audience that it seemed to me that what we should do was to direct our efforts along simple lines. First and foremost, you have food not needed and people who are hungry. See that they get the food.

When I finished, a very distinguished gentleman said: "Mr. LaFollette, I am very much impressed by what you say. How are we going to finance it? Where get the money?" Foolishly I started to answer and then it dawned upon me that I was wrong. It was not my business to answer it. "What do you do?" I asked. "I am a banker." I recognised him then. He was a former president of one of the large well-known American banks, earning \$150,000 a year. I said, "Mr. So-and-so, you are paid \$150,000 a year because you are a financial genius, you ask me how to put together two simple economic needs that you yourself say should be put together. My answer to your question is this—if you cannot put that problem together, if you cannot tell us how to finance that situation, we'll fire you and get some one who can." If you conclude that it is fundamentally right, that there is just one difficulty—the lack of purchasing power—then so far as your efforts go, you will see to it that the government restores the people's purchasing power, instead of just talking about it.

Perhaps what I have said brings a discordant note into your meeting. Possibly you are thinking of souls rather than stomachs; but I am thinking about hungry people. When you have considered higher things of the spirit, I talk about the pocketbook. Yet it is not entirely and altogether a true picture that I have presented; this country is not entirely blue. We must remember that through about 5000 years of written history, the story of the race is, in its economic

sense, almost entirely a story of man's struggle to get to the land where there will be enough food so that people can live without starvation. I ask you to remember that in all the misery and distress of this period through which we are now passing, we are at least at a point in the history of this world where there is enough to sustain human life—not only to sustain life, but to provide many people with the minor comforts and luxuries of life. And I should like to make this suggestion to you people who are deeply concerned with things spiritual, that perhaps if we could organise our lives so that men and women did not go through their existence haunted by fear of poverty and hunger, if we could organise the life of a great people so that food, shelter and clothing were there for every one who was ready to work, then, instead of making people more material, you might completely release them from material concerns, you might see mankind awaken and begin to concern itself with higher things.

Our country now has the greatest opportunity of all time. Our Nation is in a rare position; it holds the fate of civilisation in its hands. It is a challenge to men and women to live the kind of life we have dreamed about through the ages.

If I may make confession, I will say that this gets very close to my religion. I see the struggle in everyday life. Spiritual teachers; I have seen religious teachers so spiritual that they were blind to anything physical or concrete. Intelligentsia; I have seen scholars so intellectual that they were no longer human or humane. If I cannot see the Human Opportunity to-day, I am perhaps neither Spiritual nor Intellectual. There are chances now, and challenges, for men and women to live the kind of life God would have us live. Let us learn to live on earth here and now, the kind of life we dream and talk about—and pray for, when we pray "Thy Kingdom Come."

"My son, if thou wilt, thou wilt be taught. Bow down thine ear. Be willing to hear every Godly discourse. Let the council of thine own heart direct you."

THE FAITH OF POETRY

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NO PEAK of history's horizon looms more portentous than To-day. In our revolutionary time, the faiths of all peoples are being cast into the crucible. Swung on the hearthstone of our own cyclic land,

"the Melting Pot" has become a symbol—and a pregnant hope—of civilisation.

What shall survive the intermingling of all men?

What Mankind shall emerge from man-*kinds*?

Momentarily focussed in the commemoration of a so-called "century of progress," spokesmen of far-sundered lands and races have met in a "world fellowship of faiths"—a congress, as it were, of spiritual chemists—to peer deeply into this vast crucible, and there—out of the very elements of Disintegration—to discover and to release the essential, indestructible, renascent spirit of Harmony.

In that fellowship, I venture to speak as one spokesman not of any specific racial or sectarian creed, not of any stated boundary, spatial or temporal, but of an universal principle common to all living faiths, in whatever place or time,—the poetic principle: a principle which in name is well nigh forgotten by the parliaments of science, yet in the creations of science, of art, and of religion is ever-present and all-enkindling.

The inhering life of that principle is itself the will to fellowship and the faith of all faiths. Ethnically and socially, "the Melting Pot" is an unpredictable experiment in racial breeding. Psychically, it is a testing as by fire of the spiritual nature of man.

For the vast world-crucible into which all faiths to-day are being cast is the crucible of science commonly labelled Psychology; and the one indestructible element which yet eludes all subtlest crushings and transmutings of the human spirit in that mortar of psychic fire is the creative seed of the soul itself—the *Psyche* within the *Logos*—the poetic principle of thought.

Because that principle has perhaps nowhere else been defined so clearly and exemplified so eloquently as by the poet Shelley, in his "Defence of Poetry," uttered some hundred years ago, I will quote in prelude this opening passage of his immortal essay:

"According to one mode of regarding those two classes of mental action, which are called reason and imagination, the former may be considered as mind contemplating the relations borne by one thought to another, however produced; and the latter, as mind acting upon those thoughts so as to color them with its own light, and composing from them, as from elements, other thoughts, each containing within itself the principle of its own integrity.

"The one is the *τὸ λογίζειν*, or the principle of analysis, and its action regards the relations of things simply as relations; considering thoughts, not in their integral unity, but as the

algebraical representations which conduct to certain general results; the other is the *τὸ ποιεῖν*, or the principle of synthesis, and has for its objects those forms which are common to universal nature and existence itself.

"Reason is the enumeration of quantities already known; imagination is the perception of the value of those quantities, both separately and as a whole. Reason respects the differences, and imagination the similitudes of things. Reason is to imagination as the instrument to the agent, as the body to the spirit, as the shadow to the substance.

"Poetry, in a general sense, may be defined to be 'the expression of the imagination'; and poetry is connate with the origin of man."

So, as poet, Shelley described the poetic principle—the functioning of natural law through imagination.

"Reason respects the differences and imagination the similitudes of things."

If, in that sentence, I may substitute for the word Reason, the word, Logic (*"τὸ λογίζειν"*, the principle of analysis"), which conveys, I believe, the poet's meaning with sharper clarity, then in that one sentence are implicit the wars and the concords of all history.

Imagination creates art; logic incites argument. Under the dominion of Logic alone, each racial group, each separate faith, discerns and glorifies its *differences* from all other groups and religions. Within the communion of Imagination, all groups discern and glorify their *similitudes*. Moreover, "poetry—the expression of the imagination—is connate with the origin of man."

What, then, from man's earliest history, is the essence of that principle by which he has discerned and creatively combined "the similitudes of things"?

To-day, explorers of the ether are invading the stratosphere to discover the creative principle of our universe in cosmic rays; explorers of the microscope are shattering atoms for nuclei of a material world ever more elusive; explorers of biology are deducing the invisible, ultimate procreative gene of the germ-cell of life.

In accord with such precedents, as one explorer of the psychic world of poetry, I would deduce from the insights of Shelley and of other poet-explorers, this corollary: that the essential principle which reveals "the similitudes of things"—the very gene of the spirit germ-cell that burgeons a Shakespeare, an Aeschylus, an Isaiah—is the principle of metaphor.

Igniting the mind, that spark reveals the universe in its varied similitudes, wherein at one flash the discords of diversity are reconciled and the oneness of man and nature is shown splendidly diversified.

In Ophelia's depiction of Hamlet's "noble mind o'erthrown," it is this prismatic spark of metaphor that illumines

"The courtier's, soldier's, scholar's eye, tongue, sword . . .
The expectancy and rose of the fair state,
The glass of fashion and the mould of form" . . .

and correlates these, in contrast with

"...sweet bells, jangled out of tune and harsh."

Or, again—like a glow-worm at the heart of a night-born flower—that scintillant source of poetry nestles at the mystic centre of this delicate sextette, by Herrick, "An Epitaph upon a Virgin," wherein "the toning of a tear" paints with melodic light a spirit-portraiture:

"Here a solemn fast we keep,
While all beauty lies asleep:
Husht be all things, no noise here
But the toning of a tear;
Or a sigh of such as bring
Cowslips for her covering."

In thus unveiling horizons of the spirit, vastly impassioned, or tranquilly intimate, the uses of metaphor often are farthest reaching when most strangely familiar, most spiritual when simply sensuous, and touch eternity in the lowliest parable.

"The ox knoweth his master and the ass his master's crib, but Israel doth not know, my people doth not consider . . .

"Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

"How is the faithful city become an harlot . . . thy silver is become dross, thy wine mixed with water. . . . For ye shall be as an oak whose leaf fadeth. . . . And the strong shall be as tow, and his work as a spark. . . . The mouth of the Lord hath spoken it."

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Here, in these citations from Old Testament poets—in the ox and his master, the sheep's white wool, the harlot city, the oak and its leaf, the tow and the spark, the mouth of the Lord, the wheel at the cistern, the feet on the mountains—here in the simplest garb of things common and material, the highest archangels of racial aspiration are clothed, and their spirit presences disclosed, by the poetic principle—the magic of metaphor that transmutes the senses and proclaims the law of similarity between worlds sensuous and spiritual.

And this magic is compassed by a kind of zest, or ecstasy, common to all poetry and to all living faiths—a self-disciplined command of inward power which, in the most fervid utterances of an Isaiah, "begets (as Hamlet describes it to the Players at Elsinore) even in the very torrent . . . of passion, a temperance, that gives it smoothness."

Urged by this same ecstasy, and inspired by that principle of metaphor, the founders of all world-faiths that have swayed humanity—Jesus, Buddha, Confucius, Moses, Mohammed, Plato, Homer, Aknaton—the seers of all philosophies, mythologies, religions—have been the supreme poets of their varied faiths.

Christian and pagan, gentile and Jew, underlying and supporting all their creeds is the faith of poetry—the creative law of imagination.

Words are not its only revelation. Every symbol of faith is its utterance. A lonely cross on the twilit hill of Calvary; Apollo's dawn-gold head above the Parthenon; Prometheus' crag; Diana's bow-bright moon; Nirvana's cosmic navel of meditation; these have spoken the faith of poetry through its millions of votaries; even as to-day the silent distaff in the hand of Gandhi is eloquent, uttering its parable of ancient folk-art above the modern Babel of logic's forum.

Since the law of imagination is a natural law, reconciling in itself the faiths of Monism and Pantheism, it is only by preserving the integrity of each faith that the harmony of all can be realised. For it is only when faith would coerce faith, and thereby shatter the elements of its own integrity, that chaos descends on the contestants. So the wars of all crusaders, of whatever faith, are abortive. And so across the portal of our world fellowship of faiths should be blazoned this axiom:

DELIGHT IN DIVERSITY IS THE BEGINNING OF FELLOWSHIP

For diversity is nature's law, and nature can be neither coerced nor thwarted. No metric systems, however subtle, can substitute themselves for her poetic inspirations. No yardsticks of materialism can measure them accurately. No quantitative "standards" can compute her spiritual values. Nature knows not "standardisation," for her beautiful diversities are the elementary expression of her own elemental needs, born of her divine fecundity.

Nature herself is the primal imaginer, the creator of metaphor, the artist of similitude through infinite differing images, wherein man, the poet, is the extension of her finger-tips in architectures seen and unseen.

In her so-called lowest forms, as in her highest, to build her myriad dædal home, her germ-cell creates the temples of her faith: her opal incrustations of the abalone and of Taj Mahal; her dawn-dyed minarets of stalactite and of Mecca; her delicate friezes of fossilised limestone and of Phydias; her modulations of the tortoise shell and of Alcæus' lyre; her cathedrals of aspiring coral, as of Cologne and Rheims.

All—low and high—these are the beautiful diversities of her single tabernacle, to which the poetic principle is the key of revelation.

How, then, shall we perfect that principle in our own faiths, and so help to consummate the aspirations of nature? Shall it not be by becoming her disciples and adopting her faith of poetry?

Rich in the faith of such discipleship, through both unity and diversity, Walt Whitman wrote (in his preface to the first issue of "Leaves of Grass"):

"The great poet never stagnates. Obedience does not master him; he masters it. . . . The time straying toward infidelity and confections and persiflage he withholds by steady faith. Faith is the antiseptic of the soul—it pervades the common people and preserves them. . . .

"The messages of great poets to each man and woman are: Come to us on equal terms, only then can you understand us. We are no better than you; what we enclose, you enclose; what we enjoy, you may enjoy. Did you suppose there could be only one Supreme? We affirm there can be unnumbered Supremes . . . that men can be good or grand only of the consciousness of their supremacy within them.

"What do you think is the grandeur of storms and dismem-

berments, and deadliest battles . . . and the power of the sea . . . and the throes of human desires, and dignity and hate and love?—It is that something in the soul which says: Rage on, whirl on, I tread master, here and everywhere—master of the spasms of the sky, or the shatter of the sea; master of nature and passion and death and of all terror and all pain.”

But the “master of nature” must first become her disciple. Three hundred years earlier, in his “Discoveries upon Men and Matter,” Ben Jonson had already made a rubric on Walt Whitman’s theme, setting forth three requirements of the poet’s discipleship, in perfecting his function, through aptitude, exercise, imitation. Of the last he writes:

“The third requisite in our Poet, or Maker, is Imitation, to be able to convert the substance or richness of another Poet to his own use. To make choice of one excellent above the rest, and so to follow him, till he grow very He, or so like him, as the Copie may be mistaken for the Principal. . . . Not to imitate servilely . . . but to draw forth out of the best and choicest flowers, with the Bee, and turn all into honey, work it into one relish and savour; make our Imitation sweet.”

“To follow him till we grow very He:”—Such has been the following-cry of spiritual fellowship from countless hymnings of millions throughout generations, in following the leadership of Christ. And at the heart of those hymns, the poetic principle—the thought-germ of metaphor—alone could suffice to express the ultimate power of integrity, connoting God, in apostrophes to the “Rock of Ages”—the “Feste Burg” of the universe.

So, too, the conversion, the rebirth of the soul, which performs the deepest function of every living faith, is one and the same as that direct touch with nature, that “savour” of fresh apprehension, which subsists in every living poem, as the utterance of its metaphoric principle; just as its counterpart—the discernment of similitude—subsists in the fellowship between disciple and master.

Has not such “Imitation” been ever the essence of discipleship in all faiths?—“To convert the substance of another Poet to his own use . . . To make choice of one excellent above the rest.”

Such, among poets, was the principle of imitation of Virgil toward Homer, of Dante toward Virgil, of Chaucer toward Petrarch, of Spenser toward Chaucer, of Keats toward Spenser, of Shakespeare toward Marlowe, of innumerable poets toward Shakespeare; among

philosophers, of Plato toward Socrates; among religionists, of St. Francis toward Jesus. And in every such case, by "drawing forth out of the best," all was "turned into honey, worked into one relish," creating a new substance, savoured with its own integrity.

So once more we see at work the principle of imagination set forth in our Shelleyan prelude—"the relations borne by one thought to another . . . mind acting upon those thoughts so as to colour them with its own light, and composing from them, as from elements, other thoughts, each containing within itself the principle of its own integrity."

As of human thoughts, so of humanity. If imagination, and not logic, shall control the crucible of science, the Mankind that shall emerge from "the Melting Pot" of man-kinds will comprise the harmony of all their diversities, "each containing within itself the principle of its own integrity." And so that future evolutionary world-republic, by enthroning the Divine Right of Natural Law, will have set a new keystone in revolution's triumphal arch, and will have altered the triple watchword there to read:—"Liberty, *Diversity*, Fraternity."

Thus freedom and love shall be united, balanced and sustained by the fecund variety of nature, and the supreme law of that free republic shall be the technique of friendliness;

"Do unto others as you would that they should do unto you."

For that admonition implies the imagination to discover and reflect mutual similitudes—the will to put oneself in another's place. And that sentient, well-nurtured will is the robust health of *love*, which "thinketh no evil"; but hatred, envy, jealousy, malice, dullness, are the diseases of malnourished imagination.

The unity of freedom and love, the diversity integral and necessary to similitude, are again reconciled and revealed by Jesus himself. Summing up all the laws and the prophets in one faith, he uttered supremely the Faith of Poetry, when he admonished each of us to "love the Lord, thy God, with all thy heart, and with all thy mind, and with all thy soul—and thy neighbour as thyself."

In that dual utterance, imagination is epitomised, and the poetic principle recognised as the principle of love itself; in love of God—the direct touch with nature, the ecstasy, which is poetry's essence; in love of neighbour—the revealment of similitude, which is the function of metaphor.

These are the psychic organism of the faith of poetry.

Over and around and from within this organism, thus stript to

its naked simplicity, hovers—like the effulgent halo of the Holy Spirit's presence—the aura of Immortality.

Milton has expressed the inescapable sense of such presence in the poet's inspiration as "that last infirmity of noble mind"—a divination which has often been misconstrued as the infirm hope of a deathless personal fame, based in mortal opinion. It is rather that "infirmity"—or ecstasy, allied to so-called madness in all imagining "noble mind"—which recognises the immortal nature of imagination in expanding selfhood to a love of God and neighbor that "scorns delights, to live laborious days," in creative service to its own limitless integrity.

This, then, is the triad of the faith of poetry: Imagination—Nature's revelation of her similitudes; Ecstasy—direct communion with nature's divers oneness; Premonition—the sense of nature's self-expanding immortality.

Nearly all true poets, whether founders and disciples of religions, or of theatre arts, or of philosophies, have sung their personal hymns to that subtle premonition. And with two such hymns, trustful of an immortal Power within and beyond mortal time, I will conclude this comment of faith.

The first is a sonnet by a poet-dramatist; the second is a song—meditated to a "melody unheard"—by a poet-psychologist. Though in mood and form they are dissimilar, the theme of both is the same. And since imagination, or metaphor, or fellowship, or love, or faith, like Juliet's rose, "by any other name would smell as sweet," each of these poets has named his own faith—*beauty*.

So Shakespeare—in his roiling heart's blood of "black ink":

"Since brass, nor stone, nor earth, nor boundless sea
But sad mortality o'ersways their power,
How with this rage shall beauty hold a plea,
Whose action is no stronger than a flower?

O, how shall summer's honey breath hold out
Against the wreckful siege of battering days,
When rocks impregnable are not so stout,
Nor gates of steel so strong, but time decays?

O fearful meditation! Where, alack,
Shall Time's best jewel from Time's quest be hid?
Or what strong hand shall hold his swift foot back?
Or who his spoil of beauty shall forbid?

O, none—unless this miracle have might,
That in black ink my love may still shine bright.”

And so Emerson—in his pined spirit-musing on “black water”:

“In May, when sea-winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook
To please the desert and the sluggish brook.

The purple petals, fallen in the pool,
Made the black water with their beauty gay;
Here might the redbird come his plumes to cool
And court the flower that cheapens his array.

Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then Beauty is its own excuse for being:

Why thou wert here, O rival of the rose,
I never thought to ask, I never knew;
But, in my simple ignorance, suppose
The self-same Power that brought me here—brought you.”

A PHILOSOPHY OF LIFE FOR THE PRESENT AGE

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Has there ever been a time when a reasoned philosophy of life was more desperately needed than at the present time? We have the immeasurable expanded and transformed conception of the universe. Old foundations of thought and faith are widely broken down. Vast numbers of us are driven out into the open intellectual arena, to fight for our spiritual lives. The great eternal questions come surging back in upon us with new tragic impressiveness. Is a spiritual interpretation of the universe still possible? What has happened to God, immortality and freedom in the general welter of thought? Is there an imperative of duty, a moral order and law to which we owe obedience; or are all moral enactments mere human conventions, lightly to be set aside when it is convenient and comfortable to do so? These questions, indeed, return upon us with bitter significance.

The current confusion of thought is accentuated by the fact that

our generation is largely cut off from the past. Barring a few specially trained scholars, our time has been little interested in the past of human thinking. It has been forward-looking, occupied with the swift changes and new discoveries.

The first basis for formulating a philosophy of life for the present age is to recognise that all the discoveries in the various fields of science, in their final effect, have strengthened the ground and increased the reason for a spiritual interpretation of the universe. That is our initial thesis.

Consider the science that first of all shattered older belief—astronomy. All who are familiar with mediæval thought, or who are readers of the *Divine Comedy*, will realise how intimately the theology and religion of the Middle Ages were interwoven with the Ptolemaic astronomy. Dante was a living encyclopædia of mediæval knowledge, and represents completely the thought of the age. With his time, Dante believed the earth sphere was the fixed centre of the universe, on which the whole celestial drama converged. In the bowels of the earth was the irregularly shaped, partly hollow cone of Hell, directly under the meridian of Jerusalem. In his great imagined pilgrimage, Dante represents himself as climbing down with Virgil to the bottom of this cone, to find Satan fixed at the centre of the earth. There they turn over and climb out the other way, through the passage made by the fall of Satan, emerging at the foot of the mountain of Purgatory, also caused by the fall. Ascending the mountain's terraces, through the circles of air and of fire, Dante and Virgil enter at the top, the old Garden of Eden, originally down below the earth, but lifted here when the mountain was formed.

Circling around the earth, with increasing speed of motion as Dante ascends, were the seven bodies then known of our solar system—each carried by a translucent crystalline sphere. Beyond was the heaven of the fixed stars, circling still more swiftly. Still higher, was the ninth heaven of the Prime Mover, lending its motion in decreasing ratio to the crystalline spheres within. Beyond all, was the tenth heaven, the pure Empyrean, where God most is. Each of the spheres was presided over by a particular order of angels. In each appeared souls of the redeemed, classified according to the degree of their immersion in the Divine. The whole range of religious philosophy was thus interwoven, even fused with the Ptolemaic astronomy.

Then came Copernicus, Galileo, Giordano Bruno, and the host of discoverers in astronomy who followed. They showed that the

earth was not the centre of the universe, but an insignificant ball of matter, circling annually its central sun; that our whole solar system is a negligible fragment in a corner of our galaxy, speeding whence we know not and whither we cannot guess. As the science progressed, we discovered that our poor little candle-wick sun was a flickering taper, compared to suns a million times as vast, that blaze in the void of space. When you turn your telescope over a section of the heavens, vainly trying to comprehend the millions of light-years that give the vision of those shining stars, to grasp the idea of those "other universes" that are filmy patches in our milky way, to imagine the intelligent life that may be upon the innumerable planets in the abysses, you bow your head in silent awe and profound discouragement.

The first effect of the new astronomy was thus to disrupt all the older foundations of faith. The whole system of belief seemed shattered into the void. As time passed, however, we became adjusted to the bewildering range of new conceptions. We thought, again and again, and again. Gradually we saw that the immeasurably expanded universe is, after all, one unity of law. The same principle of gravitation that determines the symmetry of a living organism and rounds the dew-drop on the petal of a flower, holds in place the last star-dust. The same electrical energy is at work everywhere. The spectroscope reveals, in the remotest shining point of light, the same elements we know in our earth and sun. We came to see, further, that the universe is not only one of law, but of intelligible law—intelligible even to the limited mind we possess—that our mind images the Mind at work throughout the universe. The final result was to make the older view of God as placing the sun in the sky to light our path by day and the moon and stars to light our path by night, seem to be the notion of a hand-working artisan, compared to the conception, possible to our minds, of Him who holds the galaxies of galaxies in the hollow of His hand.

A similar result followed the flood of discoveries in biology and allied sciences, which so disrupted thinking in the nineteenth century. For centuries, the unquestioned belief had been held that the creation occurred in a particular week, about six thousand years ago; that man's subsequent history was fairly well known; that the plant and animal kingdoms were created for man's benefit, and that he was the chief object of solicitude in the Divine plan.

Then came the epoch-making discoveries of science, proving that man had been upon the earth some millions of years. One is reluctant to state the maximum figure, for every fresh discovery puts

the date further back. The biological sciences further revealed that the human embryo passes through all the characteristic stages in the evolution of organic life. It is one cell; then two cells conjugated. This double fertilised cell breaks up into a small colony of cells; from this other colonies are differentiated. Gradually organs appear and functions develop. As is well known, at one stage the embryo develops a definitely formed tail, afterwards absorbed; indicating our arboreal ancestry. There is another stage where gill slits appear, later transformed and disappearing; proving our amphibious ancestor away back in the history of life, living chiefly in the water, but coming out on the sand to spawn at certain phases of the moon. It may be added that there are functions persisting in the adult organism in rhythmic accord with the moon phases, that equally attest that remote ancestor.

The first effect of these discoveries, establishing man's kinship with other animals and his descent in the general progress of organic life, was to shock and bewilder, with the elimination of all ideas of the separate, special creation of man. Again it seemed that all foundations of spiritual faith had been destroyed. Widely was heard the anguished cry: Is not all life a blind mechanical process with no purpose? How can there be any soul in such a process, or any possibility of a spiritual interpretation?

George John Romanes, the most faithful disciple of Darwin, went through the whole typical nineteenth century experience. At thirty, he published anonymously *A Candid Examination of Theism*, in which he showed how completely he had been forced to give up, not only his Christian faith, but all theistic belief, and to accept the extreme form of naturalistic materialism prevalent at the time. He recognised that it was not a happy creed, but accepted it from intellectual piety, while mourning over his lost faith. So his life went on, with this ache at the heart.

Meantime, he was happily married, with an interesting family of children to whom he was a devoted comrade. He loved music, wrote tender verses, enjoyed enthusiastic friendships with men and women, artists and clergymen, as well as scientists.

In the early forties, Romanes received his death-warrant. It seemed too bad: with a large family of children, from infancy to early youth, needing a father's care; with gardens of investigation in England, Scotland, the Alps. Had Romanes lived another fifteen years, he might have settled some of the riddles on the borderland of our biological science, notably certain of the puzzles of heredity. It was not to be: there were months when he could work some-

what; other months when he could only sit beside the southern sea and wait for death to release him. In those last months, he wrote out certain *Thoughts on Religion*, published after his death, and shortly before the end came, at forty-six, he called in a liberal clergyman, his friend, said that he had found his faith and wished to re-enter the Church, and died in it.

When his wife, Ethel Romanes, published his *Life and Letters*, toward the close of the nineteenth century, I was much interested in the volume and in the wide attention it received. Ministers preached sermons upon it, and generally said the same thing: "Bankruptcy of science; he came back; they will all come back; just wait!" Scientists wrote letters to the periodicals about it, and talked of it in groups. They, too, made one main comment: "Poor Romanes; got sick; lost his grip; it is too bad!"

I thought then, and I think, now with greater assurance, that both the preachers and the scientists were wrong. There is no bankruptcy of science; the open-minded investigation and recording of reality; it is impossible to bankrupt that. Nor was it that, through illness, Romanes weakly dropped back. What was it?

In the *Thoughts on Religion*, we find him saying: "When I wrote the preceding treatise, I did not sufficiently appreciate the immense importance of *human* nature, as distinguished from physical nature, in any enquiry touching Theism."

Further on he affirms: "Christianity, from its foundation in Judaism, has throughout been a religion of sacrifice and sorrow.... It has been throughout and growingly a religion—or rather let us say *the* religion—of Love."

What happened to Romanes was that, face to face with his death-warrant, all that he had lived finally got up into his philosophy of life; which previously had been based solely on what he had observed in the lower nature world. The creed of the struggle for existence and survival of the fittest is a creed for young, strong and successful men, while they are young, strong and successful. When they are old, broken, and face to face with defeat and death, somehow that creed does not cover the ground. All through the years of accepting that creed, Romanes had been living just the opposite; tenderness to the weak and broken; love, sacrifice and unselfish service of others. During the long months of defeating illness, with the dark shadow moving swiftly and inexorably nearer, shocked into reviewing his life experiences, those experiences finally broke the closed circle of naturalism; and he came at last to see that a philosophy based on the natural

process, which ignores the highest human phases achieved in that process, is fundamentally unsound.

The experience of Romanes is a clear-cut, extreme example of that of his time. The final result of the biological sciences was to give us a conception of creative evolution, to deepen profoundly our consciousness of the unity of law in the process of life, and of the Mind and intelligent purpose at work within and through that process. Producing first the narrow dogma of naturalism, Biology proved to be, on later reflection, the gateway to humanism. In the end, such a conception of God as Paley's became that of an insignificant adjustment-devising watch-maker, compared to the idea possible to us of the Mind creatively at work, through changeless unity of law, in the unfolding process from cell to man, from flesh to spirit, from the dust to God.

All the discoveries of science, in their final result, have thus strengthened the ground and increased the reason for a spiritual interpretation of the universe.

The second thesis is: our knowledge is always relative, never absolute. Our minds are finite; the universe we believe to be infinite. If not infinite, it is so vast as to be relatively infinite, in comparison with our minds. We never see the whole, from what may be called God's point of view. Each new fact we discover, each new truth we achieve, changes the perspective of all we have known and believed. One step up the mountain slope expands the whole circle of the horizon, and changes the perspective of all within it. It is thus necessary to hold our knowledge and faith always fluid, subject to restatement in the light of larger truth when we achieve it. That is exceedingly uncomfortable; but it is the price we must pay for intellectual sanity and progress. The intellectual life is an endless growth toward ever larger, more inclusive truth, which explains itself and also the lower vision from which we climbed.

I will take, to illustrate this, the most difficult case I know, where apparently the movement is from the entirely false to the wholly true. If it can be shown that even here the progress is from the lower included to the higher inclusive truth, the principle will have universal application.

Let us, then, turn again for a moment to astronomy. The Ptolemaic system held that the earth was the fixed centre of the universe, that the sun rose in the east, passed over the heaven, set in the west, came around under the earth, and rose again in the east on the following morning. The Copernican system said, No,

it is exactly the other way. The sun does not rise or set or pass over the heaven or under the earth. It is the earth turning the other way, on its own axis, once in twenty-four hours, that gives the appearance of these phenomena; while, in fact, it is the earth that, once a year, swirls in its orbit round the sun.

You would say that one of these systems is simply false, the other true. Nevertheless, you continue to *say* that the sun rises in the east and sets in the west. Our poetry is filled with beautiful allusions to the rising and setting of the sun. Indeed, you can pick up the daily newspaper, and find the time exactly stated at which the sun will rise to-morrow morning, and the time at which it will set again to-morrow night.

Why do we continue to use such language, when we know it is utterly false? The answer is simple: because any human being with eyes can *see* the sun rise in the east, can watch it with smoked glasses as it passes over the heavens, and can see it descend below the western horizon at night. If he doubts the validity of his own eyesight, all he has to do is to consult other human beings; and he will find that all persons with eyes have repeatedly seen the sun rise in the east, pass over the heaven and set in the west.

In other words, as long as we remain on the plane of the senses, the Ptolemaic astronomy is true and truly interprets our experience. When we pass to the plane of the reason, we see at once why the phenomena look that way and why the true explanation is just the opposite. The Ptolemaic system explains itself; the Copernican explains itself and the included Ptolemaic at the same time. To understand the Copernican system is to accept it; and that astronomer was a wise man who refused to look through Galileo's telescope, lest he be converted, if he wished to keep his faith in the older system.

All progress of the intellect is thus to ever higher, more inclusive vision.

There are four ultimates that philosophy must answer: first, the problem of the ultimate cause, or God; second, the question as to the final end: eternity or immortality; third, the problem of the ultimate way of life, or freedom of the will; fourth, that of the final law: duty, or the aim of life.

Why must philosophy answer these? Because life answers them, in every action; and if we are to live intelligently, philosophy must. The slightest deed is a sort of focussing point, gathering together rays from all that one fundamentally believes regarding these ulti-

mates of human consciousness. If you believe the universe rests in Divine Mind, you tend to behave in one way. If you regard it as merely "a fortuitous concurrence of invisible atoms," your conduct is widely different. Similarly, a faith in the eternity of something in the human spirit gives a meaning to every action, that is quite wanting if you hold that we are merely as "grass of the field, which to-day is, and to-morrow is cast into the oven."

The answer need not be a dogma, however. Comfortable as it is to prove all that we like to prove, and disprove all we wish to disprove, that is not necessary for noble living. The need is to know what we may dare to believe, as a basis for our conduct. Can I dare to live as if God were, or as if the universe were soulless mechanism?

While, further, it is so comforting to settle all the enigmas, pigeonhole them and never look at them again, it is to be questioned whether that is best for us. To stand up in the dark and live as if it were light does something to the soul of man; and it helps to bring the light: perhaps it is the one thing that does. Such has been the attitude of the great and wise of the earth through all the ages. A Socrates, taking from the hands of his fellow countrymen the cup of hemlock poison, meted out to him because he had striven to serve their deepest lives, can drink it in the calm conviction that "no evil can happen to a good man in life or after death." He was standing up in the dark and living as if it were light. A Bruno at the stake, exclaiming, "I die a martyr and willingly"; Jesus on the cross sobbing, "Father forgive them, for they know not what they do": these, also, were in the darkness, affirming the light.

There is thus a certain challenge in the situation: we must have the will to believe. Not that we should comfort ourselves with pleasing illusions: nothing is worse than that. We should face every doubt, open-eyed and unafraid; draw back from no abyss, however fathomless seeming. There is every reason, nevertheless, to take the affirmative attitude, to

"Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith."

Take the first of these ultimates: the problem of Divine Mind. We have seen that the universe is one unity of law, and rational, intelligible even to our limited minds. The Mind at work in the universe, moreover, proceeds as our minds work. One scientist

has recently remarked that God was a great mathematician. We have seen, further, that the process of organic life is one of creative evolution, with what appears to us to be intelligible purpose. Within that process has appeared the creature we call Man, hungering for perfect justice, complete wisdom, eternal love, willing to sacrifice himself utterly for one he loves, for a cause in which he believes. How did such a creature develop in such a process? Unless you can explain him, do not explain him away. Recognise that the adage still holds: "No stream rises higher than its source," no effect is ever greater than its cause. Since mind, spirit have appeared in the process of life, we must believe that what is within and behind the process as final cause is not below the level of its highest result; and in a new reverent sense we dare to say that He is our Father, yea and our Mother too, as Theodore Parker wisely phrased it. It is so with the second ultimate. We live these incessantly driven, constantly changing lives. We stumble and fall, struggle to our feet, and go forward again. Our hearts are wrung with anguish and touched with interludes of unexpected joy. Somewhere in the confused process we stop and ask ourselves, "For what was it all? Why are we here, and what does it all mean?" We know the answer: it is the ever-growing conscious personality that gathers up all the past and gives it meaning. Each of us is the net resultant of all his yesterdays; and what they were, he is: the scar of every sin, the weakness from each wrong choice, the strength of every good deed, of all courageous struggle, even when its end was unachieved. All of that past is in us, while we are: its joy and sorrow, defeat and striving, alike.

Who that has come through would abrogate, if he could, the bitterest chapter through which he has lived, if it has borne fruit in love and wisdom? One cannot say that when the anguish is on; but crowns of thorns do blossom. There comes a day when one looks quietly over the storm-racked past, recognising that one would not annul the worst of struggles that has flowered into the deepening life of the spirit.

Suppose now this ever-growing personality, that garners and gives meaning to the past, to be wholly blotted out. Where was the seeming rationality of the process? George Eliot sought to push the issue further off by praying that she might be permitted to join "that choir invisible, whose music is the gladness of the world." A noble sentiment, exquisitely expressed; but strictly considered, it is only a spiritual opiate to dull an anguished heart. This generation may not live: it will live for the next, and that

for the next. When the last man stands on a pile of skulls on a dead world and looks hollow-eyed out on vacancy, who has lived? No, that opiate is no answer. We are thus compelled to believe that the little arc of life we know in this broken chapter, somehow gives the curve of His infinite circle of truth, that what we know in part will be in harmony with what we shall know when we shall see "not through a glass darkly, but face to face"; and as the years pass, one's faith steadily deepens in the eternity of the personal spirit, in immortality.

It is the same with the third ultimate, the freedom of the will. It is true, certain recent mushroom schools of so-called "psychology" are rather patronising toward the older conception of the will. The extreme form of behaviourism denies that there is anything of the kind; but as it equally denies intelligence and imagination, the field is left fairly open. One readily admits that there is nothing in the older conception of the will as a faculty or pigeon-hole of the mind. We may even admit that the major element in what we have called will is paying attention. If you pay attention to good ideas, you are building brain paths to good conduct: let some sudden inspiration come, and you travel the path. If you pay attention to evil ideas, you are building brain paths to evil conduct, and under some mood of intoxication or passion, you travel the path. At least, we can pay attention: that much of practical freedom is granted us. You are free to-day, no matter what its annoyances may be, to pull yourself together and live with ordinary decency and courtesy in the circle of family and friends; or you are free to let every mood of irritation and weariness find expression in your behaviour, and make yourself an unloved social outcast. Freedom is the modifying element on the margin of our conduct; but the sum of those slight affirmations is character. Will is mind or personality affirming itself. Wherever mind appears in the universe it is fresh originating cause, whose effects cannot be exactly forecast. Nothing is unconquerable to the will of man; and no one can ruin your life but you, yourself. The world may crush you into the dust, life may bring infinite anguish into your heart; but if you keep faith with your own soul and the spirit of the universe, you can stumble to your feet, lift your tear-stained face to the stars, and go forward.

No one has the right to allow material disaster to crush his spirit. The suicides, from loss of money and position, evidence a poverty of spirit, a lack of inner resource, resulting from centering life wholly in adventitious possessions. The effect of disaster

upon us depends upon how we meet it. There can be no defeat in the spirit, unless we choose that it shall be so. The flag that every heroic soul should nail to the mast-head of the little boat of life, as he sails it over the troubled sea of being, is the flag of NO DEFEAT.

Ah! but you say, "I am not happy!" Well, who said you were to be? The superstition that the universe owes any one happiness is one of the vulgarest ever perpetrated. The universe owes no one happiness. It does owe us something: the opportunity to climb. If you are happy, climb, singing as you ascend the flower-kissed mountain slope. If you are wretched, broken, overburdened, pull yourself together, lift your weary feet, look toward the heights, and climb! That is life. That is why we are here.

So with the last ultimate: duty or the aim of life. If the process is what has been outlined, then the supreme law, the imperative of duty, the aim of life is that each of us should fulfil that process in itself. Dante expresses it in the loftiest line of the *Paradiso*, when he said "His will is our peace": that, he held, is the end to which all lives are moving across the sea of being. Man is a process of endless growth toward what he conceives the Divine to be. It is not that we are made in His image; but that we are made so that we can grow ever toward His image; and in the growth is our life.

The growth of life which is the end for one's self is equally the aim for all the others. Humanity was meant to be a vast symphony of lives in harmony, worthy to make music in the ear of God. Spinoza said, "The spiritual universe is a kingdom of souls, in which each is sovereign." That is the finest statement of spiritual democracy ever made.

It is only in harmony with the unfolding life of all the others and through service of their growth, that one's own life climbs. Growth and service are not two aims, but two aspects of the one aim. Neither can be achieved without the other. Self-culture, bought at the price of the best good of others, is stultifying selfishness. Sacrifice and service that defeat the flowering of one's own inner life are immoral dissipation.

Philosophy began as the handmaid of religion; it concludes as the high priest of religion. Philosophy unfolds the highest reaches of the human spirit and gives an organised view of the law-abiding universe that stretches endlessly away. It thus fills the body of naturalism with the soul of humanism, laying the foundations in wisdom for the affirmation of faith.

There is a religion within and behind all the religions. There is one eternal temple. Its floor is the green earth. Its dome is the star-sown vault of heaven. Its altar is the human heart. Its worship is service of our fellow-men.

Who can look upon the stars and not believe in God? Who can watch the unfolding of a flower and not believe in God? Who can view the love and suffering of human hearts, the struggle and sacrifice of man through the ages, and not believe in the eternity of what is deepest in the soul of man? The last word of science and the first word of religion, as Carlyle phrased it, is wonder—deep, awe-struck wonder in the presence of the infinite mystery of life. The religion, within and behind *all* the religions is the religion of humanity.

Has there ever been a time more challenging than the one in which we are living? We have the wealth of new discoveries in all fields of science, transforming and immeasurably expanding our conception of the universe. We have the unprecedented flood of social experiments, stimulating the imagination with the opportunity to make the world anew. We have achieved the complete moral equality of women with men, in all aspects of life, for the first time in the history of mankind. We have the fresh awakened sense of the solidarity of all human beings in one brotherhood. With all the surface materialism of our life, there is the deep awakened spiritual hunger at the heart.

May we rise to the challenge: refuse to be driven by the surface aims; but sheer down and centre our lives in those eternal realities of the spirit, by which alone man lives. May we thus not only gain inner resource for ourselves, but make each of our lives an irradiating centre of love and light, touching others to the same awakening; and so helping to bring in that renaissance of the spirit, on the edge of which our time trembles and for which the whole world yearns.

THE EVANGELISM OF CULTURE

BARBARA YOUNG

of New York. Poet. Lecturer. Literary Executor for the great Syrian
Mystic poet and painter, Kahlil Gibran

MY FRIENDS: I am a very simple person, not at all a scholar, nor wise; I can tell you nothing that you do not already know; I speak none of your various tongues—but I keep silent in seven languages. In silence one may hear many things. I have dared to

dream a dream, and I have seen a vision. It is not an impossible dream; it is the vision of an evangel that shall crush war with its heel: grind greed between its palms like millstones; obliterate the lust for possession, and establish the foundation of good life, that for which all truly great men, in every land, have ever lived and died.

I have come here because I believe that every good thing is possible to the human race; that man is essentially god, and that—"for the human point of view to develop until it becomes identical with God's point of view, is perhaps the whole purpose of living." (Basil King.) I believe that there is one uninterrupted force operating throughout the universe—the life principle—call it, *Law*; and I believe—listen—I believe that upon this planet, for this human race, Love is the fulfilling of that Law, and Love alone. If we shall be able, by any plan or system—call it by what name you will—ethics, philosophy, metaphysics, religion, culture—to evoke from the depths of life, individual and collective, family and government, the single irresistible, incalculable element of Love, all shall yet be well with this sorely troubled earth. Love is God; and whether our God-teacher be Lao-tze or Confucius or Zarathustra or Lord Buddha, or the Master Jesus, or the Prophet Mahomet, I care not at all.

And it is *my* belief that any priest, praying to any God, any disciple following any Messiah, fails utterly to comprehend the meaning of Love and the ultimate power and glory of the law, if he says: "This Messiah, this teacher, this Master, he is the only one, the only way." No. The Messiahs are brothers. The life principle has no creed—all creeds are but its mortal expression in terms of individual interpretation.

We talk fluently about religion. But we have demonstrated that we do not know what to do with religion. Basil King has said in his *Conquest of Fear* that "The Caucasian is the least spiritually intelligent of all the great types of our race." I should like to substitute for Caucasian the word Christian. By and large the Christian has taken the most profound and simple and workable formula ever presented to humanity, and he has made of it an umbrella for a stormy day, a nostrum for sickness, a rope to pull him out when he falls into a pit of his own digging, a sort of soul-insurance against eternal disaster. He has not understood the dignity and the supreme intelligence and the splendid simplicity of the young Syrian who was born and reared in

Nazareth. We have in no sense followed his road, yet we call our faith the Christian religion.

Will you permit me, for the space of these short minutes, to rather disregard the *word* religion? Because I feel as a fine American poet, Sidney Lanier, felt—that it has come to designate “man’s ungodly quarrel about God.” And I offer you in its place the honorable word, culture. By culture I do not mean the pursuit of academic and classical learning; I have no reference to the aristocracy of the intellect; I do mean the refinement and the enlightenment of all man’s physical, mental and spiritual powers; I do mean the definite, relentless development of the human understanding of life and the purpose of life, toward God’s understanding of life, and its purpose.

We call the United States of America a Christian nation. It is not Christian, nor Great Britain, nor the Latin countries—nor Germany. Is any land?—Is there one Christian nation upon the planet to-day? I do not know. There *are* groups of individual Christians, there are vast companies of men and women who have espoused the simple doctrine of Love and who demonstrate it. But is there a Christian nation?—not until some one of the great commonwealths shall forever outlaw war, and shall subscribe to the principle that is basic to all religion, all culture—the principle that Jesus inherited from the ages, and crystallised into the simple injunction, “Whatsoever ye would that men should do unto you, do ye even so to them.”

We are come here from the corners of earth to meditate how we may approach a vision of truth as it was in Christ Jesus—and in his brothers of whom I have spoken; as it is to-day in the younger Titans of our own time, Albert Schweitzer, the Alsatian; the Japanese Kagawa; the man from Lebanon now gone into the sky, the poet and painter Kahlil Gibran; and that foremost living exponent of peace and wisdom and the good life, Mahatma Gandhi.

Love is the supreme achievement. It is not to be easily accomplished as an apple is gathered from a tree. Gandhi has said, “Affection cannot be manufactured nor regulated by law.” The Master Jesus knew this, too well. So he gave to his friends this way of approach to love, the way of intimate service. It is the path to understanding, and it leads to love, at last. But we have not obeyed the charge, we have not followed the path, either individually or nationally. We talk about it—only talk. We shall have to go back to that path, in order to go forward upon it.

"We have forgotten," the Japanese Kagawa says, "that religion is an art that is concerned with the whole of life." We fold it away and tuck it into a pigeon-hole, carefully labelled so that we may get it, at need.

There is a masterly book called *The Prophet*. Of this book Woodrow Wilson said, "It is, to my mind, the greatest book that has been written in any language since the New Testament." In this book Kahlil Gibran had given to an old priest to say these words: "Speak to us of religion." And the young Almustafa, the prophet, replies:

"Have I spoken to you this day of aught else? Is not religion all deeds and all reflections and that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even when the hands hew the stone or tend the loom? Who can separate his faith from his actions, or his belief from his occupations? Who can spread his hours before him saying, 'this for God and this for myself; this for my soul and this other for my body?'" And further: "Your daily life is your temple and your religion. Whenever you enter into it, take with you your all. Take the plough and the forge and the mallet and the lute. The things you have fashioned in necessity or for delight; for in reverie you cannot rise above your achievements, nor fall lower than your failures."

This is the culture, the evangel of my dream. It is not economic shrewdness that must bring the world into a balanced relationship with life. It is not mechanics, nor militarism, that shall refresh us; we do not need more airplanes shattering the sky, nor more motor-coaches despoiling the quiet and serenity of the countryside. We do not require more fifty-story apartments, and ninety-story hotels. If we continue to pursue these distorted ambitions, we are no more than maudlin drunken fools, bent on our certain and inevitable defeat. There is a law which has never yet been abrogated in favour of any perverse and foolish generation, not Nineveh nor Babylon, and we may not hope that an exception shall be made for us.

Professor Ferraro, that celebrated Italian historian of whom it is written, "He has interpreted the past so well that we can almost read the future in his words," has said that another war will destroy civilisation. And when he was asked: "Who can bring about an understanding between nations to avoid war? Who can channel all the thoughts and present them completely before the

population of the world?" what do you think was Ferraro's unequivocal reply, "The Women." He urges passionately the abandonment of all machinery which manufactures killing instruments of every description. Here is a challenge worthy the mettle of womankind. Such machinery abandoned, must be replaced. Let the vast multitudes of women whose faces are set toward the peace of the world, dictate its replacement—by Universities of Culture—not in great buildings, but in the very fabric of the industrial and intellectual and spiritual life of all lands.

Brooks Atkinson, in the *New York Times* a year ago, said in part:

"During periods of industrial depression the need for culture, like the need for work, is more urgent than ever. Far from being an escape, it is the shaping of life, it is the root and peak of living. Nearly a hundred years ago, Thoreau was reminding his inattentive neighbours that government and commerce are only elementary functions of the body politic, and instead of being exalted into a national religion they should be discharged automatically. Culture, in all its forms," he concludes, "is the good life."

And William James, one of the most radiant of the modern prophets, warned us in unforgettable words when he said:

"We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life. We have lost the power of even imagining what the ancient idealisation of poverty could have been:—the liberation from material attachments; the unbribed soul; the manlier indifference; the paying our way by what we are or do, and not by what we have."

What is in very truth at the root of the whole matter?—why have we forgotten the good life, forsaken the manlier indifference, and turned from the unbribed soul? I believe the answer is expressed in an utterance by Franklin Roosevelt (that man who has stepped firmly ahead of the strayed and timid procession) when he said in his inaugural address on March 4th, "The only thing we have to fear is fear itself."

Men are afraid—we are afraid, you and I—of what? O, of many things—but fearful, primarily, of being regarded as queer, different, fanatic. Well, let us be queer and fanatic, but let us make a decent and beautiful world out of this pitiful confusion and

bewilderment. When I contemplate the diabolic spectacle of deeds that men do unto men, I could almost disbelieve in man's god-consciousness. Yet even if I could silence my inner voices, I cannot disbelieve when I remember the great host of radiant and sublime spirits who have blessed the ages; if there were only seven,—Socrates and Jesus; Jeanne d'Arc; Abraham Lincoln; Abdul Baha, Kahlil Gibran and Mahatma Gandhi—I must still believe that man is essentially God—yes, even if there were only the young man of Nazareth; and I regard him not as very God, but man, and the son of man.

We, in the United States, have the disease of steel, and it is a cancer in the soul of any people. Sometimes it is steel for steel's sake, and sometimes it is steel for gold's sake. Either one is equally fatal. A sliver of the shining stuff in the mind is as imminent a danger as the sword hanging by a thread above our couch. *What are we trying to do?* Will Rogers, that keen and kindly sage, to whom we might often listen with profit, has said in his own delectable fashion:

"Every invention during our life time has been made just to save time; and time is the only commodity that every man, rich and poor, has plenty of. Half our life is spent trying to find something to do with the time we have rushed through the other half trying to save."

There are two conditions inescapably destructive to the human fabric—they are enforced idleness, and compulsion to hated tasks. But can we not conceive the happy condition that might be attained when the man or woman who has the soul of a weaver, shall earn a contented and competent livelihood beside the loom? When the man whose fists ache to grip the handle of the plough shall possess his own small acreage and till the generous soil?

The prophets and the poets have said, and they say—Let us, for one thing, fill the hands of average men and women with good raw products, and they will work out their simple destinies to their own pleasure and profit and to the redemption of the State. Invest a portion of the adaptable wealth of the nations toward the promotion of handicrafts, turn idle shops and factories into housing centres for instruction in these pursuits; permit the workers to choose the task that is to engage their interest and attention and energy; let the wage be commensurate with the disposal price of the product; regulate against over-production;

and I predict that within five years, or perhaps ten, not only will the ghost of unemployment be finally laid, and the people reclaimed from their restlessness, but also the spectre of the fear of future wars will have become a remote and vanishing figure.

Count Keyserling told them in Paris last year that the United States is dead emotionally. Count Keyserling was wrong—the United States is merely, like Peter's wife's mother, sick of a fever. We read too many newspapers and magazines and worthless books. We see too many degrading movies, and listen to too much that is senseless and stupid over the radio. The general direction of education has been and is to-day toward the suppression of this racial endowment rather than its expression. We do not educate, we inculcate. We make it an outside-in operation, and it should be an inside-out process.

But there is still the remedy:—the definite, relentless development of the human understanding of life and its purpose toward God's understanding of life and its purpose. Beauty is a saving grace unto all people. There is beauty in the weaving of the cloth, in the turning of the bowl, and therefrom an exaltation of the mind. Every human being has the instinct toward creation.

It is not unthinkable that the madness for acquisition and supremacy might diminish. Such is the amazing alchemy of engrossing toil that mind and hand have neither inclination nor leisure for trespass. The next field, or the neighbouring country, or the distant island will have small lure for men and women who have elected the works they most dearly long to perform, and to whom is given time and space wherewith to achieve them.

When "*work is love made visible*"—then we have the beginning of the great peace. *Let it be in our time.* From this gathering of men and women consecrated, I believe, not to anything new and strange, but to the ancient and eternal goodness and wisdom, there should go forth upon the earth a tremendous and irresistible vibration of power. From to-day, and to-morrow, and to-morrow, let us be regarded queer, fanatic, if need be, for Love's sake. And the whole world can be made whole.

Out from an ancient place, an olden day,
Rings a good promise and a covenant.
"Prove me now herewith," said the Lord of Hosts,
"If I will not open you the windows of Heaven
And pour you out a blessing." Shall we not prove him?
Shall we not cry aloud, "Our years are sand,
Our wisdom as the dust, and we have blundered

Boasting, into a wilderness of nettles"?
 Shall we not now prove God, who have so sorely
 Proved our own humanity in vain?
 Two sparrows for a farthing, and not one
 Falls down unnoticed. Oh! away with fears—
 Away with hearkening to learned fools
 Who have not learned the truth. God is not mocked—
 Not in this world, nor any world there is.
 Say but the word, and heaven is here, is now.
 The word is Love. None other shall suffice.
 There be ten men in Nineveh who know.
 O Brothers, why not ten times ten thousand men—
 And all the desert blossoming as the rose?—

CRITICAL OPTIMISM

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IN these stirring days great ideas are rising above the horizon. More and more clearly and generally is it understood that life is in the making and that the creative processes through which the world has reached its present state are still going on. Modern men are thinking in terms of growth and a new hope animates their hearts. We have before us the inspiring sight of the chief executive of a great people, aided by many of the finest and best trained intelligences of our time, making a sustained attack against financial depression, useless commercial strife and chaotic conditions and definitely aiming at a planned economy and a happier social order. Nothing like this has been seen aforetime. For the present, at least, the politician has retired into the background and the statesman has come to the front. Moreover the unity of spirit and the willingness of our people to co-operate in the campaign against the old chaotic ways is as gratifying as it is astonishing. This is surely not a time either for static thinking or for reckless experiments. What we see is a nation inspired by the poet Lowell's ideal, a nation which realises that our task is to

"Understand our own age and the next,
 And make the present ready to fulfil
 Its prophecy, and with the future merge
 Gently and peacefully, as wave with wave."

Now if we are to move collectively toward this goal, our pathway must be lighted by great ideas, for without a sound social philosophy we are likely to lose our way. Philosophies of history are by some regarded as products of the play impulse, of the speculative intelligence, and therefore of the nature of harmless luxuries. It grows ever more clear, however, that philosophies of history are plans of action and conceptions of what is possible and of what is inevitable, and as such they are important factors in the social situation. Optimism and pessimism are dynamic; they are social forces. Their representatives are not to be treated lightly as if they were mere theorists, for it is a great law of life that they tend to produce the good or evil which they foretell.

The materials and forces studied by physics, chemistry and astronomy are not influenced by our ideas of them. Physical processes are not affected by wishful thinking, but with human life the case is different. What is to be in the human world depends in part upon what we believe to be inevitable or even desirable. The differential of humanity is found in our power of conceiving of a good or a better, and then of devising ingenious means for its realisation. In this sense all creative activity is the result of wishful thinking. We cannot help striving for that which we desire but our energies are paralysed if we are persuaded that our ideals are unrealisable and that we were mistaken in our desires. From this it results that the course of history is more and more the expression of thought and aspiration, of individual and collective human effort, to realise our greater and more permanent longings.

Man, as Sir Ray Lankester says, is nature's insurgent son. It is characteristic of him not to accept meekly what he finds. Rather does he dare to give social direction to human evolution. He simply cannot believe that the great evils of history are inevitable and incurable. Although the power of the mind to conceive of a better future is greatly lessened by old habits, still more and more people are convinced that we can have whatever we want, and it is a matter of the first importance that in the case of human life we do not merely accept eternal truth but in large measure we decide what is to be true. If we despair, our very despair will tend to make history confirm our theories. If we hope, our prophetic anticipations will tend to realise what they hope for. From this it follows that both optimism and pessimism can appeal with a certain success to history. Emerson retells the old story that the Greek gods, disgusted with the ways of humanity, had about

decided to destroy it. Athene, the goddess of Wisdom, arose in the council of the gods and said she hoped no such radical action would be taken, that men and women are curious creatures,—if you call them good they seem so, if you call them evil, their actions support your view, and that there is not a single one of them but would puzzle not only all Olympus but even her owl to decide whether it was fundamentally good or bad.

Philosophers of history, the literary theorists of the present, are prone to take the messianic tone. In fact, they are prophets; for a prophet is an observer of human life who speaks in the name of the moral consciousness. He is convinced that his great ideas are true, and that when he speaks the voice of God speaks through him. His vast social importance arises from the fact of which we have been speaking, the fact, namely, that prophecies tend by their nature to bring about their own fulfilment. Many of these modern prophets are fatalists with a pessimistic forecast. Some with great learning and some with little put forth interesting theories which agree only in the view that the course of history is fated, that evil awaits us and that our best efforts to correct it must necessarily fail. Thus, two generations ago one of the ablest of American scientists, Dr. John W. Draper, argued with great force and perseverance that nations grow old and that nothing can stop their senile decay. In more recent times Nordau has preached the gospel of degeneration, while later still Spengler has learnedly discoursed upon the decline of the West.

What should be our attitude toward prophecies of this kind? Certainly few would advocate suppression, but inasmuch as these modern prophets can prove nothing but at most are able to produce interesting and plausible statements, they should be very critically examined. We should never lose sight of the seriousness of the situation. We should remember that men will not fight against what they believe,—even what they mistakenly believe—to be inevitable. Rather will they adjust themselves to what they are convinced will be and must be. This principle applies in the affairs of personal life. The lad who is convinced of his power to perform a certain task may very well do that task with ease, whereas if he were filled with a sense of his inability, impotence would follow his despairing conviction. In the modern as in the ancient world there are gloomy Jeremiahs as well as optimistic second Isaiahs, and because they are honest, earnest, deeply religious, and very plausible, they are among the most dangerous

of men, for with the best intentions they may mislead their contemporaries.

The supreme example, perhaps, of how this principle works may be seen in the fortunes of the philosophy of Karl Marx. He has a philosophy of history which has become a gospel in Russia. He tells us that the kings and nobles of human society are first displaced by middle-class people, by business men, by what the Europeans call the bourgeois class. They, however, are destined to be everywhere overthrown by another revolution which will unseat these middle-class people and place the proletariat in power. That something like this will be the course of history everywhere is believed by millions of people with passionate intensity. Although it is but a philosophy of history it has easily become a programme and a gospel. And the revolutionary changes that have taken place in Russia are not changes that would have come about in any event, as I believe, but have been brought about by the conviction that modern society must inevitably pass through a series of stages eventuating in communism. This fact is explicitly recognised by the leaders of revolutionary forces in modern society. These clear-sighted thinkers bewail the fact that America is not ready for revolution and can be made ready only by social prophets. Thus, in a book entitled *RECOVERY THROUGH REVOLUTION*, Mr. Herman Simpson states that the Communist revolution is yet only a distant prospect owing to the complete absence of the necessary intellectual preparation. He recognises that a "thorough-going revolution must be preceded by an intellectual revolution, equally thorough-going, breaking with the ideas of the past and creating a new set of ideas in their place." Thus the French Revolution was prepared for in the salons of the aristocrats. Likewise the Russian revolution was made possible only through the influence of Karl Marx's celebrated book "*Das Kapital*." In Czarist Russia this radical literature circulated everywhere underground just as to-day the ideas of Marxism are undermining the present social order. There are those who are digging at the foundations of our institutions and the radical leaders are saddened by the thought that this work of preparation is as yet so imperfectly done. One writer calls to the young Marxists and tells them they have the glorious task and opportunity of bringing about the intellectual revolution of which America stands in such need and without which no social and political revolution is even thinkable. Communist leaders frankly admit that masses never make revolutions, that in all these great social changes the real motivating

force is an idea with a small group of devoted proponents and that an oppressed and disgruntled mass is necessary only as an instrument. The modern social revolutionists are proceeding in long lines. Their aim is first to get American workers and farmers to think in class-conscious terms and discard all middle-class aspirations and to develop in them a temper similar to that of European working classes.

Hardly anything in the world is more dangerous than an erroneous philosophy of the course of history and of social evolution which prophets have persuaded their contemporaries to be exact truth. For there is no reason to believe in social inevitability, i.e., in fatalism. If we think in one way, the course of social development may follow that way, where it may equally well take another course if that course is believed to be the highway of history.

A recognition of this important truth by radical writers is one of the hopeful signs of the present. Thus the editor of a socialistic paper writes as follows:

"How often have we heard that socialism is inevitable, that it will come whether we like it or not? If we work for it, it may come a little sooner; working against it, perhaps a little later, but it will come as sure as the sun shines. Strong words these! Nothing could be more cock-sure in a world in which there is nothing sure but change and inter-change. The human movement striving for a definite goal is treated as if it were a natural phenomenon such as the reappearance of a certain comet on a certain day. The theory of the inevitability of socialism is the theological dogma of predestination grafted upon economics. It also confounds social evolution with natural evolution. It is fatalism pure and simple—and like every form of fatalism it paralyzes action. Why waste energy on something that is as certain as Sunday morning after Saturday night? Why read, study, and think about forces that work while we sleep and consequently care nothing about what we do or think about them? Why attend meetings, distribute literature, secure subscriptions for the socialist press when heaven and hell, money and government can't stop socialism?"

The author continues sarcastically. He believes in the effectiveness of propaganda. He sees clearly that human evolution may be guided toward certain goals. A better life, a happier life, he believes to be possible, but it will not come to those who trust in the doctrine of *laissez-faire*, who sit down and wait for evolution to

work out our social salvation. This has been lucidly and admirably put by the publicist E. D. Martin. He shows that those who have faith in divine providence and those who believe in progress have the same objects of faith. Progress is just the old faith in divine providence thinly disguised as a scientific theory. The modern belief in universal benevolent progress is pure faith in irreligious dress. And Herbert Spencer, Hegel, and Karl Marx are as Messianic in their tone as any of the Hebrew prophets. Spencer's Utopia is pure old-fashioned religion disguised in nineteenth century dress. To Mr. Martin we owe a felicitous simile. Nature, he says, is not a force for making civilisation, nature is wild, but man transforms the wilderness into a garden as the gardener, man, destroys the weeds, fertilises and irrigates the soil, introduces new plants and arrangements. Human culture is like a garden. The material elements of the garden are gifts of nature. Nature provides the sun and the rain, the soil and the flora, but without the gardener the soil of earth remains a weed patch or a jungle.

On all sides, then, it is becoming clear that human civilisation is a construction, that neither the good nor the bad is inevitable and that social ideals wait for their realisation upon human intelligence and enterprise. Men of the prophetic type are dynamic factors in civilisation. Their philosophies of history, their theories of the unfolding of civilisation, are stimuli or hindrances to progress. When they come as prophets of gloom, preaching the inevitability of ultimate social failure, when their tone is that of hopelessness and despair, they tend to produce the conditions which they foretell, and this by virtue of a deep law of life, namely, that prophecies tend to produce their own fulfilment.

The inference from all this is not that prophets should be suppressed but that they need to be critically regarded and their main conceptions subjected to the closest examination. On the other hand, the prophetic intelligence of a high order which escapes fallacies and mistakes and moves toward sound and wholesome ideals is one of the greatest of all human agencies for good. The Apostle Paul in the eighth chapter of Romans presents an inspiring philosophy of history. He has reached the great idea that there is a meaning in all the sufferings of the human and even the subhuman world. He believed that the outcome of the vast and perplexing process will be the production of a type of man approximating the personality of Christ, or as he would probably state it to-day,—a type of life guided by science and inspired by the spirit of Christ. Such a philosophy universally and passionately

believed in would tend to bring about the realisation of this great ideal.

We are justified in turning away from the prophets of gloom and in adopting a critical optimism as a working philosophy of life, for the reason that although neither view can be theoretically demonstrated to be the absolute truth, the pessimism of the prophets who despair of the future of humanity tends to produce the evil which they regard as fundamental and inevitable. A critical optimism, on the other hand, comes loving and believing in humanity and its future. It begets and sustains the hope that our idealistic, value-inspired efforts can succeed. It inspires human life to a dream ever of the better, the more beautiful and the more perfect and it nerves us for the struggle as we climb toward the heights.

COMMUNISM—THE NEW FAITH FOR A NEW WORLD

BISHOP WILLIAM MONTGOMERY BROWN, D.D.
of Galion, Ohio

1. From the View-Point of Science

FORTY years ago I came to this city of Chicago to attend the first Parliament of Religions. Those of us whose memories reach so far into the past know what a mighty transformation this great city has undergone in those forty years and yet its advance is hardly greater than that of the mind of the race in face of the problems we have met to discuss. Had any one prophesied in 1893 that men would come by air 4,000 miles away to the World's Fair in 1933, that we would light its lamps by the feeble energy of a distant star, that the voice of an orator speaking here could be heard amidst the snows of Labrador or in the forests of Brazil, his own scientific colleagues would have turned aside to smile.

Yet these and a thousand other advances, immeasurably greater than were ever made before in the same period of time, represent only one side of our progress. What was the spirit in which we gathered here forty years ago? The highest ideal then before us was that we might learn to understand, to respect, members of other religions in all parts of the world. But would it be too much to say that most of us still cling to the belief that our particular form of religion is far superior to all others: that, in fact, the welfare of men, in this world and the next, depends upon our success in opening their eyes to our particular parochial truth? The educated section of the religious world has moved far beyond that position. We

are now a World Fellowship of Faiths. This is not a Parliament of Religions. It is a Parliament of Religion.

In bringing my broader faith into this fellowship I need not say in how congenial an atmosphere it finds itself. For it is faith that men can cherish in a Christian cathedral or a Buddhist temple. It can accommodate itself as easily in a Turkish mosque as in a Jewish synagogue or a Methodist church. It is as much at ease in the laboratory of the scientist or the classroom of the university as in the communion-hour of an Anglo-American service. It embraces all men and all races, with no reserves, no apologies, no reliance on facts which are disputed, or ever will be disputed, by any scholar in the world.

Do not imagine that it must therefore be an empty faith. It is, on the contrary, a passionate idealism that would use every resource of the race to create in men a white-hot enthusiasm for better things. On the religious side I submit, that this is the ideal for the new world order; a faith that is unquestioned in its foundations, that recognises no barrier of creeds or race, that welcomes all new knowledge as sincerely and triumphantly as science does. There is only one way to find such a confident and all-embracing faith. It is, to give freedom to every man and every minister to take the formularies that were put together in an earlier age as symbols of the great human truths that live forever. It is to see in Christ or Buddha, Mohammed or Zoroaster, a symbol of the mighty forces which are indeed redeeming and enlightening the race. This faith does not wait for redemption; it has confidence in its own creative power, in its ability to redeem itself.

That, at all events, is the faith which I bring into this fellowship; the faith toward which large bodies in every church, and every religion are surely tending. When the freedom of that faith is generally granted and accepted, the long age of controversy, passion and mutual disdain will be over, and there will be fellowship in the fullest sense of the word. Then we can in truth write over the portals of every temple or church, every mosque or synagogue, a welcome to all the world learned or simple, an assurance that here not the lightest of fetters will be placed upon the mind or spirit of any man.

And you will see at once that the faith which I present to you meets wholeheartedly the supreme aim of this great gathering, the solution of this world's problems. My faith knows no other problems. The religious devotion it inspires seeks solely to find the way to redeem men and women from the hells in which they suffer here

and now and to create a visible heaven for them. It does not have to apply its principles to social or other human problems. They have no other application. You may say, this is just humanism. No. It is a faith that does not want the rich emotional resources of the most ornate liturgy, symbolically interpreted, in the modern service of man. So far am I from wishing to found a new religion that I have spent eight years in an arduous and costly effort to regain my position in the House of Bishops of the Anglo-American Church, and under its roof I still hope to pass a few of my remaining years.

The dominant note of all religion is, in one form or another, the redemption of men, and in my faith this means the redemption of men and women from poverty and insecurity of employment, from the horrors of war and narrow nationalism, from crime, from all the disease and misery that are due to ignorance and lack of sound ideals of life. How, then, does this faith of mine shape my mind in face of the greatest problem of our time, the economic problem? The greatest revolution of the last forty years is this; science has wrecked the capitalistic, competitive system. While, during these last few decades, we were discussing whether or not science discredited theology, it was quietly, almost imperceptibly, effecting a far greater revolution. Do you find my language too strong an expression of the facts? Listen. For years you have read books and articles on the depression, and how we got into it and how we are to get out of it. Large numbers of these books and articles were written by leading economic and business experts. Is there a single remedy for an economic crisis on which they are agreed? Have you not felt all the time that there was a remedy at the back of the mind of every one of them but he shrank from it and talked rather about temporary means of recovering prosperity? Consider what we call the return to normal times. On every hand now the cry is that we shall restrict the production of wheat, sugar, coffee, of almost every variety of food. It means that our modern scientific agriculture is capable of yielding as much food every year as the two billion members of our race can absorb or even more. But we can not sell it. Under this capitalistic system millions in every country will not have the power to purchase even sufficient bread and butter and coffee, while a large part of the land lies idle and the farmers are paid not to produce it or are forbidden to produce it. Was there ever a more ironic age in history?

We talk of the employed man sharing work with the unemployed. But we are careful not to point out to him, that the unemployed is sharing his poverty with the employed. No artificial raising of wages

can hide that fact. It means the inflation of money, either directly or by raising prices. There is no means under the capitalist system by which three men will do the work of two yet get the wage of three. And after a few years of reduced hours, if you can get all employers to cut down their own profits by reducing hours, we shall still begin to overproduce and throw millions out of employment.

I say that this is a mockery of civilisation, of the wonderful intelligence that has created all the engineering marvels of our age. Surely there is some way of solving this cruel paradox. Well, what way have your wisest men, your experts, pointed out to you? They are not even agreed that we shall get completely out of this depression. They murmur that millions must remain unemployed, or that at best we can conceal this by sharing the work and sharing the poverty and making a dollar look like two dollars by inflation of the currency. Has the science which can measure the universe and count the electrons in an atom no solution of this monstrous paradox of our age? Are we going to be content with vague and futile suggestions that we must persuade employers to abandon all greed and act on strict principles of justice and brotherhood? The experience of centuries has shown us how useless all this is.

There is a solution, and I claim that all who are expert in economic matters know it and shrink from it. They say that it is revolutionary. Of course it is. Half the revolution has occurred already, and it is elementary wisdom to complete it. *Nothing but the complete world organization of production and distribution will ever enable us to distribute with ease and justice all the wealth that we care to create.* Every other suggestion is vague and incapable of precise formulation. We hear of a reform of the money-system but exactly in what form it must be done to make the purchasing power of the community rise automatically with the volume of wealth produced no one has ever tried to tell us. We hear of plans of industries regulating themselves; but they are all plans, and very risky plans, of restricting production, not of raising the power of the workers to absorb all they care to produce.

Do not imagine that I see the work all gloriously simple and easy on the lines that I advocate. On the contrary, it is a gloriously large and difficult task; the kind of task that would make new men of all of us by drawing out all our energy and devotion. What I say is that, in view of the actual facts of our economic life, in view of the rapid progress of science in increasing production, we have no alternative. We shall go from disaster to disaster, and perhaps bring on one of the long and terrible periods of reaction that make dark

blots on the pages of history, unless we thoroughly and scientifically plan and organise the production and distribution of wealth.

The time has gone by for urging the old objections to this plan. We used to say that national organisation would lower our initiative and energy. It is ironic to say this to-day. Energy and individualism have brought these terrible years of poverty upon us, and they will in a few years, unless they are checked, bring an even worse disaster upon the world. The cry of the hour is to check, to restrict, to curb the spirit of enterprise. It has done some splendid work in the past, and in science, but science in the service of the masses will continue to do splendid work. Yet as the mainspring of an individualist competitive system it is now one of the most dangerous things in the world.

On the other hand, look at Russia. Did communism slow down the energy of the workers or extinguish the initiative of the inventors and directors? You may say many things about Russia, but you will certainly not say that. It is one of the jokes of the hour that Russia tried to suppress religion and has created a new religion. It has made a mockery of the old tag that communism would damp energy and enterprise. We have for four years seen a whole mighty nation with songs on their lips and laughter in their hearts, working and creating as men had never before worked in Russia or anywhere else. What the critics are now saying is that communism inspired too much energy and enterprise.

May I make one practical suggestion to this fellowship? Send a body of honest and impartial men to find out the truth about Russia and then tell it to the world. Russia may have made mistakes. Pioneers generally do. And Russia was no ordinary pioneer. All the world jeered and mocked and libelled it while it was striving to turn one of the most backward and one of the mightiest countries in the world into a heaven for the workers and their children. Every one now knows that some splendid things have been done in the new Russia, especially in the care and education of children. Give it a chance to complete its colossal design before you carp and jest at the cost it must meantime pay for its concentration.

But whether Soviet Russia has made mistakes or not, whether Russia fails or succeeds, every advanced civilisation in the world has now to abandon the capitalist system. With all the brain that its wealth can enlist it cannot find any way of saving itself. It can only tell the workers that it will save itself by paying them ten dollars a week, or twenty inflated dollars, when science, working under an equitable system, would enable them to earn fifty. Why

should we be so tender about this competitive system and the bloated parasites of a financial system which go with it? Let us also be pioneers. Let all the finest intelligence of our race be concentrated, for ten years, for twenty years if necessary, on this problem of creating an industrial system in which we can work just what hours we collectively wish and the workers, by brain or hand, will absorb all the wealth they produce. Once we set aside our old prejudices in favor of our discredited and mischievous system of private enterprise we shall probably find the solution of that problem in a year.

It is a dreary sophism to say that our generation has completely lost its way or that problems have arisen which it is beyond our power to solve. If there is one characteristic note above all others in my faith it is optimism. But it is an optimism based upon knowledge and facts. We see the outline of the solution of all our great problems. We very surely grasp that just a little way beyond our present confusion and distress a marvellous civilisation is ready to take shape in our hands.

Let us not delay. We now know that our race will dwell on this planet for further millions if not hundreds of millions, of years. To talk of full wisdom in our time or to despair of attaining wisdom, is surely folly. But no man or woman who keeps in touch with life as well as literature can sit down to wait. Every time the sun goes down, it sees the close of tens of thousands of lives that might have been so much richer and happier; and there must be very few of you who in our age can unwaveringly say to yourselves that these men and women have simply passed to an eternal bliss. And think of the possibility of a more ghastly depression than ever in a few years' time or of a new world-war. Think of that vast wealth of which we are cheating ourselves by our faulty economic system. Think of the wonderful new order of life, reaching down into every slum and village, that science can create for us to-morrow.

That, gentlemen, is my creed and its message to the world. It may be "heresy" but it is, believe me, the most inspiring and uplifting of the many faiths I have studied. It embraces them all, symbolically, and cordially welcomes every new faith that dawns upon the mind of man. It is the ideal of a glorious new world, and it will make men and women shed their weaknesses and hostilities in the great co-operative enterprise of making heaven on earth a reality.

II. From the View-Point of Philosophy

The old World's Fair, with its Parliament of Religions, occurred at the very culmination of the age of steam. The age of steam, however, meant very little to the religionists. All their religious dogmas had developed in another age, an age when people customarily got their living by organising in families, not in factories. One had to work for the whole family, for the common good. It required a whole family to keep things going well; and there had to be family loyalty. One had to think, not only of the other workers, but of the infants and the old and the weak. This experience of working for others, of identifying one's interests with the interests of the whole group and of learning therefore to love others as one loved one's self was a genuine religious experience. But it was all natural. One could still be a human being and have the experience. The more of such experience he had, in fact, the more human he became. The family was not founded on justice. It was founded on the principle of unity. Its members had to understand, not that they were separate and distinct individuals concerned primarily with their individual rights and individual ambitions, but that they were members one of another and concerned primarily with the common good. That is what made it a family. That is what made the institution of the family work out so successfully. That is what made it seem to be a holy institution.

Letting the other families look out for themselves seemed natural enough, if living for one's own family was all there was to life. But it did not seem to be divine; that is, if God had any concern for the other families too. But loving the outside world as one loved the inside world was humanly impossible, no matter what God had to say about it. It was the institution of the family which had made it possible for each member to think first, not of his own interests, but of the common good. If there were no such institution, nobody could be a member of it, and no one could learn what the responsibilities of membership involved.

Clearly, there were two conflicting principles abroad, even in the days when the family system was the system by which the average human being got his living. There was the inside principle and the outside principle, and they were utterly contradictory. One was the principle of unity, of actual membership one of another. The other was the principle of each party for itself, with no institution and no plan, divine or otherwise, by which the various parties could become members one of another.

The family, in a word, was communistic; and, within this commune, human unity could be realised. Inter-family relations were competitive, planless, capitalistic; and while this planlessness existed, human unity could not be realised, or even rationally idealised. People might yearn for it. They might understand that life was meaningless without it. But they could not achieve it, and so long as they accepted all this disunity as part of a divine plan, they could not even take steps to achieve human unity. If the various interpretations of supernaturalistic religion, which so revered and deified the institution of the family, had only noticed that the family was an economic institution, and that it became holy because, in the working out of its communistic principles, it enabled its various members to get a living, they might have dealt with human beings more successfully.

If religionists had noticed this, they might have come to the World's Fair in 1893, not to debate their different supernaturalistic theses, but to find out what the steam-engines had been doing. The way in which people get their living would then have been their first concern. Was it a way, they would want to know, of unity or disunity? But all the religions ignored this. It meant nothing, apparently, to them, that machinery was so altering fundamental human relations that families, working as families, could no longer make a living at all. A factory, as they saw it, was just another gadget in the equipment of a family; and that the factory did not produce things for the family to consume, but produced just one thing, as a rule, to be sold to the outside world, seemed to have no particular significance.

What it did signify, however, was not merely that the machine age had arrived but that the family age had passed. Groups calling themselves families might still exist, but they could not get a living by converting their labor into the necessities of their lives. If there was to be unity now, and if human beings were to become actual members one of another, it must be upon some other basis. The only way they could now realise unity, and the deep religious sense of human unity, was to realise it in the workings of machinery. I may be reminded right here that there is a country in the world to-day which is trying to achieve human unity on such a basis; and that the country (Russia) instead of becoming religious, is notoriously irreligious or even blatantly anti-religious.

Well, let us look at Russia; and whatever our opinions and prejudices may be, let us not lose sight of the facts. Russia, contrary to all of our traditional religious notions, has centred its attention

upon the institution by which human beings get a living now. That is the institution of machinery, of modern scientific, power-driven machinery. In Russia, all are encouraged, not only to employ machine methods, but to understand machine methods and to grasp the human significance of machine methods. Any institution, religious or otherwise, which seeks to perpetuate pre-machine methods instead, is consistently discouraged or banned, and any propaganda which seeks to distract human attention from the realities of machine production is looked upon as socially vicious and morally intolerable. Devotees of ancient religions are still permitted to go to church and to pray, if they are so disposed, to supernatural gods. But they are not permitted to bring up Russian children in the belief that they can depend upon these supernatural and superannuated gods for any solution of their present human problems. On that score, Russia is fearfully intolerant. Russian children, therefore, no matter how much it may grieve the old folks, are brought up to believe that the solution of human problems lies in human knowledge; and that they must look to science, not to some imaginary inhabitant of the stratosphere, for the answer to any human prayer.

All this seems terrible to us traditional religionists, whether we are modernists or fundamentalists. I know as well as any one how terrible it seems, for I have been as complete a dupe of traditional religion as any one within the hearing of my voice. If we are fundamentalists, we will shrink back into some ancient creed, and wait with a feeling of saintly impatience and revenge for our supernatural god to destroy these satanic upstarts. If we are modernists, we may strike an attitude of supercilious toleration and remark profoundly that science has its limits; and that where science stops, it becomes humanly possible to embark upon the great adventure of faith. But Russia has a most confusing and embarrassing answer to that. She does not answer in words. She answers by being the only nation in the world which is actually making the kind of adventure of faith which the rest of us are forever talking about.

When a whole nation looks to science to solve its problems, and believes devoutly that science can solve its problems, what in the world is that but a great adventure in faith? It is faith in science, to be sure, instead of faith in some supernatural deity, but no one surely can deny that it is faith. If we must make war on Russia, then, let us at least know what we are about. It is not that she is irreligious or anti-religious. It is because she is devoutly religious in

her attitude toward natural law, instead of worshipping our favourite supernatural deity.

If there is to be world unity, obviously, Russia must be included. And if such a thing as a World Fellowship of Faiths is possible, we must make room, somehow, for this new religion which, under the mask of irreligion, is so suddenly and so strangely transforming and quickening the lives of 160,000,000 human beings.

We can not speak of Russia as yet in terms of actual economic achievement. Russia has aimed to abolish poverty, but she has succeeded so far only in abolishing unemployment and the worst forms of poverty. She has aimed at universal education in place of the old illiteracy and darkness, but the task, she well knows, has not been completed. She has aimed at industrial efficiency and has bungled the job in many ways. Economically, to be sure, with all the world doing everything possible to block her path, she has made seemingly miraculous strides ahead; nevertheless, it is not this economic progress which best characterises Russia among the nations of to-day. It is her devotion, her social passion, her willingness to sacrifice and to labour for her social ideal. It is about everything, in fact, which we traditional religionists laud, excepting a belief in our traditional deities, a belief which, if literally interpreted, no longer makes sense either to our thinking scientists or to our working masses.

Why is it, we may ask, that Russia is aflame with hope and aspiration, whereas we supposedly religious nations stand hesitant and trembling, unable even to discuss our problems, to say nothing of solving them? Why do we invent and perfect machinery, only to find that we can not use it? Why does our very progress betray us? Why do we discover the secret of abundance, only to find that we must live in poverty? And why do we observe our universal interdependence only to find ourselves madly and futilely trying to achieve national self-sufficiency instead? And why, above all things, are we all shrinking with horror as we realise the seeming inevitability of a second ghastly world war which nobody wants to have?

The fault is not in human nature; for the very existence of the institution of the family, through thousands and thousands of years of history, abundantly proves that man is capable of subordinating his individual ambitions to the common good.

The fault is not in God; for if God is out of step with life, it is only because we have insisted upon his playing such a ridiculous rôle.

The fault is entirely in our own ignorance and superstitions, in

our fear to face the truth, and in our acting, therefore, not in accordance with the reality of any situation, but in accordance with traditions which owe their very existence to situations which have long since passed away.

Because it was once natural to believe in a force outside of nature, we still try to make believe that there is such a force, and we insist usually that there is religious value only in such make-believes. We religionists, therefore, in escaping from reality, have mostly escaped from religion too. We are a timid, fearful lot, and wonder why we have lost our leadership.

The machine age is a reality; therefore, we do not do anything about it. The family is no longer the way by which human beings manage to get a living; therefore, we become most concerned with the preservation of the institution, and we look at Russia, most of us, not as a nation which is discovering and codifying the human relationships of the machine age, but as a nation which has impiously disregarded some of the formulas of the family so that the communistic principle, which was the only thing which ever made the family holy, might be applied to national and world life as all life must now be lived.

This attitude of the so-called religious world is not belief. It is the rankest unbelief, and it is not an attitude upon which any true Fellowship of Faiths can be erected. At best, such an attitude must result in a fellowship of fears. If we truly desire a Fellowship of Faiths, if we truly hope to realise world unity, we must do it by another course entirely.

We must first turn our faces toward reality, which means that we must dare to tear down all our unreal gods. This modern universe, as revealed by the telescope and the microscope, has no further place for them, no sky on which they can sit in state, and no firmament from which they can display either their friendly or their angry moods, and this modern age of the machine, which has rendered us all so inter-dependent that we must under natural law become one world-family, has no possible use for such unnatural divinities.

Living for individual advantage, or in the special interest of any special group, has now become humanly untenable; and any institution, be it economic, political or religious, which upholds any such scheme of living has become humanly untenable. All such institutions must be destroyed, for there is no other way by which world unity can be realised.

This means revolution. For revolution is nothing but the overthrow of institutions which have outlived their human usefulness.

I am not using the word lightly; for I know the pain and desolation of a human soul which wakes up late in life to the fact that his gods are unreal and his institutions a lie. But there is no other way. If there was a softer way, I would surely advocate it. But we are dealing with world unity or world destruction, and we must face the realities. No mere reform can possibly suffice; for reform under existing institutions does not and can not take account of the basic trouble. To hatch the chicken which has been forming within the shell, it is necessary to break the shell; and no possible reform of procedure within the shell will achieve the ends which are necessary now.

Communism, whatever its cost, is a human necessity. It always was a necessity, as all our religious institutions must attest. For without the institution of the family, which was necessarily communistic in its nature, no human progress and no realisation of human values could have occurred.

At first small-group communism, family communism, was enough. With the coming of power-driven machinery small-group communism has become not only insufficient but impossible, and since machinery has now become world-wide in its functions, world-wide communism must take its place; and, this being the case, any tradition, any institution, religious or otherwise, which interferes with the establishment of communism must be uprooted.

If any government stands in the way, that government must be overthrown. If any church stands in the way, that church must be destroyed. And, of course, if any person has any personal scheme by which he hopes to exploit persons to his own advantage, that scheme and even that person must be liquidated. We must banish gods from the skies and capitalists from the earth in order to make way for united human life, world communism.

SECTION IV

RELIGION—NEW AND OLD

MAN'S SPIRITUAL POWER DEVELOPING

TEN SPEAKERS

Sir Wilfred T. Grenfell, of the Labrador Missions

....WITHOUT MAN, EVEN GOD CAN NOT SAVE THE WORLD

Professor Alban G. Widgery, of England, France, India, America

.....WHAT IS RELIGION?

Professor William Ernest Hocking, Editor of "Rethinking

Missions"RELIGION AND THE ALLEGED PASSING OF LIBERALISM

Mr. Charles Fillmore, Founder and President, Unity School of

Christianity, Kansas City UNITY OF RELIGION AND SCIENCE

Professor Hu Shih, of the University of Peiping, China

IMMORTALITY MY RELIGION

Professor Lynn Harold Hough, of Drew University, New Jersey

DISCIPLINE AND FREEDOM

The Rev. Yoshiaki Fukuda, of Japan

.....**KONKOKYO—ITS ORIGIN AND TEACHINGS**

Dean Frederick C. Grant, Seabury-Western Theological Semi-

nary.....WORLD CO-OPERATION THROUGH RELIGION

President Irving Maurer, of Beloit College, Wisconsin

.....THE RELIGION OF THE AMERICAN PEOPLE

The Rev. Douglas Horton, D.D., of the United Church—Congrega-

tional-Presbyterian, Chicago: RELIGION AS A UNIVERSAL IMPERATIVE

WITHOUT MAN, EVEN GOD CAN NOT SAVE THE WORLD

SIR WILFRED T. GRENFELL, K.C.M.G., C.M.G., M.D., M.R.C.S., L.R.E.P.,
J. P. COLONY OF NEWFOUNDLAND

Came to Labrador, 1893, where he built five hospitals, seven nursing stations, two orphanages, two large schools, co-operative stores; started a large industrial work and carried on child welfare service along the coast. Master Mariner. Superintendent of International Grenfell Association.

YOUR lives have been dedicated to the problem of supreme concern to all mankind—the meaning of our brief stay in the world, and how best to use the gift of life to the greatest advantage of God and our fellow men and so of ourselves. It is my fervent hope that there will result from the sacrifice which so many have made to be present, that inspiration which never in its history has our civilisation needed more urgently than to-day. It is true self-effacement which alone can bring such inspiration, and which requires the “childlike” to understand that it is the only possible basis for permanent peace on earth. May the will to love ourselves last dominate all our lives, as well as our councils.

You have generously asked me, a surgeon concerned all his life with matters of the physical life and death of the body, to express my opinions, not only upon the meaning of life on earth, but upon the best way of life. This I do with extreme hesitancy realising how little chance the deductions of man’s material machinery for thinking must have of arriving at reality by the process of individual thought. Observation long ago convinced me that my opinions as such are of no great value to any one, especially to youth, and that man’s emphasis lies on what I *do*. This deduction is so common to mankind that I conclude it must be a reflection of the attitude of our Creator, and that what concerns the Almighty in this respect is the same as that which primarily interests His creatures—namely, not our opinions, but the resultant actions to which our opinions lead us.

The supreme glory of human beings is that their brains, as well as they themselves, are individual and not merely reproductions from the same mould. So real agreement must come to us through some less limited medium than our physical brain.

In my field of work there has been the essential need of many

types of workers, some to run vessels, some to teach various technical crafts, some to develop hitherto buried treasures of the land and sea into necessities for human existence, besides many to render skilled help in the purely remedial work of the hospital or nursing stations, which spell the first message of love in emergencies—to say nothing of those required for the far less romantic service of raising the necessary money, without which the whole work would be impossible.

We have thus been forced to act on the principle that we welcome as colleagues any man or woman, whom either their own resources enable to come at their own cost, or whom our ability to meet their expenses enables us to accept, provided there is a need for the services they are qualified to render. The ways in which men acquire inspiration to love their neighbour in unselfish service, the differences of race, creed, history and customs, and so of viewpoint and method, afford some of the keenest stimulants and satisfactions of life.

Splendid workers and unselfish givers often regard as green what we call red. These will invariably hang the starboard green light on the ship's port side. There are those who will die of the same drug which gives life to another. Constantly we meet men to whom the very gift of blood from the veins of one donor will spell death, though to another that same blood has just brought life itself. Men's likes and dislikes, men's reactions to the same mental impulses are so different that I offer no apology for begging you to consider that mere intellectual opinions are of much less value than many filled with self-sacrificing zeal are apt to believe.

We always ask those of our own workers to whom the matter is a source of worry to allow us to reserve our judgment of the value of their intellectual attitude until their term of service affords us a worth-while criterion by which to decide. So when a new Colleague offers himself for service, we are not tempted to worry about the methods in which his daily inspiration comes. How many out-of-date scientific books, books of *current* human knowledge, especially medical and surgical books, all less than twenty-five years old, have we consigned to the flames as already recording only the useless current teaching of a past day!

One could go further and claim that the very importance we mortals place on our own personal vision of truth has been and still is a determining factor in the undoing of the progress we are seeking. This undue emphasis on intellectual, individual apprehension of reality leads to wrong judgment of a man by his fellow men,

and is therefore a fatal barrier to brotherhood and peace. If individuality were a fiction and we were all created by the mile and snipped off by the yard, life itself would be robbed of its glory and its justification. To my mind, our one unanswerable claim to immortality is this very individuality, and for that very reason it can never here be infallibility—a claim that is always a divisive factor even between father and son.

However good our intentions, venture is an essential factor in attaining reality. Putting to sea in our boats along the uncharted, ice-infested, rocky coasts of Labrador we take such precautions as our scientific nautical aids like the barometer and the Coastal Pilot books afford; but we decide from personal experiences of the past when to let go our hawsers. In all life, experience shows that we cannot go to sleep or eat a meal even, without faith and courage and risk.

Therefore is it not scientific as well as heartening to a searcher for reality to say to him, "Come along, brother, and serve with me, even if you do not see my particular land-marks along the trail. When your term and mine expires, perhaps we shall not have the complacency of knowing that we have thought alike, but if we have been genuine seekers for truth by walking humbly, doing justly and showing mercy along the way, undeniable results will prove that our lives have been directed by God. Only thus will your mind in its dark moments of intellectual doubt be able to rise above worrying over non-essentials such as methods for getting help and wisdom, or forms and ceremonies of expressing worship."

No, I do not expect my physical thinking machine to be the only means of my comprehending infinity or reality. That quest must be approached by something greater which does not act along purely rational lines. Nathan Hale, young and endowed with every qualification for life, under a gallows exclaimed, "My only regret to-day is that I have not two lives to lay down for my country." All the martyrs and heroes of the world have not been rational—but they have the approbation and love of all worth-while thinkers. They have been called sentimental and foolish; but those who so dub them are universally of the type that seeks self first. Ultimately, it is only through that unlimited emotion called love which is, was and ever will be the greatest thing in this world, that reality can be either interpreted or understood, since it is itself unlimited, and of God Himself.

You asked me for a personal message. Realising my own utter incapacity for finding "the way" for myself; my lack of courage in

daring to follow it; my lack of wisdom in holding to it; I felt the need of some Personality in Whose footsteps I might attempt to walk, and to Whom I might daily say, as King David said of old, "Teach me to do to-day the thing that pleases Thee." For this reason I decided to attempt to follow Jesus Christ, the greatest manifestation of unselfish love this world has ever seen. He did not ask for any patronage nor for me to wear any particular label; nor did He ask that I should comprehend Him intellectually. But He did ask that if I claimed to follow Him, I should reflect His spirit in action.

The kingdom of peace, joy and righteousness, for which politics, law, science, and "all creation groans," two thousand years ago was called the "kingdom of God." It was not to be a section marked off on a globe by artificial lines drawn by selfish men, or fearful men, or even wise men persuaded of the temporary need of natural boundaries and high tariff walls that prevent others in their extremity from sharing the blessings of the good gifts of earth. The Kingdom of God is the Kingdom of "good hearts and true, International," motivated by love for all the world, rich and poor, of all races and tongues and colours, possible only if we as individuals are willing to risk all "in union with God." For our world is so created that without man, even God cannot save it. Religion is man bound to God now, not man's effort to save himself after he leaves this world. Christ's challenge was to the loftiest height of courage, to choose the most difficult path, to invest on a basis of faith the whole of life in a venture, which may in ordinary parlance bring you nothing here but what it brought Him—a Cross—but which thus wins at the same time the only thing you can carry with you, beyond that horizon, which I believe to be only the limit of sight, the right to expect from a righteous Judge not "Well believed," but "Well Done."

WHAT IS RELIGION?

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THE conflicts of our day are not predominantly between different sects and religions: they are much more definitely oppositions between peoples organised as nations, or smaller social groups. An inquiry into prevailing conditions leads to the conclusion that the roots of the opposition lie in the character of the ethics which

dominate at least national and class leaders, and probably also in large measure the rank and file. The present conflicts between nations and between social classes are due to the general adoption of a secularistic ethics of expediency, concerned almost entirely with economic welfare in the narrower sense of the physical values of human life. Unfortunately, during the last few decades many who have posed as leaders of religion have so emphasised the social aspects of morality in a narrower sense that they have virtually, and sometimes expressly, identified religion with the moral demands for a more equitable apportionment of the secular goods of life. This class and that class, this nation and that nation, are concerned with fighting for all they can get of economic wealth. How is this condition of affairs to be overcome? It appears to me only by a reconsideration of the question: What Is Religion?

If we examine the literature and the actual organisation of all the great religions, for example, their priesthoods and their temples, their rites and ceremonies, one thing becomes immediately apparent. Religion involves a significance in life going beyond the relations of man to nature or to his fellow-men. However it may be described, whether as the God of the theistic religions, or the Paramatman of certain forms of Hinduism, the central reality in religion transcends nature and human society. Further, the religions have insisted on a wider range of human existence than the immediate requirements and enjoyments of physical wealth and secular culture within the limits of the ordinary human life span. In doing this religion provides a basis not merely for more profound significance in the individual life, but also for a view of social morality wider than the particular social class, nation, or race. It is in and through religion, properly understood, that the selfishness and the practical materialism of conflicting nations, are to be overcome. For myself, I see no other way. It cannot yet be demonstrated that a nation may not, at the merely economic level, gain advantages for long periods by a concentrated nationalistic policy. But, judged by the ideals of religion such a policy may be incongruous with the sentiments of the best of its subjects. Nations no less than individuals may be called to forms of sacrifice of the physical values for the sake of ethical ends. But such ethical ends can only be those which have been associated with the view of life and existence which it has been the task and function of the universal religions to present and cultivate. Ethical ends calling for national sacrifice of immediate physical gain cannot be part of a view of life which is itself merely utilitarian and secular.

The question: What Is Religion? needs closer consideration by the individuals upon whom in the last issue social and national morality depend. If religion is taken as merely an affair of equitable division of the secular wealth of the community, in the way in which it has been all too often represented in our time, it fails to satisfy the demands of human nature. There can be little doubt that the secular values of modern life leave a sense of incompleteness and instability. Religion, especially in the great historic religions, has involved a sense of a central reality which dominates, or should dominate all. If this inner experience is attained, then from its standpoint, higher ethical values make their demands in such manner that the appropriate attitude is achieved for rising above class and national conflicts concerning selfish advantages as to the physical goods of existence.

It would appear as though we cannot hope for any real advance beyond present conflicts of peoples until there is among individuals a more profound and more intense appreciation of the essential meaning of religion. In contrast therefore with those who appear to be representing religion as though little else than efforts for social reform, I would urge that genuine moral advance depends upon a much more earnest consideration of the question, What Is Religion? and a more deliberate attempt on the part of leaders of religion to cultivate the religious spirit in our times. Your discussions of the faiths of the world in the meetings of the "World's Fellowship of Faiths" have emphasised the essential characteristics of religion from many angles. That constitutes an important contribution towards leading men to the correct answer to the question: What Is Religion? In conclusion, I would maintain that to come to a proper understanding as to the nature of religion will lead, not to less, but rather to more, insistence on the demands of social morality, and will give a sure ground from which one may overcome the present conflicts of social classes and nations.

RELIGION AND THE ALLEGED PASSING OF LIBERALISM

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THERE is a thing in the world sometimes called "nineteenth century liberalism" which is said to be in a bad way, as if it were a state of mind which had been tried and found wanting.

What that state of mind is, we shall not stop to define. We all know its characteristics—its solicitude for all varieties of human life, opinions, rights; its belief that everybody should be heard, and that dissenters and remonstrants and original thinkers should be given special consideration;—its doctrine of fundamental human equality, its insistent hope of an eventual fraternity of all men. It was the soul of democracy.

We know too without rehearsal the major reasons for its alleged passing. It was a luxury, it encouraged deviation and delay, even a degree of disorder, in the profound trust that the essential goodness and good sense of mankind would ultimately prevail. But the world has happened into a pass of history where luxuries have to be trimmed away. So long as there is energy left in the race, widespread suffering will bring widespread tightening of the will. Fear, uncertainty, suspicion of one's neighbours will work in the same way. The political organs of action will be strengthened at the cost of the organs of reflection. Whatever prevents prompt and efficient action is treated with impatience. To consult everybody, to debate endlessly before decision, once rights, now become public crimes. Society, though knowing well that liberalism (like most political-social ideals) has never been genuinely tried, has nevertheless become righteously wearied of the efforts to reform by slow and consistent change, and has been disposed to welcome the men and the régimes who will smash through the legalities and do directly what is needed. Wholesale revolutions toward the left may be forestalled by semi-revolutions toward the right, mingled with much left-mindedness. The concern of the whole asserts its rightful primacy over private and individual concerns.

This rejection of liberalism is what we see happening in Europe, Asia, and now—America.

A failure in practice is usually the prelude to a discovery of an error in theory. This liberalism, which in operation has proved so talkative, wasteful, irresolute, so unable to perceive the wood in its interest in the trees, now reveals a defective philosophical foundation.

In principle it is wrong, because the individual, who was once part of his mother, continues to be an organic member of the nation, and can only find his good through the weal of the whole. The primary duty of the nation is to its own development, not his: there can be no ultimate antagonism of interest for the two are one. Society is justified therefore in seeking his good by way of its own.

Democracy as a political structure was reared on a false premise about public thinking, namely that public thought resembles an

empirical judgment and must be achieved by beginning with the parts, moving gradually to an inductive totality. The analogy was mistaken, if only because each individual head in the democracy, instead of building from facts, was operating on its own prejudices and intuitions, that is in an *a priori* manner. Such prejudices could as well be supplied by the social whole.

Hence it is that as collectivism feels its way forward, it goes beyond the point of focussing public action, and supplants successively those final refuges of the inner life, private thought, private conscience. A national ethos cannot be built by educational *laissez faire*. Children must be indoctrinated. They are made plastic by nature in order that they may be moulded. If the moulds are not provided, the child's nature is disappointed.

Here the collective state enters as educational authority the region of ethical, political, religious sentiment. It would regard itself as derelict if it did not create citizens after its own type. Even the universities become organs of the state, teachers are called on to take oaths of allegiance not to truth-in-the-abstract, not even to the state in its ideal character, but to the régime in power; and the choices of teachers and their promotions are regulated by their whole-hearted assent to the party principles.

Finally the Church, as a sharpener of those consciences which may perchance diverge, is either brought under collective control or suppressed.

Liberalism grew to maturity on the basis of individual "rights" which held good against all comers, even the State. But it had begun to question its own foundation. It has been the fashion of liberals since the opening of the 20th Century to pour scorn upon the theory of natural right, chiefly because two of these rights, the right of property and the right of contract, had become the defences of strong, self-seeking individuals, using their legal powers to keep the weaker in subjection. It was the temper of the more recent liberal to demand a greater equality in society than free competition would produce. Hence Liberalism became pragmatic and appealed to the "general social good" to defeat the abuses of individualism. It thus paved the way for the final overthrow of liberal policies; for each of the great collectivisms of to-day operates on the ground of its own conception of the general social good.

Collectivism does not as a rule alter the lines of action marked out by individual rights, nor even deny these rights. It "permits" them. "The Individual has such rights as the State allows"—Labour unions, churches, minority parties, may exist, so long as the dominant

régime grants these activities. The only thing that is gone is the force of the argument from the right of the individual to the duty of the State. The political philosophy of Hegel replaces the philosophy of Kant, as the genius of the collective state. The nation is for the individual the embodiment on earth of the ethical idea.

And since no collectivism—not even that of the British Empire—has attained a sufficient solidarity to assure this degree of control beyond the borders of the nation-state, Collectivism tends to reduce the effective fraternity of mankind once more to the limit of the nation-state.

Now religion is not called to take sides in political controversy. It is true that corporate bodies do not have souls, and that religion is not concerned, therefore, with their other-worldly salvation.

But it is equally true that religion appreciates the realities of corporate life and will; for does it not build its own institutions and offer its own creeds and sacraments for the apprehension of its members? Every religious communion conceives itself in some sort as a current of Divine life running through the world, and can use the words which John puts into the mouth of Christ: I am the vine, ye are the branches. It is true also that religion has as a rule insisted on the spirit of love and brotherhood as the governing principle of human relations. To this extent, religion has been the originator of the liberal spirit. Religion cannot abandon the note of sympathy and consideration as the creative principle of social life. But religion can readily accept the fact that individual welfare and relief must largely come by way of the Social Totality.

It can also recognise, though it has been slow to do so, that amiable sentiments toward all mankind, taken alone, constitute a weak and unproductive attitude. Merely to fly the flag of mutual confidence and good will, and merely to look on the good side of things, is political romanticism. Allotting rights, such as voting rights, to persons indisposed to use them, is not Democracy—it is at best folly and almost flattery to the mass which is greedy for power as any tyrant. Liberalism and religion alike have been remiss in finding the place for the functions of discipline, resistance, pugnacity, that resistance to evil, which sound human life demands. The new collectivism avoids this psychological error. They give their adherents objects not alone of devotion but also of detestation. Life becomes once more what the spirit of youth desires—"a good fight"—as it

was for Paul, who conceived his Christianity very largely in terms of a campaign against the powers of evil.

Here, indeed, the religious spirit of mankind faces a dilemma. It is of one cloth with liberalism in its demand for toleration, and for something far better than toleration, appreciation of the differing judgment. On the other hand, it cannot abandon a clear intolerance toward evil, especially toward entrenched evil, without losing character, meaning and appeal. Religion must either learn how both to love one's enemy and firmly to oppose his wrong, or else religion must disappear as an effective factor in social life.

We can recognise, then, quite freely, in our religious judgments, that liberalism needs correction, and that collectivism has its message to mankind. But does this mean an abandonment of liberalism? Or are there some elements of that trend of thought which remain permanently valid, because they are part of the religious conviction of the race?

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If liberalism is historically the child of religion, it is probable that religion has transmitted to it a germ of durability; for religion is a premonition of the absolute in the shifting objects of human life.

I conceive the centre of that durable element to be this: that *individual thought and conscience are the source of whatever thought and conscience the collectivity has*. There is no such thing as contaminating or binding the inner life of individuals while retaining purity and freedom for the national life. The collectivity may dispose of the lives, property and social interests of its members without more than a quantitative subtraction from its own resources. But when it attempts to dispose of their feelings and opinions, it at once attacks its own principle of being.

What religion has held as the "sacredness of personality" and has fought for first under the form of the liberty of the expression of thought—this is a matter upon which religion can never retreat, and these are causes which liberalism can never abandon.

The charter of collective action is "the welfare of the whole." And when we invoke those easy words, the assumption is that one knows wherein the welfare of the whole consists. But do we? It is not made up of the wealth of individuals, nor of their sound minds and healthy bodies. The sum of these does not constitute general welfare. Here liberalism and laissez faire were wrong. But neither can we have a general welfare, if individuals are stunted and oppressed. Whatever justice is, if individuals feel that their society

is imposing upon them an injustice, there is no sort of general efficiency can make that social body a well one. If Dreyfus is unjustly condemned a whole society suffers malaise until that pustule is lanced. The rights of individuals are in this relation to the welfare of the whole: they cannot by addition constitute that welfare—*they are not enough*—but if ignored they destroy that welfare—*they are necessary!*

And of all of his rights this one is most central, which involves the activity of the self—namely, the liberty of thought and conscience and its expression: for to be a man is to think and to will,—and especially to see and to believe.

In putting this down as a point of absolute finality, we must keep within the proper sense of our terms. I think it possible that our attitude of extreme respect for religious conviction has its excesses. In protecting true conviction we have protected a high growth of whims, habit, and inert traditionalism. Belief is a plant whose rootage may be shallow or deep. And there is some justice in the idea of a wholesale community onslaught on miasmas of the mind, as when the Russian government establishes unblessed fields side by side with blessed fields, to bring the Russian peasant's mind to face the difference between a religion of the spirit and a religion of magical intrusion. Under the spur of a painful public necessity, involving destruction of sacred places, altars, books, ritual instruments, priests have discovered, sometimes to their own surprise, that some of their tenets and practices were less indispensable than they had fancied. The external and forcible correction of religious subjectivity is not an impossibility. States which accord the fullest scope to varieties of religious worship draw the line at practices which offend public order and good morals. If we now add to these, *good sense*, we shall not, I think, do great violence to the spirit of true liberalism, even though the fallible human state is made the judge of what constitutes good sense. And even though it may happen that what "to the Greeks is foolishness" is to history a truth of the highest significance.

But admitting the whole realm of absurdity and self-deception that may grow like weeds under the too weak interpretation of liberalism, all that we have to fix our mind upon is the existence somewhere of genuine conviction, and of genuine thought. The fact that there is all too little of this in the world, and that when it appears it usually runs counter to the common lines, is the fact that must give the state the greater hesitation in prescribing its limits.

This does not mean that the expression of thought ought to be costless or can be so. The defect of Mill's theory of liberty, especially as applied to the liberty of thought, is his assumption that complete absence of restraint and social penalty is the condition which most gives courage to the original thinker. On the contrary, in such a condition, thought-expression requires no courage at all. It is also a condition which suggests indifference. For if there is no penalty for heresy or innovation, it is evident that no idea is exercising social control. When an idea is in control it puts and should put at some disadvantage all those who hold discordant ideas. And unless ideas have the possibility of controlling human action, including social action, most of the incentive for thinking them is withdrawn. Hence the normal state of human society is one in which the innovator meets resistance and needs some courage; but in which he has full liberty to say what he thinks at his own risk of disfavour. The State must be free to enact what it believes. The individual must be free to criticise and oppose the State, not at the cost of life and expulsion or exile, but of the natural social detachment which is the logical penalty of deviation. Spinoza should not be deprived of his means of livelihood: but it is as clear to Spinoza as to the rabbis that he does not belong to the synagogue; if he is not expelled, he should withdraw. Here then is the line between a false or overdrawn liberalism which defeats all significance, and a true liberalism which desires Spinoza to follow the star of his own thought faithfully with no other punishment than that which his thought itself prescribes.

It is precisely here that religion has its function.

Religion carries with it an obligation upon the lonely thinker to the abstract ideal of truth. It has to remind him of a duty which transcends his duty to the community and the State. When he is tempted to sell his soul for the comforts of conformity, he requires (and has) an indication that there is no profit to a man in gaining the whole world at that cost.

There can be no health in a state which would destroy this sacred function of originality. That truth which is held as a command from outside is not held as a truth, but as a mechanical condition of life. It is no longer a living fact, but a material fact. The nation must suffer the risk of begetting its own critics, in order to ensure that its citizens have any souls at all. That is to say, it must implant in the conditions of education whatever favours re-examination, doubt, readoption or dissent.

In education, this means—not an absence of indoctrination (for

indoctrination is in order in the early years—a point in which the theories of Mill, Dewey, Bertrand Russell seem to me radically defective). True liberty consists not in the absence of indoctrination, but in following it with the tools of criticism. The teaching of philosophy is the provision which education makes for rectifying the errors of transmitted belief: and in providing such teaching the state guards against the perversions of its own dogmatism.

In religion, this means that the state needs an independent religious body to sharpen and maintain the liveliness of individual conscience. If having shed the blood of thousands to win this liberty, our religious bodies should now relinquish it, they would be traitors to their duty to the race. Here religion is not alone a supporter of the indefeasible revolt of liberalism,—it is of a piece with it. The necessary position of religion is the necessary position of the liberal.

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The Orient at this moment is engaged in a long pull away from the collectivism of the clan-family to a more individualistic conception of family and economic life. It is moving away from the centralisation of learning and responsibility in privileged castes or classes to the inclusion of its great masses in the spiritual tissue of the new state. The national movements of the East require these changes; for a nation cannot exist until its citizens are ready to think and feel with its policies. Hence the Orient is set toward democracy, and a degree of individualism; and from this direction there can be no turning back.

And though there may appear to be a drift in the opposite direction among us, that drift is in the way of cancelling the abuses of liberalism, not its substance. For while civilisation advances, men must become more sensitive, not less so; more capable of pleasure and pain; more endowed with knowledge and thought—less capable of surrendering this, their spiritual essence, to any social control. To suppose otherwise is to suppose that men in great groups will consent to surrender manhood. Religion has for its permanent function to maintain the depth of human souls.

And what is true of the individual and his liberty is true also of fraternity. Fraternity implies willingness to trust oneself to personal and international co-operation—to believe in the self-righting principle in other minds—to elicit good will creatively by showing good will, even when the good will of the other is not in evidence. Here again the spirit of liberalism is at one with the

promptings of religion, which is committed to the principle that the souls of all men are precious in the sight of God, and have latent in them capacities for that life which of itself establishes a blessed community.

If the economic conference breaks down, that may mean simply that it is more difficult in economic than in any other matters to introduce the element of risk and sacrifice where it is an exercise of good will. We do not yet know how to do it. If the League of Nations should fail or become negligible in its political function that might mean that we do not yet know how to establish fraternity on a working basis in the political sphere where one distrustful or selfish will can still wreck the peace of the world. Yet these things must be achieved: and we must learn how to do them.

In a world so drenched with fear that it will not surrender any of its protective weapons it is only genius and the grace of God that can push the cause of fraternity forward. But religion does not allow us to despair: It requires of every man the daily prayer, "Thy Kingdom come," and in this prayer all religions can join.

UNITY OF RELIGION AND SCIENCE

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My aim is to prove that science, in developing the unseen forces of the ether, is merely revealing the mechanical side of that realm which Jesus called the "kingdom of the heavens."

The approach of religion to the "kingdom" is through Spirit; the approach of science to the same, under the name of the luminiferous ether, is through physics, chemistry, and kindred fields of research.

That science and religion have not worked in unity is borne out by history. Religion functions in the realm of ideas and science in the realm of facts. By facts we mean anything that may be proved by material tests. Christianity has been very jealous of its revelations and has assumed that they are far more valuable than the discoveries of science. When Saint Augustine proclaimed that "nothing is to be accepted on the authority of the Scriptures," a wall of ecclesiastical authority inclosed Christianity, and the pages of church history testify to the entrenchment within that inclosure of millions of followers of Jesus. There could be no new revelations from God; the slogan of religious authorities was "Where the Scriptures speak, we speak; where they are silent, we are silent." Then followed the

persecution even to death of any one who dared to discover anything that seemed to conflict with the accepted interpretations of the Bible. The horrors of the inquisition are almost unspeakable.

But the proved facts of scientific research and discovery have bit by bit broken down the wall of narrow dogmatic assumptions reared by Christianity, and we are finding that we have, like the Pharisees of Jesus' time, been making the dead letter of Scripture revelation take the place of the living Christ. Jesus was a demonstration of the fact of God's existence and power in this world, and when charged by the ecclesiastical congress with breaking their law He thundered, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

In their zeal to make the Scriptures the one and only divine authority the original translators dropped that little word "ye," making the words of Jesus a command that they read the Scriptures, when it was a reprimand for too much reading of them and not enough understanding. This translation has been corrected in the American revision. The only revelation sanctioned by Jesus was the Spirit of truth, which He said would lead us into all Truth.

Jesus taught that the scientific realities of God were capable of expression here in this world. He taught that man within himself had God capacity and power. Jesus was crucified because He claimed to be the Son of God. Yet the Scriptures, which the Pharisees worshipped, had this bold proclamation, which Jesus quoted to them from Psalm 82:

"I said, Ye are gods,
And all of you sons of the Most High."

Jesus differed from other men in that He proved by His works that He was the Son of God, while the average man is still striving to attain that excellency.

Jesus attributed His marvellous demonstrations to His acquaintance with a realm that He called "the kingdom of the heavens," also "the kingdom of God." He said that this kingdom was very near to us and might be made manifest in us.

The reports by His followers of what He taught clearly point to two subjects that He loved to discourse upon. The first was the Son of God: That He was the Son of God, and that we might all become as He was and demonstrate our dominion by following

Him in the regeneration. "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." But Jesus did not promise the regenerate man divinity alone. He described in many parables and figures an environment, a kingdom in which regenerate man was to live eternally. He called it the kingdom of the heavens, not the kingdom of heaven, a place, as given in the King James version of the Scriptures.

Jesus loved to talk about this kingdom of the heavens, and He compared it or said it was "like unto" this and that in many parables and mind pictures. This kingdom of the heavens was not, according to Jesus, a place to which the good go after death; it was a state to be attained by all who seek immortality, and its essential elements were right at hand, to be grasped and retained by the faithful. "The kingdom of God is come nigh unto you" was the proclamation.

There has been much speculation as to the source of Jesus' marvellous powers and many theories as to how He attained them. They have been classed as miracles, beyond the ken of scientific research. But the word "miracle" and the meaning attached to it are not found in the original text. Jesus did "signs" and "mighty works," but there is no claim in the Scriptures that He did anything outside law. Mighty works are being done by modern science that in past ages would have been classed as miracles.

To perform its miracles modern science draws upon the kingdom of the heavens. It tells us that out of this kingdom come light, heat, power, colour, sound, electricity, magnetism, life, and substance; in fact, that everything that exists in this universe came out of this invisible, omnipresent kingdom of the heavens, the luminiferous ether. They tell us that in their discoveries they have merely touched the hem of the garment of a kingdom that, by further discoveries along the same line, will revolutionise our whole civilisation.

Science says that a single drop of water contains energy equivalent to a year's continuous supply of 200 horsepower—enough to run several motor cars. If you suddenly freed the energy that is in a lump of sugar, it would be enough to blow up the city of London. Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you"; which epitomises these discoveries of science, and more.

We should remember that this kingdom of the heavens is interpenetrating. The ultra-violet ray of science, the X-ray, the cosmic

ray, are within our body. They are the protons and electrons of the atoms of which our body is formed.

Dr. George W. Crile, eminent surgeon and scientist, says that our bodies are composed of "twenty-eight trillion electric cells. Every one of these twenty-eight trillion cells is a tiny wet battery, with negative and positive poles. . . . Emotions—love, hate, fear, jealousy, are but stimulating processes, *loosing* currents of electricity through certain paths."

Man does not destroy his body "with his intellect; he worries, fears, hates, and is jealous with his organs."

Jesus said, "For out of the heart comes forth evil thoughts . . . these are the things which defile the man."

Dr. Crile further continues:

"If he (man) can learn to harness the hidden electricity of Niagara, can he not learn to control, to some degree at least, the electric battery in his own body?"

Jesus, referring to His body, said, "I have power to lay it down, and I have power to take it again."

Lew Wallace, in "Ben-Hur," gives us a mystic's view of this kingdom:

"There is a kingdom on the earth, though it is not of it—a kingdom of wider bounds than the earth—wider than the sea and the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our hearts are facts, and we journey through it from birth to death without seeing it; nor shall any man see it until he hath first known his own soul . . . in its dominion there is glory such as hath not entered imagination—original, incomparable. . . . What it is, what it is for, how it may be reached, none can know until the Child (Saviour) comes to take possession of it as his own."

Jesus taught that this kingdom of the heavens is the potential home of the inhabitants of earth. He said, "It is your Father's good pleasure to give you the kingdom." He pointed to faith in it as a mind seed that develops capacity in man and builds a structure that enables man to become a citizen of that kingdom. Faith as a grain of mustard seed will make man's mind strong, wise, and divinely efficient.

This kingdom of God, which is so near to us, is not an abstract ether, as science has intimated, but according to Jesus and other great spiritual masters, it is inhabited by entities of intelligence and

power far beyond our earthly comprehension. This kingdom of the heavens is not new to the wise men of the Orient. They have for ages taught its existence, and adepts among them explored it and entered into it long before the time of Jesus. By the mystics of India this kingdom is variously named, but all designations point to it as the source of tremendous power for good or ill to man.

Our radio inventors say that they can visualise a radio receiving set of the future with tubes so sensitive that they will pick up from the ether the words of Jesus, uttered over nineteen hundred years ago. Not only will these marvelous tubes catch the voices of those of the dim past but they will reproduce the voice of nature itself. Then we shall listen to the music of the spheres as idealised by Shakespeare:

“How sweet the moonlight sleeps upon this bank!
Here we will sit and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony.
... Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There’s not the smallest orb which thou behold’st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.”

It may be literally true, as Pythagoras taught, that this universe is God performing a mighty symphony of creation, with the suns and planets merely musical notes on the staff of nature.

Another almost unbelievable marvel that our scientists anticipate is a phonograph record that will reproduce the voice of the speaker without mechanical means; that whole pages of our daily papers will record the voices of the speakers, and that those who read will hear every word without any appliance, other than the mechanism of this marvellous kingdom of the heavens, the luminiferous ether.

Jesus said that the seed planted in the soil represented the word of God. He also said that the kingdom of the heavens is like a field in which man, the sower, sowed his words, and that they brought forth some thirtyfold, some sixtyfold, and some a hundredfold. He also said that we should be held accountable for our lightest word: “By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Whoever reads the words of Jesus with spiritual understanding, or even the imagination of a modern scientist, must conclude that He understood the properties of the ether and gave power to it even beyond the most vivid imaginings of any scientist.

To the superbly tuned mind and brain of Jesus the ether was a soil so eager with vibrant life that it would take only a few seed thoughts of supply, represented by the little lad's five loaves and two fishes, and at the word of a master like Jesus, they would increase enough to feed five thousand men, besides women and children.

As we examine the marvelous inventions of science and compare them with the so-called miracles of Elijah, Elisha, and Jesus, we find that they all were working in the same great field, the kingdom of the heavens, the universal cosmic ether.

Science is also proving by experimentation that living cells have within them the elements of continuous life, and scientists are at loss to know why man's body should ever die, if it were properly fed and cleansed. Herbert Spencer came to the same conclusion theoretically. He said in substance that if man understood the issues of life in his body and was cast in a right environment he would overcome death. He said that "the theory of science would abolish the practice of both by substituting a perfect organism functioning in a perfect environment into which death, having no correspondence with it could not enter. Then there would be eternal existence and perfect knowledge."

This was accomplished by Jesus, and through His understanding of how to release the protons and electrons concealed in the atoms and cells of His body, He overcame death. He said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

We thus see that both science and religion agree that eternal life depends on a harmonious environment combined with an understanding of that creative mind from which such an environment is derived.

The attainment of eternal conscious existence by man depends on his adjusting his thought to the observance of certain laws of living fixed eternally by the one life and intelligence.

This requires thought purification, or the elimination of thought products that project discord into the environment, part of which is the body. This process of elimination includes the destruction or death of the false structures that have been formed by thought,

and adding new enduring structures of a character agreeable with the principles of the divine law.

The flesh body of man has been evolved by a thought process at variance with the spiritual law, and that body must be dissolved and its elements reassembled according to its original principles, those of the divine law. This dissolution of the body cells and their reassembling under the divine law may take place with the daily influx of right ideas, or it may be accomplished in a short time, as exemplified in the crucifixion and resurrection of Jesus. Paul said, "I die daily." He realised that his error thoughts were undergoing gradual destruction, that the "old man" of the flesh was casting off his sin, and that the "new man," the man after the divine pattern, was coming into manifestation.

The thought aggregation that evolves the perishable body of flesh is called the "carnal mind" in Scripture. It is also known as the Adversary, Judas, and the Devil.

In order to follow Jesus in the regeneration, we must become better acquainted with our soul and how it functions in and through the body.

The human soul is a form of what our modern scientists have named the ether of space. The soul is the intermediate between the spirit and the body. Soul may be compared to the radio ether that carries sound radiations that a receiving set converts into words. For aught we know, the radio ether is a living, breathing, intelligent entity, like the entity man, who uses it to transmit his intelligence. As the mind of man uses his soul to transmit his intelligence to his body, so God, the universal mind, uses that same soul force to transmit His ideas to man. So we find that physical science is discovering the unity of all things, visible and invisible.

They tell us that light, heat, and energy, and even matter are fast being merged into one primal force, which is radiation, and that this radiation fills all space. Formerly, science taught that space was empty, and matter the only reality. Now we are taught by science that matter is empty, and space the only reality. Thus we see that science is fast approaching the truths intuitively accepted by the spiritual-minded of every age, everywhere, and that God speaks to man out of the omnipresent heavens or ethers. It was not from some distant planet that Jesus talked to Paul, but out of the light; a light that blinded Paul and those that were with him, as they journeyed toward Damascus. The author of Acts in his testimony says: "Suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul,

Saul, why persecutest thou me? . . . and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus."

The light that shone upon Paul from the heavens was so bright that it blinded him, as persons are often blinded by a flash of lightning. This proves that all light is of like character. Space is filled with vibrations of light, and light is the vehicle of intelligence; so it is a logical and demonstrable fact that space is vibrant with life and intelligence. God is wisdom, God is light, God is love. God is thus everywhere present as Spirit, and there is no absence of that one and only all-knowing life and light. Thus "God is all, and there is none beside Him."

In a meeting of the Society of Arts and Sciences held in New York last December, Walter Russell, president, said:

"The universal nature of light is one of the keys to this new puzzle. Light, according to tests with scientific instruments, is not merely what human eyes see, but essentially the same radiation as heat, X rays, radio waves, and all other forms of radiation. Moreover, light also is energy. And solid matter is also a form of 'light' when the word is used in its broader meaning of radiation.

"Getting down to the ultimate particles which form matter, which seem to constitute light, and which carry energy, scientists find them all acting suspiciously like some of the processes of human thought.

"The question arises," says Russell, "is there any line of demarcation between a spiritual and a physical universe, and have we been calling the invisible universe spiritual just because we could not see it?

"We have begun to see something tangible and inspiring beyond place, mass, and dimension. There must be a limitless source of static energy somewhere back of all dynamic expression.

"If science finds itself justified in altering the traditional concepts of our Newtons, Keplers, and Maxwells in regard to energy, space, and motion, the first of the necessary steps will have been taken toward explaining God.

"To-morrow physics undoubtedly will divorce energy from matter and give it to space. Perhaps space is all there is; all energy, all intelligence, and all concept. It is to space that science should look for a comprehensive God.

"Einstein forecast this far-reaching change of base from matter to space when he said that the next great step in science

would be solution of space. 'It appears,' he says, 'that space will have to be regarded as a primary thing with matter only derived from it, so to speak, as a secondary result. Space now is turning around and eating up matter.'

"What we call the spiritual universe may prove to be the static source in space of electric energy. If Einstein's prophecy is fulfilled it would cause a far greater upheaval in science than Copernicus caused to the concept of Ptolemy.

"Basic conclusions of to-day would be either reversed or discarded entirely, for if energy belongs to space as the new cosmogony suggests, light would belong to space as Jesus inferred. When energy is found to belong to space, light will be understood to be an emergence from space, and God will have been found to be what Jesus said He was—light.

"As we study Jesus' teachings from the point of view of science, we become convinced that He understood light, energy, motion, and space, and knew what filled space. Jesus taught that life is eternal; that there is no death. Science may soon prove this to be literally true, and that the body, like all other material phenomena, merely registers the intensity of the thinking of a supreme intelligence.

"If science proves this it will give meaning to the words of Sir James Jeans (the eminent British scientist) that 'matter may eventually prove to be pure thought.' "

Right here let us say that Jesus did not teach that our body in its present material density is eternal, but that life is eternal. He taught and demonstrated, in the resurrection of His body, that the electronic energy in the cells forming the body could be released and synchronised with its source, the luminiferous ether (which He called the kingdom of the heavens), and that through this transformation the body would attain immortality. Paul wrote, "For this corruptible must put on incorruption, and this mortal must put on immortality...then...Death is swallowed up in victory."

The space-filling ether is the mother of all life and intelligence. It may be conceived as the tremulous waters of life in which all things live as fishes in the sea. It is radiant with ideas. Its creations are ideas, and those ideas in their turn form infinite combinations from the original fount of ideas. These formed ideas crystallise into suns, planets, systems, and a universe of sentient beings at the head of which is man.

Thus the ether radiates intelligence and man, its most intelligent offspring, may cup the ear of his mind to the ether and catch its

messages, as the plainsman lays his ear to the earth and hears the vibrations of the tread of animals far beyond his sight. The omnipresent ether is the throne of God, from which radiations of intelligence, love and power continually flow to every living creature. As those who seek the same things are attracted to one another, so those who seek to know God open their inner intelligence to the radiations of the everywhere present ether.

We read in the 2d chapter of Proverbs:

"Incline thine ear unto wisdom,
And apply thy heart to understanding."

Emerson said, "What you are stands over you the while, and thunders so that I cannot hear what you say."

We listen with the fleshly ear so intently that the ear of the mind becomes dull. Incline the ear of your mind to the radiations of the spiritual ether and you will catch the ripples of the voice of Jehovah, as did Jesus and others who listen spiritually. You may not at first discern its source. Little Samuel at first thought he heard the voice of Eli. But practice in listening will train the inner ear until one will readily distinguish between the inner and the outer.

Just here it might be well to mention that the ether lying next the earth has been polluted by the error thought emanations of the human race and many voices clamour for the audience of man. Try the voices that sound in the stillness whether they be of God or men. All action of mind or body begins and ends in the ether. It is an interpenetrating, highly sensitive medium and is easily thrown into turbulence by the thoughts of the human ego. Angry, fearful, greedy, worried, anxious, impatient, or hurried man churns the ether into a whirlpool of discord and inharmony. God-Mind exists in a realm of peace, order, harmony, and must have a similar state of mind in those to whom it gives instruction. When man stills the outer consciousness in sleep or in peaceful meditation, the Jehovah-Mind communicates with the peace within and man calls it a dream or vision. "In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee."

The Scriptures are replete with accounts of those in every walk of life who have been guided by dreams and visions, but never in the history of the race has Jehovah used this means of directly intervening in the personal lives of those who seek to follow His law so often as in our day. Men and women and even children, all over the world, testify to having received in dreams and visions messages

from a source higher than that of earth. This avenue of contact between God and His sons is becoming so common that we see the fulfilment of Joel's prophecy:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

There is urgent need of this direct instruction by Jehovah of the spiritual-minded. Our theological schools have lost the direct inspiration of Spirit through looking to the past for it instead of to the present. The study of history is futile unless it can be made alive with present parallels. It does not benefit me to read that the Lord talked to the prophets of old unless I see the possibility of that same Spirit of omnipresence talking to prophets of to-day.

Science freely admits that it has not found all the potentialities that exist in the ether. It has released a few of the mechanical forces, but the great unknown intelligence—God—is still beyond its ken. But those who "tune in" to this kingdom of God with soul and body will effect a complete unity between the mechanical energies of the ether and the intelligent forces of spirit. Then will be fulfilled the vision of John: "And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God."

IMMORTALITY MY RELIGION

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I WELCOME this opportunity of a few minutes to make a few frank statements. I for one do not see how immortality of the soul has ever been proven in the light of religion. I do not accept the concept of God related in any way to the immortality of the soul. Of course I believe I still have a religion, a faith, of my own, which I once expressed—"Immortality My Religion."

Immortality to me does not mean the survival of the soul after this life. Twenty-five centuries ago in the year 548 when Confucius was a child of three, a wise man of China announced the doctrine

of three immortalities. He said a man may be immortal because he has virtues, he may be immortal because he has great wisdom, and lastly he may be immortal because he has great achievement. This doctrine may be summarised as the immortality of the three—Worth, Work and Words. In the light of later developments this was found to be slightly too exclusive. How much must man achieve in order to be immortal? Columbus discovered America. He is immortal. How about the other members of his crew? How about those predecessors of Columbus, who failed in their efforts to locate a new land? How about the men who succeeded Columbus? So to lead a doctrinal social life, we have to extend the old idea of three immortalities to include the common things in life. I, for one, believe that not only the great virtues, the great sayings, the great achievements are immortal, but everything we do, everything we say, and everything we think is immortal—there are immortal results somewhere, somehow if we knew it.

Many examples can be quoted, but I will limit myself to two. Sputum on the floor from a man suffering from tuberculosis, may dry up and become dust, and that may go on affecting millions of people. There is the immortality of evil in it. Twenty-five centuries ago a beggar was dying at the foot of the Himalayan Mountains. His body was decomposing. While this was going on a young priest came out of the city and saw this horrible sight, and he being brought up in riches had never seen such a horrible scene. He was horrified and it set him to thinking. He thought over the impermanence of human life, and he gave up his wealth and fame, and went into the wilderness to ponder over human life. He finally became the Buddha, the founder of one of the three or four greatest religions of the world, and according to history that initiation came from the sight of the decomposition of a beggar. Even the decomposing of a dead body had such tremendous results in the history of human religion.

Everything we do, everything we are, and everything we say is immortal.

My personal faith, as I pointed out, is a faith without any belief in the personal survival after death. It does not worry me. The Chinese rationalists have set up a tradition in our scholars never to worry about that which we call a soul.

When I was a child of twelve or thirteen I came across a child contemporary essay written 1300 years ago. This editor talked about the destructibility of the soul, and tried to prove that there is no such thing as spirit or soul. He said the body is material, and the

so-called spirit is only a functioning of the body. He said the spirit is to this body as the sharpness of a knife is to the knife. We cannot find the sharpness when the sharp knife is gone. How can we expect to find the spirit when the body is decayed? From that time on I became a materialist or naturalist. But as I said, I still counted myself a religious person. I still have enough zeal to support my social and daily life.

Once a man who walked and talked with me suddenly stopped, patted me on the back and said, "Hu Shih, I can't understand how you, with your religion can get enough zeal to work for your reform movements." I said to him: "I am a religious man, I have my faith which is expressed in the immortality of Worth, Work and Words." I know whatever I do, whether in private or public, will have its effect somewhere, somehow, sometime, even though I may not live to see it. I was trying to show the scientific basis of this doctrine.

I told the story of how Buddha first got his inspiration through the decomposition of the dead body of a beggar. Many things can be cited—very trivial things contribute very important results.

I saw myself advertised as the "Father of the Chinese Renaissance," a title I do not deserve. But I did take part in one phase of that Renaissance. I had some part in a movement to advocate the use of the spoken language and do away with the many dialects in our literature, which nobody understood. It came about by a few university students having informal discussions in an exchange of letters, at Cambridge, Ithaca, New York City, Washington, etc. This informal exchange of letters on the discussion of dialects became more and more extended and finally I published my own views on the first of the year 1917. These informal discussions led to a revolution in the Chinese language which is now an accomplished fact, and millions and millions of young children do not have to learn a dead language which they cannot understand without being translated into the eleven dialects of the localities. That is another demonstration of how little things contribute to big movements. Those who took part in this literary contribution never dreamed that those informal letters among college boys could be the foundation of a world movement, which I am quite confident will be one of the significant movements in human history.

From the biggest things in the world to the most trivial, even an early breakfast, you are affecting the affairs of millions of people who contribute to your life. Those things live in you—they are immortal through you and in that is my theory of immortality. One doesn't have to achieve great actions, great wisdoms, great virtues;

everybody high and low, insignificant or important, is immortal, so everything one does is important. I have been trying to put into plain language that no effort is ever wasted. When I spoke to a friend of mine who is President of the Nanking University, who is a Christian, and I told him I thought no effort is ever wasted, he said: "Hu Shih, you are more religious than I,"—and I believe it. Therefore, I maintain that no effort is ever wasted and no effort will fail to produce somewhere, somehow, sometime, a result. This thought has given me zeal to carry on my work for the betterment of my people without any so-called beliefs of religion.

DISCIPLINE AND FREEDOM

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WHEN that distinguished member of the French Academy Paul Valéry caustically declared that the modern mind is characterised by contradictory ideas and incompatible desires, he made inevitable a fresh and critical examination of our intelligences and our impulses. When Mrs. Virginia Woolf pictured a typical contemporary artist as doing meticulously careful work in almost utter darkness, she made inevitable a re-examination of the deepest sources of the artist's activity. When Walter Lippmann declared that we have substituted trivial illusions for magnificent faiths, he made inevitable a new examination of the convictions by which men live. When Joseph Wood Krutch pictured man as a strange appearance in a universe which has no place for his deeper experiences, his subtle emotions or his nobler beliefs, he challenged men to a new examination of life itself.

The new generation of thoughtful young people has come to maturity in a period characterized by a new realism and a fear of romantic illusions. Professor Reinholt Niebuhr's brilliant book "Moral Man and Immoral Society" is a characteristic expression of the new mood. Romantic liberalism is as dead as blind fundamentalism. Most sensitive and highly organised people can remember a childish experience, when angry at playfellows who did not respond to their mood, they went off alone and created a romantic world of imaginary playfellows nearer to their hearts' desire. By and by the dinner bell rang and the pang of hunger became definite. They forgot the world of imagination and came back to the real world. The poet Shelley as a child ran off to a world created by his

imagination. *And he never came back.* Romantic liberalism has followed Shelley into a world of dreams, steadied by no contact with sobering reality. And it is becoming clear that the abler minds of the new generation will have none of it.

It is also becoming clear that the best minds in the new generation are calling loudly for intellectual structure. They are just as scornful of a liberalism which has no convictions, as of a reactionary mentality which has impossible convictions. When men emasculate their intelligence they lose the power to speak to virile minds. There is nothing more pathetic than the type of liberalism whose devotees in assembly suggest a convention of spiritual eunuchs. The neo-Thorrient movement led so brilliantly in Paris by Jacques Maritain expresses the temper which demands firm and potent intellectual quality in our spiritual leaders.

Even toleration is dependable only if those who advocate toleration are great believers. The man who tolerates you because he is indifferent may some day come to believe something. Then your safety will vanish. But a great believer may come to the place where he is ready to give tolerance to other great believers, because he believes in the sacredness of personality and the integrity of each intellectual life. And in the tolerance of great believers all men become safe. The best men of the new generation will become great believers who put tolerance at the heart of their great beliefs. They have passed from the attitude of those Mr. Brownell once satirised by declaring that they were trying to be untrammelled and only succeeded in being unbuttoned.

The Great Religions of the world represent the great believers of the world. And as they confront the problems of life they will increasingly find it possible to co-operate as each uses its characteristic intellectual approach in dealing with practical problems which all must face. If men are to live together productively they must find a common discipline which will give to human life stability and strength. If they are to live together creatively they must have areas of noble freedom. The discipline must not be allowed to make them slaves. The liberty must not be allowed to make them anarchists. They must live at the place where discipline and freedom meet.

Aristotle believed in sanctions so deeply and permanently true that they deserved to be called "universals." And he believed that every application of these principles to a concrete situation produced something nobly new. So his artist found freedom in loyalty, and creative energy in faithfulness to deathless sanctions. Freedom *from* law

would mean the disintegration of society. Freedom *in* law will mean the emancipation of humanity.

This immediate necessity of combining freedom and discipline confronts every one of the living religions of the world. Each must find the law in obeying which is perfect liberty. Gilbert Chesterton put the matter in a famous paradox in relation to physical law when he declared that you cannot break the law of gravitation. The man who jumps from a cliff does not break the law of gravitation. He only illustrates it. When you ride in an aeroplane you do not break nature's laws, you use them. And the moment you do not conform to them, they bring your machine to the ground.

So it is with intellectual sanctions. So it is with moral sanctions. So it is with social sanctions. And so it is with spiritual sanctions. And using its own vernacular each great religion must make this clear to its adherents. Each must use its own vocabulary and its own resources of thought to interpret the great paradox of the finding of freedom in discipline, and the acceptance of discipline for the sake of freedom.

In such fashion the living religions during the period of their existence side by side may co-operate in the analysis and the practical application of many significant principles to the life of mankind. This practical thought and action may well promote rich and productive good-will throughout the world. And it can be carried on by great believers, each confident of the absoluteness and finality of his own religion. Only such co-operation releases the full power of religion for social ends.

An emasculated religion is socially impotent. When a man ceases to believe that his religion is absolute he ceases to have a religion worthy of serious consideration. Not when we meet on a level of uninspired indifference will we serve the world. The most fertile of the paradoxes which enrich life is apprehended in the insight that different absolutes may be applied to common social tasks. So it is not too much to hope that in this confused age different religions may move toward a common social discipline and toward the noble freedom which only such a discipline can give.

KONKOKYO—ITS ORIGIN AND TEACHINGS

THE REV. YOSHIAKI FUKUDA

of Japan

IKIGAMI KONKO DAIJIN is the founder of Konkokyo, a most sacred and exalted religion. The Founder was born on August 16

of the 11th year of Bunka (1814) at Urami, Bitchu Province, Okayama Prefecture, Japan. He was of earnest, courteous and kind character. Even from his early childhood he was pious and devout, so much so that his neighbors called him "Shinjin Bun" (Religious Bun)—Bunjiro being his given name. During his middle age his family met misfortune after misfortune. Among these one befell him in the form of a very serious illness from which there was practically no hope for recovery. Miraculously enough, however, he was cured through the Divine Will. Thereafter he became more earnest and devout in his belief.

Through his deep faith and devotion to God his inner eye opened and he was given the power to communicate with God at his will and receive directly the divine messages. On the 21st day of October in the 6th year of Ansei (1859) he received a command from God to go forth and open the way to the teachings of God. Leaving his farming at once, he went forth to lead people into his faith, to teach and spread the religion. Subsequently he became a mediator, transmitting the prayers of the parishioners to God.

The deep virtue of the Founder became known throughout the country and people made pilgrimages to his church from every corner of Japan. The sick were healed, the troubled were soothed, and business prospered; so beloved was he by God that anything appealed through him to God was answered. After serving many years as a mediator between God and his parishioners, Ikigami Konko Daijin passed away on October 10th in the 16th year of Meiji (1883) breathing one last word. "Ah! What tranquillity of soul!" He had most diligently performed his work, never having stepped out of his place of worship for nearly twenty-five years. He remained in a small room, working, teaching, praying, lighting the way to God.

The path of this teaching expanded and spread, not only in Japan but also in Manchuria China, British Singapore, Hawaii and the United States. Churches and parishes grew in number and by June 10th of the 8th year of Showa (1933) there were over 1,200 churches and parishes with about 3,000,000 followers.

The faith of Konkokyo, as expressed in a few words, is a belief in the eternity of Tenchi (Heaven and Earth, the Universe), a full realisation of the blessings derived therefrom, and reliance in the infinite virtue of God. "Have faith in the Living God. Both Heaven and Earth have not died from time immemorial. Tenchi lives on for ever and ever. Through the existence of Tenchi man and all things are able to live." One may be able to become fearless of life

or death, to maintain a healthy body, to have everything come out well; however, these are not set as the goal of this faith—these are but side-issues. It matters not whether one is healed of his sickness or not, or whether one is given peace of mind or not—every one is living daily in the blessings of Tenchi. All should acknowledge these blessings and should give thanks to God; herein lies the real meaning of Konkokyo.

The blessings bestowed on us by Tenchi are so multitudinous that words cannot express nor pen transmit adequate description. For instance, our daily food which is essential to life cannot be produced through human efforts alone. Man can only seed, cultivate and harvest—this is all he can do, nothing more. A grain of wheat cannot grow with only the care of human hands. It needs, in order to fructify, the timely fall of gentle rain and the warm sunshine of the summer. Only with the blessings of Tenchi are these things possible. The Founder therefore teaches: "Give a prayer of thanks to God before picking from the soil even a single leaf of lettuce." "Whatever you eat or drink, do not fail to offer Him a prayer of gratitude." Not only food but also air, water, dwelling, clothing and all other necessities of life are given mankind by Tenchi. These gifts of God are at the same time universal and eternal. It is hard to imagine how much God's blessings have been given, are given, and will be given to man from generation to generation. Tenchi's blessings are evident not only during man's lifetime but also in his death when his body returns to this Great Earth and his body and soul are separated.

People often say that if one is righteous he need not be religious. This is a misconception. It is the same as saying, "If one is righteous, one need not have filial piety." However righteous and lawful one may seem, he is, if ungrateful for the favours of Tenchi, neither righteous nor lawful in the eyes of God. While receiving the blessings of Tenchi a truly righteous man should be thankful for them from the bottom of his heart. This deep sense of gratitude leads directly to the religious world. Nevertheless man has, by nature, a difficult task in becoming upright, let alone in trying to follow the Way of Truth. The more righteous one becomes, the more he begins to realise how great is his debt of gratitude to friends, society, and Tenchi, and how small, on the contrary, is his sincerity toward these.

No matter how sincere one may be to others he cannot be too sincere to God. Also the general belief is that man's duties are fulfilled when he follows the path of duty to mankind. This is not true. Tenchi does not exist only for mankind. It exists also for animals,

birds, fish, insects, vegetation, mountains and rivers. Man cannot exist without the support of all these creatures and things. Therefore, when showing sincerity to fellow men one should not forget to show kindness and gratitude at the same time for all things in Tenchi. The Founder explains in the following: "Even a person who is known as being honest and like unto a god or a Buddha suffers disaster after disaster. No one understands the reason for his suffering. To be honest and kind to others is one thing and to be faithful enough to receive the blessings of God is another."

No matter how much one may be praised as being good-natured, trustworthy and steady-minded, his being these only to mankind cannot be depended upon. It is not sufficient. It can be said to be sufficient only when one is trusted by God. When he is trusted by God, everything he undertakes will be carried out smoothly. In his Doctrine the Founder says: "Because one does not acknowledge the favors of God, everything one plans goes astray. When man has faith in God and knows the Virtues of God, then he will be able to see wealth, health and happiness of his posterity continue year after year and generation after generation, thus receiving the favours of God in full."

It is not to be said that one must have faith in God because he has misfortunes, or that one must pray to God because he is fearful of illness. Those who are strong and healthy and are leading a happy life are the ones who should be thankful and faithful to Tenchi. This is the natural duty of all those living under Tenchi's care. Even though one does not have faith himself he may live happily owing to the faith bequeathed him by his father and forefathers, but if he does not know and acknowledge with gratitude the blessings of Tenchi he will not be able to lead such an ungrateful life without mishap. Therefore the Founder teaches: "Not for being soothed of pain but for always being well should one be grateful."

There is no secret method or mystical tradition in the following of this religion. Serve God with the true-hearted sincerity with which an obedient child serves his parents; that is sufficient. Behave in the presence of God as before a parent. No special form of prayer is set—whatever one wants and has in mind may be asked of and told to God. In praying simply say: "Through the Founder, Konko Daijin, I respectfully thank Thee, Parent God of Tenchi. I am an 'ujiko' (child, children of God) so many years of age and so and so by name."

After thus thanking and introducing oneself, one should ask forgiveness for his various sins against Tenchi. Next, one may ask with sincerity of God for anything he may wish; for instance, for the solution of the problems of the world, of the nation, of friends, of parents, brothers and sisters, and of one's own self. On the subject of prayer the Founder speaks the following: "Pray this day of this month with a whole mind. Blessings exist in one's own heart." "You should not think it strange if there are blessings through faith in God."

WORLD CO-OPERATION THROUGH RELIGION

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ALL religions are to-day the subject of research, and their origin and history should yield—and are already yielding—rich fruits for the enrichment of man's higher or inner life. The true historical scholar and student of religion, like the true scientist, does not approach his subject with preconceived formulæ to exploit or prove, but to see what he can find, with an open eye for every fresh phenomenon, every trace of uniqueness and difference from what he already knows, an eager expectancy for the unforeseen and unpredicted. Only so, after all the ascertainable facts are in, can we hope for any useful general formulæ to emerge, more or less of themselves, out of the mass of enlarged human knowledge of our ancestral faiths, the religions of mankind. Historical research of this kind and quality should be conducted not only by outsiders—Hindu students should study Hindu origins, Buddhist and Parsee students their religious origins, and so on, as well as Jewish and Christian and Islamic. Indeed, such studies are already under way, to the great enrichment of our knowledge, the widening of our common understanding and the spiritual benefit of all who engage in them.

The three great problems now before the race are these, I believe: (1) the achievement of world-peace, a political problem; (2) the achievement of economic security by the average family, an economic problem; (3) the provision of the opportunity for education, for intellectual, artistic and moral advancement, up to the full limit of his individual capacity, by every child of man, and the opportunity for every race to develop its full capacities for intellectual, moral and spiritual advancement; and this is an educational problem and task.

THE RELIGION OF THE AMERICAN PEOPLE

PRESIDENT IRVING MAURER, B.A., M.A., D.D., LL.D.
of Beloit College, Wisconsin

I

IN this paper my interest is not centred in a historical survey of the various forms of organised religion in America. Like its other cultural activities, such as the fine arts and literature, the religious activities of America, in their organised forms, can be understood only by remembering our colonial origin and development. To analyze prevalent church and sect one must remember the history of European and of English Christianity. It is not true that colonial enterprises undertaken in America were in any case chiefly or entirely religious with regard to their motivating spring. What happened was the transplanting of bodies of settlers who either reflected personal religious points of view or were guided by the religious interests of directing heads, whether citizens incorporated into a colony or whether heads of government in Europe. Religion as the vocation of professional ministers or priests reflected the controversies and beliefs of a contemporary Europe. Whether this technical oversight of organised religion expressed itself in Establishment which, in New England, reflected the conventicle psychology of a non-bishop type of control, or whether in the South, notably before the Revolution, this was a quasi-episcopate, the organised religious body never secured a complete popular assent. If there is an outstanding feature in American organised religion it has been the prevalence throughout of Wycliffian Lollardism, a training of Dissent, a willingness to tolerate forms and controls which are not acceptable, if personally one is let alone. I doubt whether any other people has managed to win for itself this right to be let alone to the extent which obtains in America. Professor T. C. Hall, of the University of Göttingen, says that "never in the religious history of the United States is there much evidence to show that more than one-third of the population ever went regularly to any place of worship, and sometimes the proportion has been probably much less."

Coupled with this fact of what I might call a popular cleft between technical religion (which, in America, has usually left theological controversy to the schools) and the people, is the fact of immense geographical diversification. This latter fact is little understood in America itself and explains why there was such a rumpus over the Dayton trial in Tennessee. Wise modernists in the East

who talked of the "Bible Belt" with horror displayed their own lack of acquaintance with the religious background of America. They forgot that in the Southern highlands lived descendants of Scotch Covenanters, and that veneration of the Bible went back to struggles in Europe which changed civilisation, making possible the very age of supposed enlightenment which our modernists are now enjoying. The point is that to attempt an adequate summary of American religion will involve making a cross-section of an intensely varied national life, and that cross-section will include all the stages of thought from that which produced the Great Awakening under Jonathan Edwards, to modern humanism. What the American religion is depends largely upon where you live.

In this paper I am taking it for granted that I am dealing with America as a nation whose citizens in a vast majority are reared in Christian ideals. About twenty million are claimed by the Roman Catholic Church, and about thirty million by the various Protestant bodies. While stateliness in architecture has of late become a conscious interest among the sects, the expression of that interest has in no way disturbed the conventicle conception of the church structure. Whether the modern denominationalist worships in a structure which is an almost painful adoption of mediæval Gothic or whether his church building is Colonial or the most severe Early American, the building stands in his mind as a meeting house, and his interest lies in the sermon rather than in the prayer and psalm. There is no doubt that in many instances, where a teeming prosperity has endowed men with economic confidence, a Protestant body has built structures calling for a religious order and form which do not yet obtain. A number of educational institutions have erected great, cathedral-like edifices without being at all clear as to the use to be made of them. There is a painful effort to embody worship in form, but such efforts lack the unity which comes through a national or a papal authority. In many cases, where such effort is chiefly clerical, there is a good-natured acceptance on the part of the laity, but very little vital sympathy or understanding.

The social spirit of the churches in America is of high order. Interest in community welfare and in child nurture is expressing itself in efficient parish houses. The chief obstacle to a more efficient performance of these lies in the unintelligent and wasteful multiplication of church plants along denominational rather than along community lines. One might summarise the whole situation by saying that the faults of organised religion in America are the faults of democracy rather than due to a weak religious spirit.

II

What I am primarily interested in is the mass of the American people. There is an objective search necessary into the heart and the mind of the average American. Years ago Rabbi Fleischer, of Boston, said that the religion of a people consisted in an idealisation of their material interests. Here are 120,000,000 people living and working together. Most of them speak the same language. They meet in tremendous conventions, Elks, Moose, Eagles, Rotarians, Kiwanians, American Legion, National Education Associations, Republicans, Socialists, Democrats. They are achieving, slowly but surely, a national culture. Can it not be said that they are achieving a generic religion? Just as the prophets and priests of Palestine created an immortal religious literature, is there not being created an American Bible for the embodiment there for the future of what an American believes? I am talking in a swiftly passing moment of time of a thing which has to do with millenniums of time, but will not the American mind of to-day help in that age-long deposit of truth?

My paper will concern itself with an appraisal of the ideals and thought-life of contemporary America and with a forecast of the religion which is slowly evolving out of the tangle of interests and activities of the American people.

It is, I think, a just estimate to say that the average American is materially-minded.

This is, in part, due to the fact that we are still emerging out of a pioneer psychology. The Century of Progress itself is made possible only because the memory of beginnings hovers over the Loop. A few years ago I talked with a school principal in this city, a woman in active life. She told me that her father, not her grandfather, nor her great-grandfather, had been one of the first white men to settle this community. I can distinctly recall with what interest my father read to me from Chicago newspapers about the throwing open to settlement of Oklahoma. In my own state of Iowa as a boy we watched the "movers" in their white-covered wagons, going out to take up new land in the western part of that state. We have had a terrific, a romantic job on our hands, and I can perfectly well understand why early families who have seen their towns grow up from nothing to splendid modern communities should swell with pride. It was inevitable that the pioneer should be materially-minded. He was face to face with elemental problems of food and of shelter, and we have just discovered that this pioneer situation may exist in a modern industrial city!

But a second fact which has helped to centre our interest in material things is the industrial revolution. New forces have been discovered which, properly guided, could help men escape from the routine of hand labour. Any normal, healthy mind will quite naturally show curiosity with regard to the world in which he lives. And our own world has been made, intellectually speaking, an intensely interesting world, by reason of these new physical releases which inquiring minds have disclosed. There will be some time before men have outworn the sheer curiosity in operating the new devices with which modern life, and particularly American life, has been equipped. For the characteristic thing about industrialism in America is that there was early participation in the advantages offered by the mass of the people. Not participation to as large an extent, even in America, as we should hope, but extensive, to say the least.

This conquest of nature by man has made physical comfort a matter of fact in America. It has overheated our houses. It has softened our mattresses and our chairs. We expect to be wafted to whatever skies we reach after on flowery beds of ease, and we are not ashamed of it. We believe in the good effect of right physical surroundings. Whereas in older days men sought after a heaven in which they posited all those blessings which they were denied here below, so that heaven was a place of perpetual feasting, of white robes and of golden streets, we believe that good food, good music, beautiful homes, good sanitation, right community building, intelligent provision for doing business and for recreation, are possible here and now, and we are going to have as much of them as we can afford, and are even willing to go a little beyond our income to get them. After all, can you blame a pioneer people, who have always been living in the city that is going to be, for spending next year's income for this year's car, or bathroom? We believe that a man can write a better sermon or sonata, or plan a better business, in an air-conditioned room than by sticking his feet into a tub of cold water or by living in a garret. It is true that thus far, we have not caught up in ideas or in spirit with the physical conquest of the world, so that the most gorgeous physical trappings turn out only a movie-picture star living with her fourth week-end husband or a Munchausen, but we are none the less confident for this disillusionment.

For, side by side with the cultivation of physical comfort, is an aggressive intensely active spirit of doing things. Churches in America die if they do not interpret themselves in terms of action.

Ever since America began we have been trying to get ahead of the future. There is in this spirit the exuberant joyousness of youth, a love of strenuous living for its own sake, a worship of hardness and of strength rather than any subtle awareness of moral niceties. The hero for us has been the doer, the achiever, and though his achievements carry in their train the moral judgment of prophetic souls, in the hearts of the men of the streets his moral oversights are lost sight of in comparison with his aggressive spirit.

Attendant upon this material-mindedness is our worship of speed. Rolling up and down our highways is a river of inconsequential travellers, with no particular or important objective in view, burning up gasoline and rubber fabric, slaughtering one another at the rate of 25,000 every year, oblivious of landscape or historical site, caught in an ecstasy of motion. Correlative with speed is intercommunication, the bringing into close contact of a nationwide group of performers through radio programmes, the chief delight in which consists in the contact between minds dwelling at remote distances from one another rather than in any awareness of particular artistic excellence. Behind all this motion and intercommunication is the American feeling of neighbourliness and commonalty of mind, themselves marks of the periods of isolation which are characteristic of pioneer life.

One might summarise the fact of material-mindedness in America by saying that the American is not afraid of materialism, believing with great confidence in his power to control and to utilise material facts for the enrichment and the enjoyment of life. In this material world he sees the possibility of building a far more livable and happy world than any which man has thus far achieved.

The newer physics is dissipating the ancient cleft between matter and spirit. American materialism is no brutal animalism but is an infusion of the stuff and staff of life with a purpose, a plan, and these include a conception of well-being which, though frankly dealing with a present world, is attempting the realisation of an order of life akin to a realised dream of Utopia.

A second feature of the thinking of the average American is a high sense of the importance of the individual. In this sense there is here in America to be noted a conquest over all forms of American society of the Anglo-Saxon idea, rather than of Continental solidaristic ideas, of human nature. The American is not in any modern sense a skilled social spirit. Modern city life and the modern industrial enterprise are doing something to curb and to train the social spirit of America, but there is nothing here like unto some

of the social programmes of European countries. The average American is by far more of an anarchist than he is a socialist. He still believes that government is at best an evil, and wishes to be let alone. This philosophy explains the careers of seemingly ruthless men in the economic development of America. They were simply ordinary Americans upon whom was suddenly bestowed great financial power. In spite of all the suffering attendant upon an untrained individualism the average American even to-day would prefer to take his chances along this line than to suffer social regimentation in a highly organised industrial state.

This individual philosophy has brought inevitable evils upon the American people. With rapid increase of population through various unintelligent methods of immigration, chief among which was the colonial importation of negro labor, the American people find themselves puzzled and irritated by a growing racial self-consciousness which threatens to become a caste system. For years the American proudly quoted the Declaration of Independence with its Rousseauian doctrine of the rights of man without being aware that millions of slaves were being denied this recognition. It is an example of the crudity with which a philosophy of individualism approaches complex social problems. It will take much more suffering than we have thus far undergone before as a people we will give up our love of believing that each man is actually running his own affairs. Even the development of corporations has proceeded along individualistic lines, being the ventures of private capital rather than genuinely social ventures.

The individualism of the average American also explains the shameful political crimes which have dishonored America. Just because we love to run our own affairs we find it difficult to follow leadership and this state of affairs plays into the hands of designing men. It is not that a city like Chicago is made up of corrupt citizens that so many awful things have happened—it is because the citizens of Chicago enjoy fancying that they can do as they please and that they are free. The corrective of these evils is an aroused public conscience, but I do not expect that such conscience will embody itself in enduring form. It will be sporadic, impulsive and often erratic, but it will be the expression of an unsundered individualism, rather than the solidaristic organisation of socialised men and women.

The material-mindedness of our people expresses itself in a worship of commercial and of industrial pursuits. The heroes of modern fiction are seldom creative souls, but quite often men and women

engaged in profitable pursuits. The American regards as a public benefactor the man who can organise any profitable undertaking. The building of a great business has in America the romance and adventure element which used to go with the exploitation of new countries. We are not a nation of shopkeepers but we *are* a nation of business men and women. We respect any man who knows a trade or a profession, and love to see him work up from the bench to the president's desk. Most of our young men and women look forward to business careers. We put about our callings all the trappings and dignity which they can possibly bear. We recognise that money cannot buy everything but we believe that it can buy a good deal, and we purpose to have our share of the goods of life.

The average American has a deep sense of justice. He believes that the average man has the right to expect to earn enough to enable him to support and to educate a family. He has sympathy with the oppressed classes although he does not always see these classes when they are too near. He is not, however, trained to have intelligent sympathy with organised labor movements, these fine causes often receiving support from those elements of our life which are the most recent arrivals from Europe. The psychology of the average American is still the psychology of the owner rather than that of the earner of wages. This fact is one usually overlooked in any appraisal of American industrial problems. It is not the individualistic employer but the individualistic employé in America who accounts for the open shop in the smaller communities.

The moral idealism of the average American is still that of a simpler pioneer community rather than that of a modern urban life. Modern fiction portrays the moral transition of the post-war cosmopolitan American, but the average American reads this portrayal largely because of its alien element as regards his own life. Vaudeville stage and even burlesque stage endow motherhood with sentimental virtues, and uphold domestic fidelity. Sex is still taboo. When dealt with, it is with a heavy hand, with an embarrassing self-consciousness which many a Continental would not understand. The average American expects to live honourably and permanently with one wife, and to raise as many children as his income will permit, giving them a college education if it is at all possible. While newspapers play up divorces it is because divorces are still news. On the other hand, newspapers extol golden weddings, the unwritten law, family reunions, for they know that the average American is loyal to domestic ties.

An almost pathetic fact in America is the blind worship of popular

education. Any conscientious educator, aware of the diversity in human mentalities, cannot without serious apprehension behold this trust on the part of the American parenthood in the power of the schools to develop and train youth. College education has become almost a fetish in the average American home. In many of our states by far the largest single budgets raised and by far the largest public salaries paid go to education. There is no real understanding of just what education is to accomplish, but it is apparent that Americans do not expect to subject themselves to a pure rationalism. The programmes which appeal to us are the programmes which emphasize physical expressions; with great pride we compare our various school plants with one another.

In matters of the inner life the America of to-day is not particularly modern. A belief in God is not at all defined. It is there, but it is a mystical rather than a rational business. We have various ideas of heaven but we do not bother much about it, save as thoughts of beloved dead drive home to us with poignant sharpness the unanswerable question which has always puzzled and intrigued mankind. Towards the churches we look as we do to the schools for spiritual guidance, although we feel that our clergy live too much in a dream world, are too much involved in unreal problems to be of much theological help. We think a lot of the local parson but we wish that he could tell us a little more about the life we are trying to live. No, I'm not so sure about that, for when one of the real prophets arises we do not want to hear him any more gladly than did the people in the days of Jeremiah. We respect the clergy, especially when they grapple with the real problems of how to make an inner life count in our actual world. We usually baptise our children, and we want the church to bury our dead. We go to church about as regularly as did our ancestors. We love Jesus. When churches begin to argue about the nature of his person we stand on one side and wait for the noise to die away. We do not see any other person like him, and we believe that what he said is tremendously worth while. We do not always believe that his teaching is entirely practicable. Many of our papers make much of the innate greed and combativeness in human nature, and they would not do that if a lot of us did not think that way. But we do not like to have Jesus applied too literally to our local bank or factory or church, for that matter. And we believe that there are too many churches. We do not see why the other churches do not give up and come over to our side, for that would solve the whole business. None of us (how often we say this!) would wish to live in a town where

there is no church. We do not understand all that our own church creed holds to be the truth, and we do not see why a man's creed isn't his own business, anyway. We make a lot of the importance of a man's living out what he believes, but we usually make this demand upon our neighbour much more heavily than we make it upon ourselves.

Toward the rest of the world the average American is friendly, though even yet quite insular. He believes that American diplomacy is always idealistic and highly moral, that we have no imperialism (and the average American *has* none) and we are not jingoistic. We dread the word pacifism, but that is not saying that we are militaristic. We do not mind having the largest navy if it doesn't cost too much. We do believe that nations are foolish to go to war, and we would never fight unless we had persuaded ourselves that there was some great moral principle at stake.

As a fruitage of many of these American attitudes and valuations the American is a practical idealist. He looks at this world of which he has become, physically speaking, the exploiter and master, in the light of its possibilities. He hates to be ordered about, yet at the same time, he has clear notions as to what his duty is in the light of his possessions. He is an inveterate organiser for the benefit of his community and society. He is personally generous, sometimes ostentatiously so. He is the tireless supporter of reform, whether at home or abroad. In his cities every movement for the betterment of mankind, every world-wide relief for distress has headquarters. Toward these unanswered problems he has a confident attitude—the Kingdom of God will for him exist upon the actual world in which he lives. The average American community is a community of dreamers, and libraries, art galleries, parks, city planning, schools, hospitals are the substance with which the American dreams. With his commercial spirit which satisfies his eagerness to organise and to create, he makes a temple of his factory or bank or office building, and while he still hates union labour he accepts as a mark of commercial decency an obligation toward the earner of wages.

In creative arts the average American is still not at home. Few fathers of American poets or musicians can take credit to themselves for the success of their offspring. He is still too much an activist, a performer, to realise his own history. It is only a comparatively few years since men like Whitman, Moody and Garland turned the attention of our artists, poets and writers to our own story as a people. This is in part due to our being near to our colonial beginnings, which still unite us to sources. It is also due to the fact

that we live in a master rather than a servant psychology. We, the people, run, or think that we run this country. Hence our attitude is that of the ruler and patron of arts rather than that of the artist. We do not object to culture so long as it does not get in our way. We are even willing to pay for things which we, the average man, do not fully understand, and we like pageants and outdoor opera because they are big, spectacular, and give us a chance to see the visible drama of our building.

This is the America of the average home and hearth. Materially minded without apology, confident in its power to build a comfortable life in an actual world, frankly commercial in its pursuits, respecting the man who can make business pay, respecting the worker and the doer, sympathetic with the poor and the weak, individualistic in philosophy, with a strong sense of justice, nonclerical and naïve in religious feeling, believing in education for youth, domestic in loyalties, friendly toward mankind, neighbourly and yet increasingly conscious of race, dreaming confidently of a better future in which a society attains to human welfare, generous and lavish in gifts toward reform and relief, this America is building its world. Out of these trends and interests he arrives at a faith. This faith is not always articulate, but it is implicit in the American mind.

His faith is a faith in the worth of the single individual. The American is local-minded. This makes him an almost unintelligent hater of the corporation. He buys corporation bonds and stocks but he is regardful of what our President calls "the forgotten man." He is such an individualist that he is not always willing to commit himself to those common undertakings by which alone in this modern industrial age the individual can have his interests conserved.

His faith in God is not rational, but it is of the prophetic rather than of the priestly type. The priest in America survives largely because of his success in functioning as prophet as well as priest. The American believes that a man's religion consists entirely of his works—faith in God is stated in terms of moral endeavour. But it is real, at times mystical, and he does not in large numbers find any future in atheism.

His faith in the future life is suffering from lack of attention. He believes that the Kingdom of God is an order of life which is to be realised in the home town. He does not go much into detail about this, and may object to too radical changes in the order of life which obtains, but he is a practical idealist, feeling that the forces

of this world are to be controlled and directed for the building of a better life.

III

As America passes through this amazing present into the future the forces which I have indicated as working in the minds and hearts of our people will continue for good or for ill. Already we are finding that, however successful we may be in directing material forces for human good, the inner life is not nurtured by things. With an increased portion of our time to be spent in moments of leisure we are beginning to find that intellectual and æsthetic and mystical values must also be enriched, if life is not to be barren and boring. At the same time we shall never give up our love for the good things of life, and, with a heightened social conscience, and an increasing success in sharing these material things, the future promises much joyousness and mental richness for the American people.

The organised forces of religion will reflect the American spirit by an increased efficiency in organised ministrations. The layman of our sects is already obtruding into the clerical divisiveness, and he will insist that there be a corporate unity. He does not see that it is at all serving God to ask two or three splendidly trained young pastors and their wives to wear themselves out doing useless acts in a community where one pastor with modern appliances could do a good job. Churches which ignore this judgment are going to disappear. There will be an increasing adaptation of the Cathedral type of church in Protestant circles, a church which gathers various communions under one roof, permitting each group peculiar theological interpretations, but ministering to the people as a unit in the moral practicalities of modern life. In the Roman Catholic circles in America there will be a farther development of the lay activities, an increasing skill on the part of a church which for centuries has shown skill in dealing with the sects in matters of common good.

Whether in Protestant, Jewish or Catholic circles, the church equipment itself will not so much add to its ministrations as vitalise and motivate the community itself to an increasingly social functioning. Aided by social science the churches will be more and more preachers of the Kingdom of God on earth, promoters of healthful recreation, of civic beauty, of domestic happiness.

In the future of American religion God, as a revealed God, knowledge of Whom has once and for all been already made, will

command attention to a decreasing degree. But God as Energy, as Creative Love, toward whom man by his moral struggles may trend, God as a goal toward whom we reach in our ideals and hopes, will be increasingly a force in our lives. The discipline of our having to live together, we children of many cultures and backgrounds, will make American religion increasingly Catholic in our common acceptance of right ways of living and of working together. The increasing knowledge of what true religion is, not to be contained in any one creed or dogma, but a matter of loving mercy, of doing good, and of walking humbly before the Divine Mystery of Being, will bless America and sublimate her common human virtues.

We believe in America because we believe in mankind. We believe that her destiny is a spiritual destiny. Her people are just an ordinary lot of folks, but they mean well, they believe in themselves, and the things they reach after are, on the whole, the things which Jesus meant all men to have.

RELIGION AS A UNIVERSAL IMPERATIVE

THE REV. DOUGLAS HORTON, D.D.

Minister of the United Church of Hyde Park, Chicago—Congregational-Presbyterian

Is religion a matter of taste? Can one take it up or let it be, as one takes up the radio habit or the reading of the daily news? The overwhelming evidence is to the effect that it is not a mere matter of taste but that there lies in it a moral imperative which no man or woman ever fully escapes. No one indeed who understands religion ever asks to escape it, for it is the pathway to the largest kind of life.

There is religion and there are religions. The religions of various people derive from the fundamental imperative or religion upon which have been imposed the particular forms which their own taste and training require. Many in their blindness are likely to mistake the particular form of their own faith for the universal content of religion. The best and highest form of religion is that which best sets forth this universal content.

SECTION V

ECONOMIC PROJECTS

TO CURE POVERTY AMIDST PLENTY

EIGHT SPEAKERS

Miss Muriel Lester, Settlement Worker, East London

.....STARVING IN A WORLD OF PLENTY

Senator Smith W. Brookhart, of Iowa

GENUINE ECONOMIC CO-OPERATION AS A REMEDY FOR ALL
DEPRESSION

Mr. Norman Hapgood, Editor

.....ONE EXPERIMENT IN SOCIALISING BUSINESS

Mr. Benjamin C. Marsh, of the People's Lobby, Washington,

D. C.POVERTY AMIDST PLENTY

Mr. Carl D. Thompson, LL.D., Public Utility Expert

.....PUBLIC OWNERSHIP THE WAY OUT

Mr. Andrew Canning, Lecturer HENRY GEORGE'S PROPHECY AND PLAN

Mr. William P. Hapgood, President Columbia Conserve Company

WORKERS' OWNERSHIP AND PARTICIPATION IN MANAGEMENT

Mrs. Charlotte Perkins Gilman, Poet, Lecturer on Ethics

THE SOCIAL BODY AND SOUL

STARVING IN A WORLD OF PLENTY

MISS MURIEL LESTER

of England. Founder and Head Resident of Kingsley Hall, Bow, East End,
London

In this world of plenty, a huge percentage of the people of India have never known the sensation of a full stomach. Often men go off to their work having breakfasted only on the water the rice was boiled in.

People are starving everywhere—in India, China, England, America. It is ridiculous, absurd, a colossal, tragic paradox—"Starving in a World of Plenty." In England, fish which have been brought in at the risk of men's lives are thrown back into the sea or ploughed into land for manure—so as to keep prices up.

What can we do? It is absurd—against God's plan. Why do we not get the eye of a little child instead of thinking "this is so complicated"? Jesus gave the solution to many problems by telling people to look as a child. We shrink from contact with certain people in a street car, but a child makes friends regardless of color or class.

The women of Bow, East London, were stirred by the news that European children were starving after the Armistice. British soldiers were giving them their rations. The women tried to get people interested but British journalists refused to print the truth. So the women formed themselves into a living newspaper and went in procession through the streets of London. Unemployed men made boards on which they stuck posters telling briefly but forcibly the true facts about conditions on the Continent. Ignoring the law that when Parliament is in session, no procession may approach within a mile radius of the House, they carried these boards right through the streets and up to the House of Commons where they presented a letter to the Prime Minister. The British police, reading their newspapers, had not the heart to turn them back. This among other factors contributed to the formation of the "Save the Children" Fund. Important people of the land had said that these were enemy children. But the Bow women are realists. They knew these children—many of them—had been born since the Armistice and were therefore not enemy. In any case they knew that Jesus said something about children, and enemies.

The Bow people often organise processions. Another time they carried their posters through the streets to advertise the true facts

about lavish expenditures in the West End and starvation in the East End. Thousands of pounds were being spent in court festivities. Meanwhile Sylvia—once a prize-winning baby in Bow—was suffering from rickets as a result of undernourishment. Very many women after feeding their children had nothing to eat for themselves. Where we find suffering there we find people willing to serve. The poor in Bow are always ready to help others—the poor and the rich.

A sign of new times is the Voluntary Poverty movement—people who believe that if you possess superfluities when others lack necessities, you are possessing the goods of others and are therefore guilty of theft. Small groups of people met together in Bow to return a true account of their weekly budgets and to try to reach a common basis of life. Those who in that group possessed superfluities had to decide what to do with surplus money. What was the greatest need? One decided that “land hunger” was everywhere. People needed open country instead of garbage cans; sunshine and beauty instead of smelly atmosphere and ugliness—therefore this person gave money for land. Another handed over to the Borough of Poplar her \$2,000 yearly annuity—the money to be used not in relief but for the enrichment of the life of the people.

God has provided all things richly for us to enjoy. We are living in a civilisation that allows food to be destroyed. Is it not strange that we allow hunger in a world of plenty? What are we going to do? What kind of civilisation is it that pays a labourer a pittance for his twelve children—and a bricklayer more, even when he has only one child? Why do we store up our money for what we think we may need ten years hence for us or for our children? It is blasphemy to pray “Give us this day our daily bread” and to do nothing about supplying the needs of the hungry. What are we going to do?

* * * * *

In connection with this address, Miss Lester distributed one-page leaflets reading as follows:

THE WORD OF GOD FOR NOW

This year of 1933 has been called the Holy Year, because it is just 1900 years since the Crucifixion took place. It will be, if men and women all over the world turn to their neighbours as well as to God in worship. Holiness means health, wholeness and completeness. You cannot have holiness towards God, unless you have it towards all His children too.

THE ONLY RATIONAL BASIS FOR THE DISTRIBUTION OF GOODS IS NEED. And the only way to get goods distributed on this basis, is for all of us to stop seeking privileges for ourselves and to use all our resources for the common end of satisfying need.

GREED, PRIDE, FEAR, these hateful things have been the basis of industrial, national and international policy. Bitterness, suicide and madness have resulted. The house of our civilisation has been built on sand. It is crumbling and tottering. Let us build up the new order on the Rock, on God, by whatever name we call Him, who is the Creator and the Servant of all.

GOD HAS MADE OF ONE BLOOD ALL NATIONS UNDER HEAVEN. No man can suddenly become my enemy just because he happens to have been born on the other side of a river or a boundary line, and his Government has issued an ultimatum against mine.

IS IT NOT TIME WE REFUSED TO FIGHT?

WHY SHOULD WE STARVE IN A WORLD OF PLENTY? God has stored the earth and the sea with His bounty, for the use of man and not for the piling up of dividends.

To destroy rubber trees, to burn grain, to use wool for road surfaces, to throw fish back into the sea in order to keep up prices, is to work against God.

WE ASK YOU TO DO THE SUPREMELY COURAGEOUS THING, to turn to God and to go the way of Christ. It will mean ridicule, persecution, and perhaps some form of Crucifixion. We propose this daring step, because it is the only way to get out of the present absurd situation.

One is your master, even Christ, and all ye are brethren. That is what Christ told us. But in our industrial and commercial systems we have gone on in bitter rivalry, and been content to exploit one another. To-day the few have achieved their economic freedom, at the expense of the many. That is why our world order is tottering. Nothing can save it but a united attempt to put the will of God into operation. Of speeches, books and conferences we have had enough. **CHRIST IS CALLING ON US TO ACT—WHILE YET THERE IS TIME. HIS POWER IS PROMISED TO THOSE WHO TRY TO OBEY.**

(This broadsheet is printed by a small group of people in England. They are distributing it wherever they go throughout the country, on the Continent, and now, one of them is taking it round the world. In far Eastern villages, and in the lonely West, there is to be found the same longing for a new order of society. Everywhere there is an uprising of the spirit of man. Some find the field of action in politics, some in educational establishments, business affairs, or religious institutions, some just

among their family and friends. Some are lonely pioneers, some ostracised by their fellows, but the message is the same for all.)

GENUINE ECONOMIC CO-OPERATION AS A REMEDY FOR ALL DEPRESSION

SENATOR SMITH W. BROOKHART

Special Adviser, United States Department of Agriculture, Washington,
D. C. Formerly United States Senator for Iowa

As I study the personnel and character of your programme, I am greatly impressed with both the breadth and the depth of its importance. It reaches into every avenue of human civilisation and embraces every movement of progress and advancement. While the title of your convention is, "World Fellowship of Faiths, a Second Parliament of Religions," it is made a parliament of the broadest significance by the subjects that you consider. Among these subjects, one that cannot be ignored, is a consideration of the economic rights of the people. These rights are interwoven as deeply in religious faiths as in industrial systems. They are more likely to get a fair consideration in the seriousness of religion than in the competition of business. It is the competition of business that I challenge. For convenience of my own, I will designate this system that has ruled the world until the World War, as "Competitive Economics." It was this system that produced the World War, and any system that produces a human calamity so great as the World War must be classified as a failure.

While it may not be desirable to emphasise the evils of this result, still in order to present clearly the remedy I suggest for the economic causes of it, it is quite necessary to have a true picture of competitive business.

As I write this, there lies on the desk before me a graph or chart of 143 years of American business. It is by Colonel Leonard B. Ayres, of the Cleveland Trust Company, the most famous statistician of our time. Through the centre of this chart there runs a straight line representing the normal level of business. As business is inflated above normal, the tracing line rises above the normal line, and as business drops down in depression, the tracing line falls to the normal line and then drops below it.

Looking over this chart I try to estimate for what portion of the 143 years we have been upon the normal level, but with my naked eye I am unable to detect thirty minutes in the whole time. So I set my microscope upon the figures as quoted, and with this high-

powered calculation, I am able to find sixty-nine months that are rated as normal, only five years and nine months in 143 years. The longest single period is in 1845, and is only five months in duration. I then find what is so plain to the naked eye that we have been in periods of inflation for 911 months, and in periods of depression below normal for 736 months; or in other words, we were normal only 4.02% of the time. We were inflated 53.09% of the time, and we were in depression 42.89% of the time.

The deepest depression of all time is the one through which we are now struggling. It is not only the deepest, but it is more than twice the depth of any depression we have ever had except the last one preceding this in 1921, and it is about 175% of the depth of 1921. This chart shows 8 major depressions in the last 50 years, and 9 little ones thrown in for good measure. There are 22 of these major depressions in the whole history of the country. This up and down course of business affairs is usually given the euphonious name of "Cycles of Business." Our financial leaders would have us believe that these cycles are inevitable and the result of the natural laws of supply and demand, and competition. When we analyse the facts, I do not hesitate to say that there are no such natural laws. The whole situation was created by human association, human government, and economic powers all controlled by human beings. Neither do I hesitate to say that any economic system of business that will produce results such as are just described, is a failure *per se*. When we think of the millions and the tens of millions, and in all this time perhaps hundreds of millions, who have gone down to bankruptcy and poverty in this land of the greatest plenty and greatest natural resources, the mind that really thinks will condemn the business management that has brought about this calamitous result.

During all of this time we are operating under a system of so-called individualism, but this is a gross misnomer. In fact, we operate under a corporation system where the individual does not even vote and capital shares control the system. These corporations are organised mostly under State laws. By their very terms the individual has ceased to exist and capitalism controls. Then they come into Interstate and Foreign Commerce where they are under the control of the Congress of the United States, by provision of the Constitution itself. Congress has passed some criminal anti-trust laws, but has never said one word to these corporations about what profits they should charge; first, for the privilege of being a corporation; and, second, for the privilege of operating in Foreign and

Interstate Commerce. They have no existence except what the law gives to them, and the law is the instrument of all the people. Corporations created by law ought to be the servant of all the people. In fact, these corporations have been the servant of financial autocrats and have always disregarded the rights of the people.

Now you ask specifically, what is the remedy for this corporation autocracy commonly called the competitive system? My answer is, Co-operation, and a system which I shall term as Co-operative Economics. By this I do not mean the loose, equivocal way in which the term co-operative is generally used. The co-operative that I mean is the genuine Rochdale system of co-operation. It is founded upon three basic economic principles. The remedy I suggest would change all corporations into co-operatives. I would require every business organisation in Interstate and Foreign Commerce, and they comprise 85% of our business, to take out a Federal Charter. The terms of that charter should be the Rochdale Co-operative plan. The three principles which I would require in every charter are as follows:

1. In every co-operative enterprise one man should have one vote, and capital should not vote.

2. The earnings of capital should be limited, or in other words, a wage should be fixed for capital as wages are fixed for man. This rate of capital return should not exceed the ability of a country to produce new wealth. In fact, capital should only be entitled to receive about a 50% portion of this new production.

3. Earnings of the enterprise over and above the wages of men and wages of capital, and the expenses of operation, should be divided; 25% should remain in the business as a reserve or surplus to increase and strengthen the business, making it sound and permanent. The other 75% should be distributed to the members in proportion to the amount of business each member transacted with the enterprise. This is known as the trade dividend.

Now you ask if these three simple suggestions are an impractical dream, and what evidence have we of their merit and promise of success.

In 1843, twenty-eight flannel weavers, one of them a woman, began saving their pennies, and by the 21st of December, 1844, they had accumulated a pound each, and on that shortest, darkest day of the year they opened a little store in the town of Rochdale, in England. With their 140 pounds of capital they put in four articles of food, kept the store open two nights a week and attended it alternately. This store was founded upon the three principles above described. It had in it determined men, particularly Charles

Howarth, and is the first enterprise of which I have historical information to recognise the equality of women in business.

The third principle for trade dividends was the invention of these flannel weavers, particularly Howarth. Robert Owen, generally recognised as the father of co-operation, had organised many co-operative enterprises but had sold his goods at cost. When losses occurred, there had been assessments on the members, and this created dissatisfaction and caused the failure of the enterprises. The Rochdale pioneers sold their goods at a profit, and then distributed the profits upon this plan of the trade dividend, and they succeeded. This store was only a joke and the butt of ridicule in the beginning, but these earnest, persistent people overcame all difficulties and succeeded. When this store succeeded, others were organised in other communities until they reached several hundred in number. Then they decided they could do better if they had a wholesale store of their own, so they met in conference and estimated the capital necessary; and the stores subscribed all of this capital. No individual took any stock in the wholesale store. The same three principles were applied. Each store had a vote according to its membership, carrying through the idea of one man, one vote. The earnings of the capital were limited. Twenty-five per cent of the profits were kept in the enterprise and the other 75% distributed back to the stores in proportion to the business they transacted with the wholesale store. These profits, of course, were in turn distributed by the stores to the members in their own trade dividends.

This wholesale store was an immediate success and in a little while they decided they could do better if they had their own soap factory, and accordingly a factory was organised upon the same three principles. The stores had grown in number to about two thousand, but many of them failed. They did not meet their notes at the bank, were sued, and the sheriff sold them out, much as in the failures in our private business in the United States. It was then that the co-operatives decided they could do better if they had their own co-operative banking system. Thereupon they organised a small deposit bank as a branch of each store, and a reserve bank as a branch of the wholesale store. These banks were organised upon the same three principles. Since the organisation of this credit system there have been almost no failures in the Rochdale co-operative system. It has grown to enormous proportions. It went through the World War and has more than doubled its membership since. The last account I had it was doing 30% of the merchandising in England, Ireland, Scotland, and Wales. It had a

wholesale store at Newcastle on the Tyne, as large as Marshall Field's. It had one at Glasgow that was larger, and the wholesale store at Manchester was three and one-half times as large as Glasgow—the greatest wholesale store in all the world and doing business all around the world.

The reserve bank had two and one-half billion dollars turnover, and perhaps more than four billion now. It had 158 producing factories, and many more now producing nearly everything in human civilisation. It has gone through the World War and the depression safe and sound and is the brightest economic spot in the British Empire.

Therefore, it must be rated as the oldest, the soundest, and the most successful business in the world to-day. It has spread to nearly all of the civilised countries of the world, and has attained success in most of them. In Denmark it dominates nearly everything and it is powerful in all the Scandinavian countries. In Soviet Russia it was first confiscated by the Soviet Union, but later it was restored and now has the support of the government and has grown to enormous proportions. The collective farm organisations are largely upon these co-operative principals and they are the marvel of present-day achievement. It would not require a bloody revolution to change our corporations into co-operatives. There is no natural right for a corporation. It is purely a legal right. The same legal support would prohibit the profiteering corporation and substitute the co-operative organisation, which would be just as legal in every particular and a thousand times more humane.

These economic principles find support in almost every religious faith of the world. The world is travelling rapidly in the direction of communism or co-operation, or the combination of the two. The vicious system of profiteering capitalism first drove the world into devastating war, then into devastating inflation, and now into depression. Capitalism has failed. Co-operation has succeeded, and there is a just demand for its recognition as the future basis of human rights and the herald of human happiness.

ONE EXPERIMENT IN SOCIALISING BUSINESS

MR. NORMAN HAPGOOD

of New York. Editor, *Collier's Weekly*, 1903-12; *Harper's Weekly*, 1913-16;
Hearst's International Magazine, 1923-25.

THE problem that faces the Western world can be stated in various ways. It is the problem of war or peace, of international friendship

or international enmity; it is a problem of Fascism, Communism, or Democracy; and perhaps it is most illuminating of all to look at it as the problem of machine production. There is a new challenge in the world, a new ethical obligation, growing out of the fact that the last century and a half has made it possible to produce comfort for everybody, provided we develop social intelligence in any way comparable to the miraculous scientific and mechanical intelligence that makes the Arabian Nights indeed a dull tale. Everybody who is educated ought to be familiar with the Magician's Apprentice (*Der Zauberlehrling*) of Goethe, in which magic is made to do valuable work for a village, while the magic is operated by the wise magician, but threatens destruction when the power without the wisdom of the magician passes to his only half-educated apprentice. Are we the magician or the magician's apprentice?

All in this room realise that the world is entering upon an experiment that is gigantic. It is fraught with fear and with hope. The thinking public has decided that, with our modern powers, there is no excuse for poverty.

A century and a half ago it was inevitable that the majority of the human race should live without comfort, toil long hours, and be in continual dread of the morrow. Then man showed an outburst of genius wonderful beyond praise. He took the expanding power of steam and forced it to do for him as much work in an hour as his unaided arm could do in a week or a month. He snatched the lightning from the heavens and set the miracle of electricity at work alongside the miracle of steam. You know the story. You know that the civilised world is now able to produce as much as all its population requires. There is no escape from the question; why then do we not now produce what is needed, and see that it gets to those who need it?

Fascism has one answer. The answer of that theory is that a determined and trained minority shall remove anarchy and see that business is conducted in a uniform spirit for what the ruling few may deem the public good. It has done something in Italy, but certainly not enough to make the result look like the carrying out of those ideals to which Americans are devoted.

Bolshevism has another answer. In truth it is much the same answer, in its reliance upon despotic power enforcing the thinking of a few, but it differs from fascism in that it hopes to bring about a forced equality of material enjoyments. It is still at the stage of merely talking hope and the future. In actual accomplishment its

nearly sixteen years of life have brought no raising of the standard of living.

Against these two ideals, is contrasted the ideal of democracy; the ideal that governs the United States, Great Britain, France, Belgium, Holland, the Scandinavian countries, Czecho-Slovakia and Switzerland, and is fighting to entrench itself in Spain, Turkey, and several smaller countries. What does it offer to our hope?

My own temperament, being one of optimism and belief in the qualities of man, forces me to the conclusion that the being who has harnessed steam to work for him, and snatched the lightning from the clouds, and begun to travel in the air, will not be too stupid socially to remain free. If, to be sure, democracy does not meet the challenge of our day, and use our new physical advantages for social security and comfort, then we shall try some form of compulsion, probably related to fascism. But as long as possible I shall believe that individuality,—the freedom of the single citizen and of the small unit in business—can be so used that slavery will not be required.

We in the United States, and indeed largely also in Europe, are looking to the Roosevelt administration with the strong conviction that it is doing the only possible thing—taking the only reasonable course—in using the powers of government for the purpose of finding out whether democracy has an answer to the new moral principle established in the world,—“Thou shalt not starve.”

Naturally, the members of the Roosevelt administration differ in type among themselves. There are some who in ordinary parlance might even be called conservative, although none, I think, who could by any stretch of the imagination be called Fascist. There are some also who by many people would be called Socialists, although I know of none whom I myself would call a Socialist. Apparently the strong group which the President has gathered about him is going to be able to work together with all the needful harmony. And what do the President and this group together represent?

They represent democracy, but it is not democracy interpreted in a vacuum. It is democracy as a living organism, adaptable to the circumstances in which we find ourselves. If Thomas Jefferson were alive to-day he would still seek to use government for the welfare of the common citizen, and he would still believe that we ought to seek free choice of life for every man and woman as far as we can. But more than once in his life, his own deeds showed that he recognised the truth that no one formula can be interpreted as rigidly as a foot rule. If he lived to-day, I am confident he would

say to President Roosevelt, "Go ahead, just as you are beginning. You face the unknown. All you know is, that the marvellous system built up out of science and mechanics since my day has broken down. On you has fallen, by what I hope will prove to be a fortunate stroke of fate, the duty of using national power just enough to make sure that the business of the country is so conducted as to bring about some steadiness of production and distribution, and a reasonable standard of living for everybody. I hope you will not trust too much in regulation. What it can do for you is by no means so great as is imagined by some of our friends in Italy and in Russia. But on the other hand, I hope you will not be alarmed by those voices which take fright when anything novel appears in human institutions. The country will make many mistakes in its attempt to install governmental leadership without at the same time taking away the habit which my generation left to yours of teaching the people that as far as possible they are to decide things for themselves."

If Thomas Jefferson should come back and make this speech to Franklin Roosevelt, the President would be pleased. He has many times explained that he is not a Socialist. He has many times explained that his kind of radicalism is the radicalism of Woodrow Wilson and of Jefferson himself, and that any control favoured by him will be the minimum required to keep human beings from being enslaved by the modern machine.

If the President were requested to name one individual whose writing in recent years expresses most profoundly and accurately the duties of democracy in the face of an emergency, even more terrible than the emergency of the World War, it is not improbable that the name mentioned by Mr. Roosevelt would be the name of Mr. Justice Brandeis of the Supreme Court of the United States. I have not time this afternoon to discuss such epoch-marking opinions as his great dissents in the Oklahoma Ice Case and in the Florida Chain Store Case, and therefore I will merely state that in the edition of the Justice's notable book, *Other People's Money*, which came out last autumn, the subject can be found carried farther.

My subject, however, is decidedly concrete. While these general considerations must enter into it, I have been requested particularly to outline the story of an attempt that has been going on for sixteen years to introduce democratic methods and modern ethical standards into a private business. I happen to be, along with Justice Brandeis, Aristotle, Jefferson, Wilson, and plenty of others interested in the problem, a believer in small units, and one who sees with regret the business of the country passing into a few hands. The Columbia

Conserve Company, with whose experiences I have been asked to deal, is located in Indianapolis. It sells food products, especially soup of various kinds. It was in 1917, after the death of my father, that my brother, William P. Hapgood, began the attempt to get rid of his own power as president of the company, in order that the men and women working in the company should decide matters for themselves. There was already profit-sharing, but my brother had come to believe that profit-sharing was not enough. "Life," he said, "is not made up entirely of material comfort. What makes existence valuable for you and for me is not primarily the material things we possess, it is our freedom, our thoughts, our choices, our exercise of responsibility and power. It seems to me that men and women who give their lives to a business ought to exercise just as far as possible all those elements in their natures that you and I wish to exercise for ourselves."

As he plunged ahead, carrying this idea out as fast as was safely possible, nearly all the prophecies were unfavourable and the business world was unsympathetic. It is, I think, an optimistic fact that to-day there is so much sympathy with our experiment that we meet with enthusiasm on all hands and almost never with a person who seems to wish the experiment to fail.

We have never accepted the theory that virtue could not be introduced into one business unless competing businesses were equally virtuous, nor have we believed that being virtuous is enough. We know that a business in order to survive not only in a competitive country but in any country, ought to be efficient, and we have accepted that test. The immediate result of taking responsibility as far as possible from my brother and throwing it on the whole group, was to make the business not less efficient, but more efficient. If I were speaking an hour, I would give many details of the encouraging picture of a group of men and women, almost none of them highly educated, learning to do things successfully for themselves and coming to feel that life was theirs more abundantly than they had supposed that for working people it could be. For the details, however, I am compelled to ask any investigator to write to the company.

There is one point, however, that I must make, as it is the central problem of the civilised world to-day. This is security of employment. Has capital the right to treat human beings as it may treat a machine, using it and throwing it away, on no other basis than the calculation of exactly how much money can be squeezed out for the stock-holders? Instead of being employed by the week, the

members of our organisation are on salary and remain members of the organisation during good behaviour. They have good physicians and dentists to look after them without charge. In addition to their regular vacations, they have longer absences whenever the Committee on Needs decides that it is necessary. They have extra education if they care to have it.

But we made a step larger than any of these, unless it be the assurance of continuity of employment. In 1925 my brother William said to me (I was the largest stock-holder) and also to what other stock-holders there were, that he felt it was wrong for all the surplus profits of a business to go to the stock-holders, or even for the greater part of the profits to go to them. His view was that the stock-holders ought to get no more than what their money was worth, just as a bond-holder does. We, therefore, worked out a plan by which the common stock should go over to a trust fund, to be held permanently for the benefit of those actually in the business, the process being to use all profits above an agreed amount to buy up the stock and put it into this fund. In spite of the depression, the workers now own the majority of the common stock and therefore have absolute final control of the business. Had it not been for the depression, they would have owned a hundred per cent of the common stock before this time.

From the very beginning of the sixteen years of experiment, we have had to learn from experience, of course. Almost equally of course, we have been learning with more painful experience since the depression struck the soup-business with particular violence. There has come to the surface a controversy very much like the general world controversy mentioned by me at the beginning of this talk. There are a few in the organisation who believe in old-fashioned autocracy and think our democracy is too costly. They, however, make us no trouble. There is another element that I may call roughly the socialist element, which has used the sacrifices made necessary by the depression as a weapon for endeavouring to introduce their conceptions of democracy in place of those on which the progress of the sixteen years has been made. This controversy became so savage that business was at a standstill, as nobody could do his work properly. The result, therefore, was a departure from our custom with regard to discharges. Up to the last few months, discharges had been extremely infrequent, and only for immorality or absolute refusal to work. Recently the whole body of employ  s has dismissed a few on the ground that they were carrying the obstructive tactics of the agitator to such an extent as to endanger

the existence of the business. Those who were removed feel badly and look upon themselves as martyrs to freedom of opinion. The majority reply that they do not care what their opinions are, or how violently they express them, but that, in our business as everywhere, it must be recognised that no slogan can be used as a cloak for destructive tactics carried so far as to prevent the majority from functioning.

I think the experience, painful as it has been, is valuable. What we have learned from it must go over until autumn, when a new pamphlet on the subject will be published by us; but I may say now that the lesson learned by the Columbia Conserve Company is in fact the lesson which must be learned by the country, namely, that the most valuable thing we have is freedom, but that under the banner of freedom it is still necessary to exercise such old-time virtues as reasonableness, restraint, and co-operation.

POVERTY AMIDST PLENTY

MR. BENJAMIN C. MARSH, B.A.

of Washington, D. C., Executive Secretary, The People's Lobby

SEVERAL months' experience with the National Industrial Recovery Act and the Agricultural Act, have clearly shown that further and more fundamental action is necessary to recovery, the basic need being an immediate increase in labour return, and decrease in return to property. Labour has been coded, but not employed. Farmers have been given pep but not made prosperous. We have learned we can't drink ourselves into prosperity.

Considering the increase in the cost of living, and the increase in Federal and State sales taxes and other consumption taxes, it is probable that the purchasing power of the masses of the American people is little more to-day than on March 4th, while dividends and interest payments by corporations have been only slightly reduced.

When Congress meets it must immediately enact the following legislation: Appropriate \$1,000,000,000 for relief or relief work, and \$500,000,000 for scholarships for children. The Federal Government must assume full responsibility for an adequate standard of relief. Revise the Revenue Act by repealing at least one billion dollars of consumption taxes, raising this amount by taxing corporation liquid surpluses, increasing the normal income tax rate, and surtaxes so that they will take most of incomes over \$100,000, increase estate and gift tax rates, and tax the income from government bonds as part of general income, and tax all land values to prevent more land

speculation. This can yield about \$3,000,000,000 more than the present current Federal budget. The wealthy will squawk, but are lucky to escape a capital levy.

Make the thirty-hour week mandatory in all continuous industries and employment. Appropriate at least \$3,000,000,000 for public works, to be assessed on property benefited, and credit for housing in states where taxes are transferred from buildings to land values. Empower the Administrator of the National Recovery Act to control the capitalizations, prices charged and profits of industries. Make banking and credit a Federal non-profit monopoly. Refund the Federal Debt at a reduction of 1% to 1½% in interest, and save at least \$125,000,000 a year in interest.

Create a Federal Farm Marketing Corporation, such as was provided in the Norris-Sinclair Marketing Bill, empowered to buy farm products, process them and see them through to the ultimate consumer,—with a revolving fund of \$500,000,000. Provide Federal control of rents and of retail prices. By winter the Federal Government may be obliged to take over and operate all natural resources and monopolies, paying the owners only for values they have created. Government may have to be the big employer, for only Government can ensure work or maintenance.

The reported total liabilities of the 403,173 corporations making returns to the Bureau of Internal Revenue, were on December 31, 1930, \$334,001,852,313. Inflation will validate such worthless stock, at the expense of the people. About one and a half per cent of America's families get nearly one-fifth of the national income, including half of dividend payments on stocks of domestic corporations. In 1930 (the latest year for which official figures are available), 729 corporations showing a net return for that year, had surplus and undivided profits amounting to \$24,969,138,225. These corporations with income of \$1,000,000 to over \$5,000,000, held tax exempt investments in the amount of \$3,111,242,058.

On December 31, 1932, 78 industrials, 19 public utilities, and 7 railroads, together held cash, Government securities, etc., amounting to \$1,788,607,592, and investments worth \$4,366,193,440—a total of \$6,154,801,032, while at the end of 1931, 441 industrials held cash and the equivalent, in the sum of \$3,472,000,000. In 1931, the 34,677 persons with net incomes of \$25,000 and over, received an aggregate net income of \$2,088,624,962. After paying all income and surtaxes, they had left \$1,897,689,233,—an average of \$54,725. Nearly seven-tenths of the income of this group was from ownership or control of property, and obviously they could have paid in Federal income

and surtaxes at least \$750,000,000 more than the \$190,935,729 they paid in 1932. The liquid surpluses of large corporations is now at least \$4,000,000,000 to \$4,500,000,000.

At least one-fifth of American families are in dire poverty, another fifth are on the verge, and about one-fifth can live with a sense of security; while America is the only nation that has a sufficient national income to provide an adequate standard of living for all. Only Government, chiefly the Federal Government, can effect a redistribution of national income essential to end involuntary poverty.

About four million persons under 17 and over 65, gainfully employed, must be removed from unfair competition for jobs, and largely maintained at public expense. Five or six billion dollars of taxes paid by those with incomes under \$3,000, much of it by those with incomes under \$1,200, must be repealed and levied upon incomes, estates, land values, and corporate surpluses.

Four per cent of the people own nearly four-fifths of the national wealth. Debts and interest rates, Government and non-Government, must be written down at least a third.

We are learning by experience this year what we should have known before, that Government is the only agency that can provide maintenance or work at decent wages. To do this, Government will have to acquire most natural resources and monopolies, and some basic industries, paying owners only value they have given, but nothing for value given by nature or created by others.

Our experiment in subsidised State Capitalism has failed, just as our acquisitive individualism failed.

Poverty in the midst of plenty can be ended in America only by a large measure of socialised production and distribution.

PUBLIC OWNERSHIP THE WAY OUT

MR. CARL D. THOMPSON, LL.D.

Secretary, Public Ownership League of America. Public Utility Expert.
Author. Editor, "Public Ownership"

WE are in the midst of the greatest crisis and of the greatest opportunity in human history. The old order is passing away; a new social order is being born. Sixteen million people are out of work. Others that are at work are unpaid. Four million four hundred thousand farmers have been compelled to leave their farms. Ten thousand banks have failed and at one time all banks were closed, excepting of course the government-owned Postal Savings Banks. They never close. Insurance and investment companies have

been engulfed. The utilities of the country have collapsed, and there is a general industrial paralysis.

How have we met previous crises and great problems in the past? When this country faced the need for universal free education, we solved the problem by public ownership—a publicly owned educational system, our public schools. When the industry, commerce and agriculture of this nation required greater facilities for inter-communication, we solved the problem through public ownership—a publicly owned postal system. When the growth of population pressed upon the resources of populated centres and new land was needed, we conquered the desert through a government owned reclamation service, opening new fields and new opportunities. When the cities of this country faced the need of an abundant, safe water supply, they solved the problem through the establishment of publicly owned water systems. Therefore, when I suggest the extension of public ownership of basic public utilities and services as the way out of our present crisis, I am not suggesting something new to Americans, but something that has grown out of the industrial and economic necessity as well as the intellectual and social progress of our people.

The Federal Government of the United States, recognising the present crisis, and determined to find a way out, is moving along the lines that I am suggesting. It is quite fitting that you, who represent the religious, ethical and teaching forces of our day, should be aware of the development that is going on and should bring yourselves in line with the forces that are moving for recovery and for reconstruction of the social order. Public ownership of basic public utilities is the only way out—for many reasons, of which I shall mention a few.

First: It is the only means by which we can maintain, expand and improve the public service—meaning the public school system, parks and playgrounds, streets, roads and bridges and hospitalisation. Officials are cutting down the schools, colleges and universities, shortening their terms and in some cases abandoning them. They are giving up night schools, restricting kindergartens and domestic science courses, abandoning senior colleges. Here in Chicago over thirty different features of the public school service have been curtailed or abandoned. In other cities throughout the country there are similar efforts to economise by cutting down. This is false economy because it throws more people out of work, destroying their purchasing power. With sixteen million people unemployed we need more educational facilities than ever. For these unem-

played people should go to school. The necessity for adult education is growing more apparent every day. We ought, all of us, to have an opportunity to go to school as long as we live. And, now that technical development has so enormously increased our productive power that millions are being released from the necessity of long hours of grinding toil, the education of the people in the better use of leisure time becomes an important, pressing public duty. Hence the necessity for more and better schools, parks, playgrounds and recreation centres, police and fire protection, and all kinds of public service. These public services are essential if our civilisation is to continue and to progress.

But, how pay for all these things? In any community that I know about, we should not dare suggest increasing taxes. Consider Chicago, for example. The city is bankrupt; it is not paying teachers and other public employees. By issuing tax anticipation warrants, borrowing money from banks, the government and everywhere else, we have managed to get along. But sooner or later the whole system breaks down. Our present desperate conditions arise from curtailment of public resources. People are losing their homes. They cannot pay their taxes now. Much less would they be able to pay any more taxes. Now, the four great utilities in Chicago, the electric light and power, gas, telephone and traction, earned over and above all costs of operation last year, a surplus or profit of \$52,000,000—which is just about the total of our budget for municipal expenditures. This year their surplus has increased to \$55,000,000, three million more than our budget. If the city owned these basic utilities, our problems would be solved.

Secondly: Public ownership is the only solvent for the problem of the unemployed. Labour-saving machinery—which should really be called labour-dispensing machinery—is steadily displacing labour. In the best of times we always have a huge and growing army of the unemployed. Because they are unable to buy things, the factories and stores are unable to sell; they cut down their orders, industry slows down, factories close, the panic and crisis are on. In Chicago we are spending five million dollars a month in relief of the unemployed and destitute. I daresay every other city in the country is, in proportion, doing likewise. How long do you think a city can do that and keep out of bankruptcy? Now, it is simple and easy to find a way out.

The little city of Washington, Indiana, with 9,000 population, acquired a municipal light and power plant some thirty years ago, and its profits now go to the municipality. This enabled the city:

first, to reduce taxes; second, to reduce electric light and power charges; third, to pay off the city's debts. And still they had a constantly growing surplus. Then comes the depression. In the middle of that little town there is a shirt factory, employing about three hundred men and women. Its owners tried to meet the depression but failed and finally announced that they would have to close. The mayor said: "We have too many men and women on the streets now and on the public dole. You must keep your factory going." "But," they said, "we cannot finance it." So the mayor, the city council and the superintendent of the municipally owned light and power plant took \$20,000 worth of stock in the shirt factory. I said to the mayor: "I have heard of cities being in all kinds of enterprises, but I never before knew one to go into the shirt business. I wonder if that is a sound policy. You may lose money." "Yes," he said, "we may lose it, but it would cost us more than \$20,000 to take care of these people if they were out of work. Isn't it better to keep them at work than to take care of them with doles and charities they do not want? Besides that," he said, "we are making six per cent on the \$20,000 we have invested; and we sell the shirt factory \$8,000 worth of electric power per year from our municipally owned plant." What Washington, Indiana, can do, Chicago and any other city in the United States can do.

The city of Los Angeles owns a great hydro-electric power system, the largest single system on the Continent. Its profit last year was \$3,900,000 above all costs of operation, including interest, taxes, depreciation and everything else; out of the \$3,900,000 it spent \$1,000,000 taking care of the city's unemployed and keeping them at work. Two years ago thirteen great cities in that section passed a \$220,000,000 bond issue for another great public project in the Southwest; this will put 50,000 people to work on a project that will pay for itself out of its earnings. The Federal Government is proceeding along this line with reference to Muscle Shoals—where we have been struggling for many years to get this principle applied. Private enterprises cannot give employment to the 16,000,000 people out of work in the United States. The cities, states and Federal Government must put them to work. To put people to work the government must have work to offer. Therefore, a bill for the operation of Muscle Shoals by the government has been passed and signed by the President of the United States. The city of Tacoma, Washington, has loaned its chief engineer for three months to help get Muscle Shoals and the Tennessee Valley projects in operation, so that thousands of men can presently go to work on these projects,

which will pay for themselves and pay back every dollar that the government puts into them and yield a profit besides.

Third: Public Ownership will relieve our communities of the burden of taxation. There are 84 cities, towns and villages in the United States to-day that have no local taxes at all for city purposes because of the surplus earnings of their publicly owned utilities. Springfield, Illinois, last year, made and saved on its municipally owned light and water plants \$1,700,000, which was \$300,000 more than the entire tax burden of the city. Other cities are making similar showings with their municipally owned, revenue-producing projects. We may erect more schoolhouses, pave more streets and build more sewers, courthouses, parks, playgrounds, jails and poor-houses—but they bring in no revenue. Look about and you will find that there are certain cities that are escaping this dilemma through the ownership and operation of revenue-producing projects that relieve the tax burden.

Fourth: It is only by public ownership of revenue-producing enterprises that you can make savings and investments secure. We put our savings in the bank. The bank blows up and we lose the money. We invest in real estate bonds and the company goes broke. We invest in some big utility concern and the utilities collapse. How can we find a safe place for our savings and investments? Public ownership again comes to the rescue, for we have one system of banks in the United States that never fails—the Postal Savings Banks. The United States Government is behind them with a guarantee: they are operated as the public schools are operated, not to make profit for anybody but to serve the people. Let us expand the Postal Savings Banks. In them we already have a government-owned banking system of the United States. We should have checking accounts there and we should take off the limit of deposits; and we should do some other things, which I do not need to go into now. Thus we can develop a complete national banking system, owned and operated by the public for the service of the people. For investments there is one field where investments do not fluctuate; it is in these publicly-owned services. Make your investments in the public institutions created for public service, not for private profit and your investments will be secure.

Fifth: Public Ownership of basic utilities is the only solution of the utility question. The Federal Government for the last four years has been investigating the utility corporations of the country. A book, or rather fifty books, with nearly 50,000 pages, and 5,141 exhibits, built upon the sworn testimony and the actual records of

the utility corporations themselves, leaves no further question as to just how the utility companies of this United States operate. You can get a copy of those forty or fifty volumes, without any cost; every public school and all public libraries should have them. It is the most astounding revelation ever published in this country. Our organisation has made a résumé of these fifty volumes in one book; "Confessions of the Power Trust," published by E. P. Dutton & Company, of New York City. It can also be ordered of our Public Ownership League, at 127 North Dearborn Street, Chicago.

These utility companies charge extortionate rates. At Muscle Shoals we are producing electric power at a total cost of $1\frac{1}{3}$ mills per kilowatt hour—not cents, mills, less than one-fifth of a cent. This meets all expenses including interest and retirement of capital account. Until now the government has been selling the current to the Alabama Power Company for two mills per kilowatt hour, and that company has been selling it to the people for domestic use at sixteen cents per kilowatt hour. This illustration is, of course, extreme. The average charge for domestic service in Alabama is $5\frac{1}{2}$ cents per kilowatt hour, over forty times what it costs the company buying it from the government.

Furthermore, the utility corporations have so affected the whole capital structure of the hundreds of millions and billions of dollars invested in their projects and in others that they have well-nigh ruined the financial system of the country. One of the men in the utility organisation of the State of Missouri said: "There isn't water enough in all the capital account of the whole state of Missouri to wash a baby's face." Yet the Federal Trade Commission has already found (they are only about two-thirds through with the investigation) nine hundred and twenty-five millions of dollars of fictitious stock, of inflated and watered value. Out of such an impossible capital structure came the crash of the Insull properties, losing our people seven hundred millions of dollars. Out of this impossible capital structure came the collapse of the Foshay interests, of the Kreuger interests and others probably to follow. You cannot forever get something out of nothing; sooner or later this capital structure falls. Furthermore, the utility situation has involved every other institution in the country, banks, insurance companies and even educational institutions. They have canvassed the text books used in the schools of every state. Wherever they found statements hostile to their interests, they have insisted that the objectionable statements be eliminated or the text book thrown out entirely. The government record is that they have been very successful. They have gone

so far as to enter into agreements with publishers of school text books that these publishers will not bring out a text book on economics until they have first submitted the text to the power companies themselves.

Municipal Ownership in this field has reduced rates. The city of Seattle was paying 20 cents a kilowatt hour twenty years ago. They reduced that first to 10 cents, then to 8, then to 7 and now to 5—and every time the city reduced the rate the private companies in competition reduced their rates to meet it. They had to. The city of Tacoma, Washington, which owns one of the very best hydro-electric power systems, reduced its rate until the present top rate is 4 cents. That, the highest rate, scales down so that for use in the homes, after a certain amount is used, the rate is one-half of one cent a kilowatt hour. Why, they use electricity for everything. In Tacoma they are now building houses without chimneys. No coal, ashes, dirt, soot, cinders—and one-half of one cent per kilowatt hour! At much lowered rates the municipal ownership cities are making a profit—as I have already told you about Springfield, Illinois, and Los Angeles, California. In Cleveland, Ohio, they started many years ago, with a maximum rate of 3 cents a kilowatt hour, a rate never before heard of. They have paid for and extended their plant out of earnings and saved the people millions of dollars.

Sixth: Public Ownership will wipe out our debts, both public and private, and save us ten billion dollars a year in interest charges alone. The total public and private debts of this country are approximately 250 billion dollars—which is about all the wealth there is in the country. On this huge indebtedness we must each and every one pay our share of both interest and principal. And the burden is growing every year. Public ownership will wipe out this debt—the public debt first and ultimately the private debts—will put the nation and the people on a cash basis and thus relieve us of a monstrous, growing burden that unless thrown off will crush us all—our cities, our states, the nation and our civilization. Whenever a community wishes to build a schoolhouse, pave a street or establish a municipal light and power plant or water works, it issues its bonds. These bonds are sold to bankers and investment companies. The banks and investment companies deposit these bonds as collateral or security with the Federal Government at Washington, which upon these bonds and other securities issues its currency. Thus the bankers and investment concerns draw interest, first, upon the bonds which they have deposited with the government and, secondly, upon the money which the government has printed for

them on the basis of their municipal and other securities. This issuing of currency to the banks and investment concerns is substantially without interest. There is a slight charge but the money is issued to them practically without cost. Thus the municipal and public debt grows greater and greater and the interest burden upon the bond issues and upon the currency issued by the government to the banks and through them loaned out to the public is ever increasing. It has already reached huge proportions. Similarly, when the Federal Government wishes to develop a public project such as the Boulder Canyon, Muscle Shoals and the Tennessee Valley, or to carry on a war—the government issues its bonds. These bonds are sold to bankers and investment concerns and to some extent they are sold back to the people themselves. But in any event, the public must pay not only the principal required for these projects but in addition thereto huge and ever-growing amounts of interest to the money lenders. Thus, in addition to our local county and state governments, the public debt is augmented by additional burdens of the same kind due to bonds issued by the Federal Government for federal projects.

Our proposition is to permit the municipalities, counties and states, school districts and other political divisions, when issuing their bonds, to take them to the Federal Government and have the Federal Government issue currency direct to the cities, counties, districts, etc., on the same terms that the government now issues currency to the bankers and money lenders. This will eliminate entirely the double interest charge we are now paying—and indeed practically all interest on such debts. It will thus throw off this huge burden, enable the municipalities and political subdivisions to proceed with public projects with ever-increasing rapidity, and thus hasten human progress.

Similarly, the Federal Government, when it refuses to promote any great public project like Boulder Canyon or Muscle Shoals, should issue the currency for such projects themselves instead of to the money lenders, and thus on all federal projects eliminate the enormous interest charges that we now have to pay. This again will reduce by hundreds of millions of dollars every year the burden which the tax-payers of this country must carry in interest charges on the public debt. It has even been suggested that the huge public indebtedness now outstanding against the government in various bonds might well be called and the bondholders paid off once and for all by the issue of currency by the government, thus wiping out and ending the great, ever-increasing burden of interest on the

public debt. All this is not only within the power and right of the Federal Government but indeed is, by the constitution of the United States, distinctly prescribed as being the duty of Congress. For the Constitution stipulates that Congress shall have power to coin money and fix the value thereof, etc. The same process carried further and to its logical conclusion would ultimately put the whole nation on a cash basis and thus help in wiping out the private as well as the public debts.

Seventh: Public Ownership of basic public utilities is the only method by which we can develop a stabilised social and industrial order in this country. You cannot develop a stable order and maintain a constantly growing human progress on the exploitation of labour. You cannot sell goods to machines. If machines take the place of labour, well and good. They help you to produce more, but they do not buy goods. People who are out of work do not buy as many goods as they would if they were employed. But even if they are employed, they produce, let us say, by the use of modern machinery, \$10 worth of value in a given time and they get in return in wages only \$8. They cannot buy back with what they are given the amount of wealth which they produce. In other words, they are exploited to that extent. And so the purchasing power of the people is reduced. When the purchasing power of the people is reduced industry begins to slow down. As industry slows down, more people are thrown out of work, and purchasing power is thereby reduced. Thus we go from worse to worse.

But they say, "We will meet that proposition by extending credit to these people; we will lend them money, so that they can buy." That works all right for a while, but by and by that borrowed money has to be paid back and if it is not paid back, the bank or the institution that loaned the money or extended the credit goes broke. But they have another solution: "Ah, we will sell the surplus across the seas." And that works all right for awhile. But presently we discover that the folks on the other side of the seas want to sell their surplus over here. Thus we get into a quarrel with those people and this is the economic cause of war.

Now, we do not operate our public schools to make a profit. Funny, isn't it? How can we ever do anything without making somebody rich? Why, the school teacher would not teach school unless she knew she was going to gouge somebody, would she? How could we build up an institution operated without the incentive of private profit? And yet it is done, and the finest institutions in modern civilisation are built up not for profit but for the

service of our people. Nor do we operate our postal service with the idea of making money. We even lose money at it. What of it? It is service we want. All the finest things, the best things that civilization has ever developed have been developed not by greed for gold, not by selfish ambition, but in the service of God and God's long-suffering humanity.

To-day, when we stand in the presence of this tragic crisis, if there ever was a time for those who can see and lead us, it is now—to lay the economic foundation of a higher, nobler, better social order. Whether we will or not, we are driven toward that goal. And in that achievement we shall find that for which every great lover of humanity has longed from the beginning of time—international peace.

When we shall have put our economic and industrial affairs in order so that our people who produce will have that with which to buy back what they produce—then we shall not quarrel with other nations as to who shall have some sphere of development or where we shall dispose of our surplus at a profit. We can exchange equally at the borders and all would be better for so doing.

There will be no peace on earth until we have found the basis of economic justice in dealing, first, with each other and then nation to nation. This is the way that leads to peace.

What greater call could come to you, ladies and gentlemen? Shall you be blind leaders of the blind and we all fall into the pit together? Or shall you have vision and knowledge with which to help the boys and girls who are to be the voters in and the builders of civilization of to-morrow, to which we must rise out of these ashes of distress and despair?

"Rise to the thought—live in the widening race,
Help make the state more like God's dwelling place,
Paths of life divine as yet untrod,
A social body for the soul of God."

HENRY GEORGE'S PROPHECY AND PLAN

MR. ANDREW CANNING

Economist and Lecturer for the Henry George Lecture Association

ONE of the world's greatest philosophers, Dr. John Dewey, says, "It would require less than the fingers of the two hands to enumerate those who, from Plato down, rank with Henry George among the world's social philosophers. . . . No man, no graduate of

a higher educational institution, has a right to regard himself as an educated man in social thought unless he has some first-class acquaintance with the theoretical contribution of this great American thinker. There have been economists of great repute who in their pretension to be scientific have ignored the most significant elements in human nature. There have been others who were emotionally stirred by social ills and who proposed glowing schemes of betterment, but who passed lightly over facts. It is the thorough fusion of insight into actual facts and forces, with recognition of their bearing upon what makes human life worth living, that makes Henry George one of the world's great social philosophers."

Louis F. Post, a publicist supremely well qualified to judge the man and his work, hailed Henry George as "a philosopher who profoundly explored the principles of social life for very love of mankind, a Political Economist who scientifically traced economic laws to their roots in the moral law, a popular leader who quailed before no moral wrong, a devoted Champion whose faith was grounded in moral right, and a constructive statesman who saw in the ethics of democracy the natural laws of human progress."

"Association in equality is the law of progress," said Henry George. "Association frees mental power for expenditure in improvement; and equality (or justice, or freedom—for the terms here signify the same thing, the recognition of the moral law), prevents the dissipation of this power in fruitless struggles. Here is the law of progress, which will explain all diversities, all advances, all halts, and retrogressions. The law of human progress, what is it but the moral law? Just as social adjustments promote justice, just as they acknowledge the equality of right between man and man, just as they insure to each the perfect liberty which is bounded only by the equal liberty of every other, must civilisation advance. Just as they fail in this, must advancing civilisation come to a halt and recede."

The education of man and nations is a long, slow, painful process. This education comes to us through the instruction of the teacher, through the warning of the prophet, and through the suffering which always follows the violation of natural law. Fortunate is the nation to whom the prophets are sent and happy the people who hear them. But, if rejected, then through suffering shall we learn that we live in a world of law, and that the knowledge and observance of these laws is the only sure basis for individual and national well-being. No nation owes more to its prophets than we, no country is more in debt to those who went before—for inherited

spiritual as well as material resources—nor has any people in recorded history ever enjoyed the political and economic power which we possess—a power sufficient to realise here and now that long deferred hope of humanity—a Republic of Justice, and Peace and Plenty; a democracy, by the force of its example, leading the nations of the world to ever higher and higher planes.

When the rugged truth-speaking Carlyle was asked how war could be abolished he replied, "Stop stealing." That is the remedy, also, of Henry George for the abolition of involuntary poverty. Stop stealing! Not only petty personal, illegal pilfering, but also the legalised wholesale robbery of labour under forms of law. In the revenue-raising of nations is found the injustice which produces poverty in the midst of plenty among the wealth producers and workers of the world. Nature responds to labour only. No man can live except by production—his own or that of some one else. But though labour produces all wealth, the law distributes it. Our inherited aristocratic tax laws permit public values to be privately appropriated and private property to be confiscated for public use. Any law which permits public values to be the basis of private fortunes is aristocratic; any law which takes private property for public purposes is socialistic. Our present distress is traceable to these inherited vices in our fundamental law and not fairly chargeable to democracy. It is not a new form of government we need, but a fair field in which to develop our own. Henry George showed how this could be accomplished—showed how we could get rid of inherited evils without the destruction of any inherited good. George saw very clearly what Jefferson saw when he wrote:

"Whenever there is in any country uncultivated lands and unemployed poor, it is clear that the laws of property have been so far extended as to violate natural rights. The earth is given as a common stock for man to labour and live on. If for the encouragement of industry we allow it to be appropriated, we must take care that other employment be provided to those excluded from the appropriation. If we do not, the fundamental right to labour the earth returns to the unemployed."

In 1929 in the classic capital of Scotland, I heard a distinguished member of the British House of Commons in a public address say that, after many years' experience in Parliament, he never heard a problem discussed there, whether it related to slums, poverty, unemployment, poor business, or taxation, without remembering that a solution for every one of these perplexing problems was presented

fifty years ago in a book called "Progress and Poverty." Thousands of citizens in this and other lands who are competent to pass judgment on the matter, know that the statement is true. This being so, we begin to appreciate the responsibility resting on every citizen to get acquainted with this great American's contribution to the science of political economy, so that they may render efficient and beneficial the political power which they now possess. For, as Henry George said:

"Whoever, laying aside prejudice and self-interest, will honestly and carefully make up his own mind as to the causes and the cure of the social evils that are so apparent, does, in that, the most important thing in his power toward their removal. . . . Social reform is not to be secured by noise and shouting; by complaints and denunciation, by the formation of parties, or the making of resolutions; but by the awakening of thought and the progress of ideas. Until there be correct thought, there cannot be right action; and when there is correct thought, right action *will* follow."

It is very hard to read Henry George without noting at once the beautiful harmony that exists between his message and that of Isaiah, Jeremiah, or Micah. Like the prophets of Israel, Henry George warned a corrupted civilisation that it must mend its ways or perish. Like them he proclaimed anew the immutable decree that mankind must conform to the laws of righteousness or suffer the natural consequences of unrighteousness. Listen to his warning cry:

"The fiat has gone forth! With steam and electricity, and the new powers born of progress, forces have entered the world that will either compel us to a higher plane or overwhelm us, as nation after nation, as civilisation after civilisation, have been overwhelmed before. It is the delusion which precedes destruction that sees in the popular unrest with which the civilised world is feverishly pulsing only the passing effects of ephemeral causes. Between democratic ideas and the aristocratic adjustments of society there is an irreconcilable conflict. Here in the United States, as is in Europe, it may be seen arising. We cannot go on permitting men to vote and forcing them to tramp. We cannot go on educating boys and girls in our public schools and then refusing them the right to earn an honest living. We cannot go on prattling of the inalienable rights of men and then denying the inalienable right to the bounty of the Creator. Even now, in old bottles the new wine begins to ferment, and elemental forces gather for the strife,"

That was the burden of his prophecy, on the darker side. It was upon the brighter side, however that he laid his emphasis:

"But! if, while there is yet time, we turn to Justice and obey her, if we trust Liberty and follow her, the dangers that now threaten must disappear, the forces that now menace will turn to agencies of elevation. Think of the powers now wasted; of the infinite fields of knowledge yet to be explored; of the possibilities of which the wondrous inventions of this century give us but a hint. With want destroyed; with greed changed to noble passions, with the fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give to the humblest comfort and leisure—who shall measure the heights to which our civilization may soar? Words fail the thought! It is the Golden Age of which poets have sung and high-raised seers have told in metaphor! It is the glorious vision which has always haunted men with gleams of fitful splendour. It is what he saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity—the City of God on earth, with its walls of jasper and its gates of pearl! It is the reign of the Prince of Peace!"

Political economy and social science cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by One who nineteen hundred years ago was crucified—the simple truths which, beneath the warpings of selfishness and the distortions of superstition, seem to underlie every religion that has ever striven to formulate the spiritual yearnings of man.

The statement of a distinguished advocate of communism in this city recently that "every other suggestion is vague (except communism) and incapable of precise formulation" may apply to most economic writers; but surely Henry George's formula—abolition of all taxes save that on the value of land—does not lack precision, nor does the argument upon which that formula is based lack precision. He held that all products are made from natural resources only. Therefore producers (labourers) must have free access to natural sources (land). Taxes on land values will secure this condition because then no one could hold land vacant as the cost from taxation would make such holding unprofitable. Also the tax collected from valuable land would be spent for public services that equally benefit all. Vacant land would then be open to occupancy without taxation

until increasing population gave it value—all of which is covered in the precise formula, "Tax land values only."

"There is one cure for recurring business depression," said Henry George. "There is no other. Abolish all taxes on the employment and products of labour. Take economic or ground rent for the use of the community by taxes levied on the value of land, irrespective of improvement. That would make land speculation unprofitable, land monopoly impossible, and so open to the possessors of the power to labour, the ability of converting it by exertion into wealth or purchasing power, so that the very idea of a man able to work and yet suffering for want of the things that work produces would seem as preposterous on earth as it must seem in heaven."

WORKERS' OWNERSHIP AND PARTICIPATION IN MANAGEMENT

MR. WILLIAM P. HAPGOOD

President of the Columbia Conserve Company, Indianapolis, Indiana

It is a very great pleasure to have an opportunity to speak before a group of people who have come together under the auspices of the World Fellowship of Faiths. I believe the goal of the Fellowship is to establish a sympathetic and intelligent relationship between people of all faiths and in all countries. This goal interests me especially because for seventeen years I have been working in a business organisation which has a similar objective in the limited field of the relations between the owners and the workers in a small canning plant. The objective of our company for the last seventeen years has been to bring about a sympathetic understanding between those who own and those who do not; between those who know how to run an industry and those who during their earlier lives were merely pawns in industry, and finally to change the relationship of master and servant which exists in industry into a partnership.

The Columbia Conserve Company of Indianapolis, Indiana, began its experiment in March, 1917. At that time I explained to those in the employ of the Company, then completely owned by the members of my family, that we wished every one who was interested to begin his education in the field of business management. I expressed the hope and the belief that those who would devote themselves to this study would not only become more effective, but that they would also become happier.

Happiness depends to a very considerable degree upon an opportunity the machine age has almost completely deprived the worker

of. We wished to offer this opportunity to all the workers in our plant to the maximum degree. The first step was to form a committee of ten, three chosen by the owners and seven elected by ballot in the plant, to run the business. Later this was expanded to include every one in the business who cared to come into our weekly meetings at which from time to time all matters, both social and financial, concerning the business were discussed and decided upon.

During the years from 1917 to 1925 more and more of the workers learned a great deal not only about business administration but also about social problems. In 1925 my family decided the time had arrived when the workers should own the business and thus be placed in a position where only bad management could take from them the privileges and responsibilities they had come to enjoy and to accept. As long as the Hapgoods owned the business they or their heirs could change this plan. It was only by actual legal control of the majority of the common stock that the experiment could be continued without hinderance by any individual owner of common stock.

To accomplish this end a contract was entered into between the individual owners and the workers by which the excess profits of the business, all the net profits except limited dividends on the capital stock, went to all the workers; with these profits they were to buy the common stock of the business. By June, 1930, the profits were distributed to the workers and used by them to buy 51% of the stock. At the present time they own 63% and therefore control the business as completely as if they owned every share.

How have the workers used the opportunities which came to them in the manner I have just described?

Since their participation in the management of the Company probably the most important thing they have put into effect has been the elimination of involuntary unemployment. They are paid by the week and retained by the year and can be discharged only by vote of their associates in council or by the Board of Directors who are elected annually by the vote of the common stockholders. As the workers own the majority of the common stock of the Company their collective vote decides annually the personnel of the Board of Directors.

The Columbia salaried workers are not only employed by the year but they are paid when sick, and when they are no longer able to work they still remain on the payroll. The Health program includes full medical, dental, and optical care for all salaried work-

ers at Company expense. Their dependents receive the same care if, in the judgment of the Health Committee, it is merited on the basis of special needs. Every salaried worker who has been with the Company for a year is given a vacation of three weeks and sometimes much more if in the judgment of the plant physician and of the Health Committee his physical condition requires it.

The relative incomes of the workers are decided as far as possible on the basis of need instead of on the basis of efficiency. Until the spring of 1931 the individual incomes, except in the cases of the technicians, were much larger than those prevailing in similar business. Since that time the individual incomes have been steadily reduced, due to the severe losses suffered by the Company, until for the period of December, 1932, to May, 1933, they were only a little more than 25% of what they were two years ago. At present they have been raised to 55% of 1930 levels. It is my opinion that as soon as the Company can balance its budget the individual incomes should be steadily raised until our standard of living is as high as that enjoyed by us prior to the spring of 1931. A part of the income we have been receiving during the past two years has been paid out of surplus and, when that was exhausted, out of the liquid assets of the Company, that is, out of inventory. It is obvious to any one who understands the financing of a business that as our assets were depleted it finally became necessary to reduce our individual incomes in order that we might continue to operate the business. The significant difference between the operation of The Columbia Conserve Company during this period of severe losses and that of other companies is that with us no one has been discharged in order to enable those who remained to receive larger incomes. We have all suffered in equal proportion.

In the system which has been described most of us have progressed in our knowledge of our own special work and of the general business problems with which all manufacturing concerns deal, namely, production, sales and finance.

It is always difficult to assess social values, but in my opinion we have made considerable progress in our attempt to become an integrated group of workers, not divided into two classes as in other industries, workers and owners, but all in one class, all workers and owners together.

We are all believers in the right of each worker to participate in the activities which mold his life, and to help make the laws which shall govern his working life, or to delegate such power to others of his own choosing.

It is our belief that in a democratic society not only is liberty fundamental to the existence of such a society, but that approximate equality of income is essential to the development of that fraternity without which democracy is a creed and not a manner of living.

THE SOCIAL BODY AND SOUL

MRS. CHARLOTTE PERKINS GILMAN

of Norwichtown, Conn. Author. Poet. Lecturer on Ethics, Economics and Sociology since 1890, in America and Europe

If the world's life be stated as twelve hours, the human animal appears at about ten minutes to twelve, and human history in the last ten seconds. Our racial infancy shows natural ignorance and error. We lived, and died, in our animal bodies, for thousands, perhaps millions of years, with no knowledge of physiology or hygiene. We have lived, and died, in our social bodies, for the few centuries of historic time, with no knowledge of economics or ethics, the physiology and hygiene of society.

The vigorous young mind of the race, untrammelled by knowledge, sought to account for the phenomena about it by all manner of hypotheses, most of which were absurd, some of which were horrible, and all of which were mainly incorrect. These hypotheses, solidified by tradition, sanctified by religion, were assumed to be facts, and so acted upon. A concept is more powerful than a fact. Certain concepts of early religions have been powerful enough to induce men to thwart the desire for food, even the urge of sex, to cut off social contact, to sustain torture, to court death; a mere belief, a baseless imagination, stronger than the basic laws of life. Since so many of our early assumptions are known to have been false we may fairly question others, and not fear new perceptions because they contradict what has been previously believed.

Humanity is not a species of animal; it is an organic relationship in which the individual is a constituent part. A Society is the unit of humanity. A solitary human being is a contradiction in terms. The nearer we trace savagery back to mere pairing, or to the loose horde, the less humanity is seen. Humanity is a new stage of life. It appears in social relationship, and develops with it. We are as yet but partially human.

A society is a conscious living thing, and like other conscious living things it shows both body and spirit. The body of society is what we have chosen to look down upon as "material things"; it is secreted by a growing society, manufactured by our specialised

activities; its morphology is as clear as the bony structure of any animal; its physiology is in the social processes we know so well, production and distribution. As the paleontologist reconstructs an extinct animal by its fossil bones, so the archeologist reconstructs an extinct society by its "ruins," by what is left of road and bridge and aqueduct, of tool and utensil, weapon and ornament, house and temple.

All these things are social products, inconceivable of an individual. All human work is a social process. The special abilities, the highly differentiated individuation of which we are so proud, these are social conditions. There is no more individualised person than the artist, and there is no more totally dependent member of society. A society necessarily offers advantages to its members, else it could never have developed. We entered upon the beginnings of social relationship from motives of pure self-interest, and most of us still hold that attitude.

The distinction between humanity and other grades of life is in what has long been discussed as "man's dual nature." We were highly developed long-established individual animals—conscious, intelligent, governed by deep-seated instincts and desires—before we began to be human. Entering upon social relationship we developed social instincts and desires. The common need called for common action, and such action was often in contradiction to personal advantage.

Consciousness, so long confined to the individual, now extended to others. It is this "otherness" which marks off our human stage of growth. The originally individual ant has lost self-consciousness in social-consciousness, but since its area of action went no farther than eating and reproducing it merely does these things collectively instead of separately, a poor achievement. *Homo sapiens* was a higher kind of animal, having that important distinction, prolonged infancy. This involved the extension of motherhood, that great educator. Motherhood, with the human hands and brain, meant industry. Industry, in the group, meant specialisation and exchange. From this we may follow the evolution of the social body to its miraculous extension to-day.

And the social soul? Man's early hypotheses about sun, moon, and stars; about his own body; about the common processes of his work; and in the first steps of scientific knowledge, were mainly wrong. Is it to be expected that his hypotheses about the soul should be right? Nothing but our easy assumption of "inspiration" could lead us to imagine that minds so blankly ignorant, so full of patent

absurdities, should solve the problems of social psychology. But unfortunately for us while we have been willing to rectify mistakes in the practical arts, and even, with reluctance, in the sciences, our earliest speculations about the soul have been preserved and sanctified by religion. We have been taught that it was wrong to think for ourselves upon these matters. Our first, quite natural, error about the soul was to assume it to be a personal possession—though some farthest thought looks forward to reabsorption in divinity. Practically all our religions are based on this concept of personality. That consciousness of “something not ourselves” we set apart as “the other world.” The dimly felt larger life of which we were growing to be a part, was “the other life.” This greater spirit, able to dominate our animal impulses, able to love and serve many besides ourselves, was to us A Soul, instead of The Soul.

Feeling the social soul, vaguely conscious of its wide extent, we entered upon one of the most mischievous errors of the human mind, the transference of our major interests from this world to that hypothetical “other world,” and the placing of all our highest hopes, our farthest speculations, our noblest efforts, in relation to what happens to us after death. That mind of ours can believe anything. It can act upon any belief. All the facts in the world are as nothing compared to a belief. This world we assumed to be a sort of mistake of God’s. It was a mere trial ground, a place of temporary suffering and effort, an “illusion.” The “real world” was that of our imagination.

This world is all a fleeting show,
For man’s delusion given,
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There’s nothing true but Heaven.

Let us imagine something different. The power called God, working through matter, has brought into being this world, all life as we know it, and the human race. Through the human race is being developed something else, a new life form, a creation covering the earth with gardens and palaces, developing a mighty spirit capable of thinking and feeling for millions, loving and serving millions, educating and training millions. The social soul is the highest expression of God. It does not aspire to a spindling personal immortality, a continuance of personality robbed of everything that makes personality; it aspires to a cumulative improvement of humanity; to the embodiment of all the highest good we know in a

healthy, beautiful, efficient, intelligent, happy race of human beings, each personally active and content, each in his marvellous social mind living in the conscious fulfilment of an ever-widening social life.

The social soul. It does not waste time inquiring "what will happen to me?" but asks what will happen to us?—and concentrates its efforts on ensuring that what happens is continuous improvement, increasing power and happiness, the rich fulfilment of Human Nature—not the petty limitations we have miscalled human.

There will be horror, to many, at the idea of surrendering self-interest, eternal self-interest. Yet that is precisely the essential condition of human life, of social consciousness. In becoming human we outgrow self-consciousness. We easily and naturally cease to be so much interested in "what becomes of me?" because we are so much more interested in what becomes of us. And what becomes of us is a matter for us to decide, for us to bring to pass.

It is strange how devoutly we have believed what people have imagined may happen in the future life, and how completely indifferent we are to what may happen in this one. In the interests of our hypothetical personal future happiness we are willing to undergo all manner of unnatural suffering here, but in the interest of real general future happiness for humanity we are not even willing to think about it. Efforts to visualise better things for humanity we scoff at as Utopian. The hideous assumption that we are meant to suffer here, that our ghastly scene of illness and idiocy, of poverty and crime, is natural and cannot be avoided, that there is some inherent virtue in struggle and difficulty—these ideas cripple us, and maintain the shameful anachronism of our present social conditions.

It is easy to appreciate the normal development of the social body. That has already gone far enough, spread wide enough, for us to imagine all people living in cleanly, healthful, even beautiful conditions. We have already ensured decent leisure, and can as soon as we choose ensure employment in preferred work, which is the basis of social health.

But it is hard for us to visualise the growth of the soul. Having bottled it in personality, having tried to provide for it an eternal personality and having feebly sought to imagine some means of keeping the poor little thing happy—no heaven we have dreamed of has any effective allure—we now find it hard to realise this social soul, this human soul—of ours. Yet it is the most familiar

and dominant force we know. In all its thousand forms, animating any group we enter, the "esprit du corps" is more ours than the little ego. A school, a college, any association, a political party, a business—(note the passionate devotion of the reporter for "his paper")—each human group, however temporary, has its spirit.

Our most familiar form is that shown in love of country and devotion to its service. Yet already there is growing among us the love and service of that larger country, the world. As we despise personal selfishness we are beginning to despise national selfishness, and to dimly feel the great service is for humanity. This is not new. It has been felt by all the world-servants before us. But its rapid spread is new, it marks our period, the daybreak of the social consciousness. The social body allows, yes, ensures, its growth. Our interests are in common, we are connected by land and sea and air. Our problems are in combating older, meaner consciousnesses and interests, and we are learning to do that.

What lies beyond?

The easy practice of those splendid virtues, Justice, Truth, Love, so far beyond self-interest, so indispensable to social interest, the fullest height of ethics, is merely social health. Freedom for stimulating contact and friendship among ever grander personalities.

A range of power in thought and feeling only known by a rare few before. Soon to be general in a consciousness society. The end of our blind confusion, the end of senseless sin and shame.

Faith, in our sure future, based on knowledge and experience.

Love, which is the basal condition of social life.

Hope, hope so solid, so practical, so within our comprehension and so far beyond it as to lift us on to endless achievement.

And Joy. Something we have never known, only guessed at, in heaven. Joy, in the natural splendid growth, the life that is ours, of the social body and soul.

SECTION VI

YOUTH. SEX. RACE

PROBLEMS AND PROPHECIES

Sixteen Speakers

YOUTH

Professor James M. Yard, D.D., Missionary in China, 1910-25;
 Professor, West China Union University, 1912-22; North-
 western University, Evanston, Illinois, 1925-33

YOUTH AND THE FUTURE

Mirza Ahmad Sohrab of Persia and America....CHALLENGING YOUTH
 Dr. Albert W. Beaven, of Rochester, N. Y., President, Federal
 Council of the Churches of Christ in America

YOUTH AND DEMOCRATIC CITIZENSHIP

President Albert Britt, of Knox College, Galesburg, Illinois

THE RELIGION OF YOUTH

The Rt. Rev. Callistos, Bishop of San Francisco of the Eastern
 Greek Orthodox Catholic Apostolic Church of America

YOUTH'S PRESENT FAULTS AND POSSIBILITIES

President D. W. Morehouse, Ph.D., LL.D., of Drake University,
 Des Moines, Iowa ...THE ATTITUDE OF YOUTH TOWARD RELIGION

The Rev. F. G. Harvey, Minister of the Knoxville Church,

Adelaide, South AustraliaYOUTH AND RELIGION

President Emeritus Charles F. Thwing, LL.D., of Western Re-
 serve University, Cleveland, Ohio

YOUTH AND THE COLLEGE PRESIDENT

WOMAN

Madam Dr. Muthulakshmi Reddi, of India; Educator, Social Re-
 former, Physician; former Vice President of the Madras
 Legislative Council; represented Indian Women in the Lon-
 don Select Committee of Parliament on Indian Reforms

WOMANHOOD ADVANCING, IN INDIA AND AMERICA

Mrs. Margaret Sanger, World Leader of Birth Control Movement.

Author. Organized first World Population Conference,
Geneva, Switzerland, 1927

WOMAN OF THE FUTURE

Mrs. Mary Church Terrill, A.B., A.M.; the first Colored Woman
to serve on an American Board of Education; first President
of the National Association of Colored Women

..... SOLVING THE COLORED WOMAN'S PROBLEM

NEGROES

Bishop Reverdy C. Ransom, D.D., of Wilberforce, Ohio

..... THE NEGRO, THE HOPE OR DESPAIR OF CHRISTIANITY

President R. R. Wright, Jr., of Wilberforce University, Ohio

THE WORLD FELLOWSHIP OF FAITHS OVERCOMING RACIAL AND

RELIGIOUS PREJUDICE

Principal Laurence C. Jones, Founder of the Piney Woods

Country Life School, Piney Woods, Mississippi

THE SPIRIT OF INTERRACIAL GOODWILL

The Rev. James S. Todd, of Jacksonville, Florida; a Methodist

Episcopal Clergyman

HOW CURE RACIAL AND RELIGIOUS PERSECUTION?

The Rev. Philip Allen Swartz, D.D., Chairman, Committee on

Interracial Relations, Chicago Church Federation

INTERRACIAL JUSTICE AND GOODWILL

YOUTH AND THE FUTURE

PROFESSOR JAMES M. YARD, D.D.

Missionary in China, 1910-25. Professor, West China Union University,
1912-22; Northwestern University, Evanston, Illinois, 1925-33

THE future I am thinking about is, say, the next century. I suspect it is likely to be a very tempestuous and troubled time. There will be international wars and national revolutions; it will not be an easy period for any one.

I imagine that personal wealth will largely, if not entirely, disappear. Under such circumstances educational opportunities for the masses will be much diminished. Some of the larger universities will survive, but on the whole the lamp of learning will burn but dimly.

All this is to say that, in my opinion, this is the end of an epoch. Our kind of civilisation will be coming to an end during the next century, probably within half that time.

We have disobeyed economic and social laws and the punishment will be sure. We have sowed the wind and now must reap the whirlwind. Social and economic laws are as much the laws of God as are the laws of physics and chemistry. For one thing we have piled up debts that surely never can be paid. There is a new book that makes that clear—"Debt and Production," by Bassett Jones. Mr. Jones is an engineer and his book is made up largely of mathematics and graphs. It is a highly technical study. It is not a harangue by a fanatic. There is nothing in it about justice or injustice. The class struggle is not mentioned. We have outraged the laws of stress and the bridge of civilisation cannot bear the strain. Everybody has piled up debts that cannot be paid—individuals, farmers, industrialists, nations, states, cities—mountains of debt. We are all conscious that the burden of debt is enormous. Mr. Jones says: "The United States has 200 billion of long and short term debt carrying fixed charges, another 100 billion of equities carrying 'conventional dividends'—a total of 300 billion of claims on production; while all the production can support is hardly 50 billions."

Debt, debt, debt—and there is no way out. All the nations have demanded payment of the war debts, but we now know that the war debts will never be paid. And so with billions of dollars of other debts.

The love of money has destroyed us—it has corrupted our bankers, our industrialists, our politicians, our labour leaders and our churchmen. We are, as Priestley says, "a lost generation." There is

a saying of Jesus that is very hard for us of to-day to hear: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." I used to think that was oriental hyperbole, not to be taken seriously. Now I think that Jesus meant it literally. Niebuhr in his recent book "Moral Man and Immoral Society" puts it strongly, "There are temptations of riches too great to be overcome." Isn't that clear to us all to-day?

What will Youth do in the next 100 years, in the midst of a crumbling, dying civilisation? Who knows? At present great masses of youth are discouraged and desperate. To-day the papers are full of the reports of student activities in Cuba. Thousands of Japanese students are in jail. They will risk anything for something better. I have seen Chinese students dying for ideals in their fight against corruption at home and the brutal tyranny of foreign imperialism.

Youth in its desperation seems to be going fascist—see Germany and England—or communist—note Russia and England. There are strong movements of both fascism and communism in England. Young people are going in for dictators—for leaders who think they know the way out.

In religion, some will swing all the way back to orthodoxy. I have seen that happening. They are becoming mystics and in some cases strict puritans. Others will give up all adherence to any religion. I suspect that organised religion will have a very hard time during the next thirty years or more. In many places it will practically disappear. Many of the most intelligent students I know have positively no use for organised religion; you could not drag them into a church.

The revelations of science and the critical study of all scriptures have destroyed the Authority of all Bibles. The study of Comparative Religion and movements like the Fellowship of Faiths have wiped out the uniqueness of any one religion. And destroyed man's once simple faith in a revealed religion. From the standpoint of orthodoxy that is fatal. But it is a fact.

I do not expect youth *en masse* to give up religion as such. On the other hand I look for new and powerful religious movements to take place. But the religion of the future will be something quite different from any organised religion of to-day. It will not lack a certain mystical element, but it will, on the whole, be much more ethical and social than has been the religion of most countries during the past century. It will be something like Chinese religion at its best—a sort of dynamic combination of Taoism and Confucianism. Justice and brotherhood will be emphasised and insisted on.

Youth will tackle the problem of Poverty. For young folks begin to see the folly of our present economic system whereby people starve in the midst of plenty. The slogan of industry must become "production for use and not for profit." Young people see no justice in allowing a few men to receive incomes of one million dollars while thousands try to exist on \$500 or less.

I do not look for the end of all private property, but I do expect to see the end of huge personal incomes and gigantic personal fortunes. Machines and science (not Karl Marx) have made such an outcome inevitable.

Racial hatred and discrimination have been one of the blots on our civilisation. Youth is becoming sensitive on that point. Not a great deal of progress has yet been made in race relations—but a beginning has been made. There are interracial commissions in many cities and in many colleges. I had the rare privilege of attending a meeting of Methodist young people the past summer where there was absolute racial equality. White and black ate at the same tables and slept in the same rooms.

Youth likes adventure. I am sure there will be plenty of it during the next 50 and 100 years. Some of our soundest and best loved institutions and organisations will collapse. Life for a time will become simpler and harder for practically all of us. I expect a new birth of idealism and a new dedication to the great ideals of mankind. During the coming century there will be many bitter years, but new laws and new organisations of society will emerge, and I believe that human society at the end of the century will be better than it is to-day—better than it ever has been.

CHALLENGING YOUTH

MIRZA AHMAD SOHRAB

of Persia. Director of the New History Society. Formerly for eight years, Secretary to Abdul Baha—Successor of Baha-U-Llah as head of the Baha'i Movement

TO-DAY the horizons of the five continents are emblazoned with the flaming letters:—Wanted—Youth!—Wanted—A new social Order—Wanted—The coming together of the constructive Powers of the earth!—Wanted—New Mental and spiritual Processes that will usher in the era of a worldwide, co-operative civilisation!

The message of Baha-U-Llah, my Master, to the youth of this age is this: Away with antiquated ideas!—Away with national fears

and international prejudices!—Away with fossilised traditions, sacred trifles and hallowed non-essentials!—Away with artificial boundaries and hate-generating, hate-protecting, hate-propagating systems of religion and government!—Youth awake!—Youth! Shake off the palsied fingers of old age from the throbbing pulse of the New Life!—Youth! Let the surging tempestuous tide of a fresh, vitalising existence break the dams of ancient political dogmas and religious creeds and wash clean the highway of the New Humanity!—Ignore the elderly inelasticity of traditional politicians and religious fogies, and grasp the vision of a United States of the World!

Youth! Turn your back upon the effete past; discard formulas that have lost their meanings; sweep away the unrealities that have prevented, and are preventing, the appearance of an International Soul and a Cosmic Consciousness.—Youth!—Let go the dead hand of the past; grasp the live hand of the future! Inspire the world with a new dream, a new glory, a new vision of progress!—Youth! Do not imitate. Do not lean on the borrowed staffs of your ancestors!—Leave the traditionists to die in their cells.—Autocratic governments and theocratic religions must be ended, not mended.

Youth! Dare to dream the roseate dreams of a new day—dreams that shall wipe away the blood-crimsoned frontiers—dreams that shall unlock the gates of your intellectual, spiritual, artistic and scientific kingdoms—dreams that shall fashion in your midst a community of ideals and make you the leaders of the race of men!

Youth! Be impatient of anything and of any person standing between you and your goal—your goal—the United States of the World!—Youth! Dream these dreams! Exalt them! But let not any one persuade you that they are only dreams! Dreams?—A thousand times No!—They are realities!—more real, more enduring than your Centuries of Progress—more permanent than all your palaces, factories, museums, all your Chicagos and New Yorks, Londons and Parises, and all the pageants and trappings of this sad, belated civilisation. The present visible manifestations of our agnostic and materialistic civilisation are but the unsubstantial and confused nightmares of mechanised brains; while these dreams are truths created by illumined Reason and inspired Spirit.

Youth! Learn to serve the cause of religion and Peace!—The two are one! Resist war!—by resisting war you shall set a great example before the rest of mankind!—Instead of letting yourselves be conscripted into the battalions of death, enlist yourselves in the Regi-

ments of the Army of Life.—Drill your faculties in the School of Peace.—Broadcast a call for new recruits.—Wage your wars with the weapons of Love, Non-resistance, Mercy, Gentleness, Rectitude, Honesty and Fraternity.—Do not stand on the side of the Legions of Darkness and Reaction!—Become soldiers of the Lord in the Army of Progress!

Youth! Champion a worldwide program of anti-militarism.—Oppose all wars—Teach your fellowmen that, not through Capitalistic militarism, not through Imperialistic ambitions, not through Monopolistic religions and, above all, not through any form of violence—but through mutual aid and international solidarity will the New Society be created.

Youth! Be utterly careless of your own safety!—Scorn the counsel of prudence.—Show to the world that you have suffered too much to be afraid of suffering!

Youth! Cultivate a stern irreverence for outgrown customs!—Free from the control of dead ideas, free from the incubus of our wretched old history—you can begin now the living and unfolding of a New Life which shall make the materials for writing a New History!

Youth! God is with you! The prophets and seers of the ages are with you! The powers of the Kingdom of Heaven are with you.—The master of Destiny has ordained for you no defeat and no failure, no shame, no humiliation. The universe and its treasures are yours for the asking!—The doors of the Kingdom of Service are open before your eyes!—The lights of the Sun of New Opportunities play about you! Do you see your goal?—A United States of the World?—Fearlessly advance toward it!—Send your thoughts of peace and co-operation to all quarters—Dedicate yourselves to the cause of War Resistance! And let each one of you on this green rolling earth cry aloud before the concourse of humanity: "I will never be a soldier."—Then may you, and we, declare in the Presence of our Maker:

"I pledge myself not to take part in, or to support, directly or indirectly, any kind of war, but to strive for the removal of all war's causes and for the establishment of a new Social and International Order, founded on pacific principles of co-operation for the Common Good! So help me God! I pledge myself to work for the realisation of a United States of the World!"

YOUTH AND DEMOCRATIC CITIZENSHIP

DR. ALBERT W. BEAVEN

President, Federal Council of the Churches of Christ in America

MY FRIENDS, I have chosen to speak this evening in my capacity as a Christian minister, on the subject of "Youth and Democratic Citizenship." It is my thesis that for the protection and perpetuation of our democratic ideals, the citizenship concept held by our youth needs to have injected into it a far larger religious flavour than it now has. In defending that thesis, I call your attention to certain elemental facts.

Democracy, as a form of government, depends for its main values upon the mass of the people, not upon single individuals. There are forms of government, either aristocracies or tyrannies, where everything depends upon one person, and there is a great tendency to-day to believe that this is the only kind of efficient government. However, if we desire democracy to survive, we cannot admit that the only values come from that form of relationship. Under a democratic form of rule, power is supposed to rise from the mass. We extend the franchise to the populace, expect them to pool their wisdom, select their leaders, and secure action for the protection of the common good.

There are a great many things in modern life which would make us disillusioned in regard to this; but be that as it may, America has chosen this as its form of government. We are entitled to get its values; we cannot, in all probability, hope to get the values which come from either aristocracy or tyranny. In any case, having launched the experiment of a democratic form of government, we should take the attitude and do the things that will make it succeed.

A form of government which depends upon the franchise of the people seems to assume that those who cast the ballot will do some thinking. It presupposes, also, that that thinking will be done for the common good and not merely for private gain. It would seem to presume, also, that when in the group there have developed leaders who *will* think for the common good, they will be elevated to office; and in the fourth place, it would seem to expect that if these people were elevated to public office they would be backed by those who had put them there. There are those who claim that these suppositions are contrary to facts; but on the face of it it would appear that unless democracy could hope, on the average, to gain these results, it would be a pretty poor form of government.

In analysing these four requisites, it will be noticed that the first one of them is an intellectual one, the hope that people will think; but the last three have a moral or spiritual flavour; they involve a sense of social responsibility. As soon as you ask a man to begin to think about the common welfare, to throw his support to the man who will serve the public good, and to co-operate with that man for public well-being, you have asked him to take attitudes that are very closely parallel to those called for by religion. It is this flavour that I feel needs to be injected into the ideas that constitute American approach to citizenship.

If I were to put my thesis into a different form, then, it would be this: We need to think of American citizenship as a responsibility for the public good rather than as a privilege for the individual.

Any reader of history will draw the conclusion, I am sure, that in the early days of American life, it was the men who thought of their citizenship as a responsibility, not as a privilege, who laid the broad foundation of America's greatness. The men who signed the Declaration of Independence recognised frankly that by doing so they were jeopardising not only their relationship with their king, but their own property and even their lives; but it was because they were willing to accept the responsibility that went with it, rather than simply to claim the privileges that came under it, that we have America as it is to-day.

On the other hand, it would appear to me that we have constantly allowed ourselves to drift into the position where we think of citizenship as a privilege rather than a responsibility. In talking with scores of men in the last few years on this matter, I have noted a rather common feeling that a man had "arrived" in political life when he could secure privileges which were denied to other people; when he knew what judge to see, if he wanted his tag torn up after he had parked his automobile in the wrong place; when he knew the inspector, and could have a building erected other than according to the regular code. Men are thinking of their success in political life not so much by the amount of the burden of the common good they are willing to carry, as by the favouritism shown them and the privileges they can get. This is the disease at the heart of democracy. It is the sort of thing that is the dry rot that will kill our form of government. I contend that there must be a definite attempt to rectify that tendency or democracy will fail as a form of government.

How shall we change it? Obviously, if it is to be changed, we must begin with youth. If we start there, however, we come face

to face with the fact that here in America, young people for the most part have little interest in politics, they are more or less disillusioned and disgusted with what they see, and the finest and strongest of them feel, as the editor of a college paper in one of our great universities said a little while ago, "The best men will keep out of politics; it is just too dirty!"

As a start in changing the content of our citizenship concept in the mind of youth, we must enable them to disassociate it with graft and the political spoils system; we must make the word mean what it once meant, and what it must mean again if we are to be on a sound basis,—the dedication of real gifts to the service of the public good.

Those familiar with American education know that this need has become clear to leaders in some institutions. That it must go a great deal further is just as evident. A most serious attempt to build the highest ideals of citizenship in the minds of growing youth must be a regular and a larger part of our educational system.

Professor Laski, of London, in a recent article written after visiting American educational institutions, asked the question, "Why don't our young men care?" He commented at length upon the difference in the interest in political matters between American students and students of the European countries. He intimated that there was an attitude of almost supercilious indifference to politics on American campuses.

If democracy is to be saved we must have the service of the best trained men of a given generation. As a means to secure a wise use of the franchise we have created a great educational system, offering the opportunity of training to the mass of the people and offering the finest education of the post-graduate type in our great state universities. It would seem as though we had the right to expect that out of these great universities would come the men who, having received their training at the hands of democracy, would give their service for the protection of democratic institutions and the perpetuating of democratic ideals. If we cannot expect the rectification of wrong tendencies in the democracy of to-morrow from among our students who have had the privilege of training, to whom shall we turn?

President Hoover's Commission on Social Trends stated in their report that the next Chapter in American life should be marked by a new social insight. No longer are we in a period of expansion geographically, or of exploitation industrially; but we have come, so they say, into a period of social integration where we must make

the things that we have created become servants of the common welfare, not the privilege of the few.

This is saying again, in a different fashion, what we contend to-night. Therefore we hold that all citizens of good-will must feel the responsibility for seeing to it that our youth are reared with the feeling that citizenship, in a democracy, involves responsibility for social well-being, and that to look upon it merely as a privilege, is to be a traitor to the whole group.

Speaking as a Christian minister, it is my contention that our whole citizenship ideal needs to be brought to the mourners' bench and re-converted, that it may be marked by a new dedication to the common good.

THE RELIGION OF YOUTH

PRESIDENT ALBERT BRITT, A.B., LITT.D.

of Knox College, Galesburg, Illinois, since 1925. Editor, *Public Opinion* (weekly magazine) 1901-06; *Railroad Man's Magazine* 1906-09. President Outing Publishing Co 1916-23. Editorial Staff, Frank A. Munsey Company.

THIS is not an attempt to outline the specific area of religious belief or activity for the younger generation. Neither is it an attempt to interpret or to justify the faith or lack of faith on the part of that generation. It is an easy half-truth that the youth of to-day is irreligious or, at least, unreligious. A college president is quoted as saying that not ten per cent of college students are interested in religion. This is dangerous, as are all half-truths. If by religion we mean church work, church attendance, or positive acceptance of church programmes, the ten per cent is probably high. If, however, we include the questions that youth asks, the challenge that it offers, the half-expressed desires that it finds within itself, then the ten per cent is libellously inaccurate.

I have no license to speak for youth as a whole. The man who says that college students think this or say that is never very near the truth. There are college students thinking and saying many things; and while there is a certain broad similarity and a certain rather vague acceptance or conformity, these college youths are all individuals and are asking individual questions and making individual appeals. So far as it is safe to generalise, at least on the basis of predominant percentages, one may say that the majority of college students are not actively interested in church attendance as a formal exercise, nor are they on the whole accepting the traditional doctrines or programmes of church policy and belief. By so much they

may perhaps be classified as irreligious or non-religious. Nevertheless, in any group of college students, if they may be regarded as typical of intelligent youth of to-day, there is no easier way to promote discussion, arouse questions, stimulate expressions of opinion than by raising of certain broad questions as to the future of religion or man's religious duty and function.

Evidently there is no general acceptance of Job's question, "Can a man by seeking find out God?" It must be said, however, that much of the seeking is not consciously directed toward that end. Nor is all of the seeking that of people who earnestly desire to become believers. Perhaps the preposition in my subject should be changed and it should read not "The Religion of Youth," but "The Religion *for* Youth." Here there are certain very definite questions that youth is asking. Again, with a warning as to the danger of generalisation, I am of the opinion that few young men and young women of to-day are consciously interested in saving their own souls, and still fewer in saving the souls of others, at least as those terms were understood by my own college generation. Rather they are asking certain questions of organised religion.

Here is one. What has the church to offer me as an unbeliever in the traditional form of immortality? And another. How does the church square its daily or weekly teachings with certain obvious needs of to-day in the social field? The minister of to-day who is to deal with youth must answer questions that his predecessors never heard of. What about unemployment insurance? What about poverty? Do you think, as the old church thought, that it was an inevitable condition and tended to redound to the great glory of God? Can I be a good Christian and float an issue of watered stock? If I can, what is the use of being a Christian at all? What does the church have to say about the thirty-hour week? Is it going to help me make any more intelligent use of the leisure that it gives me? Can the church help me to get a job or to bring about in the world a state of affairs in which it will be easier for me to find a job? Is the church doing anything to see to it that there will be some kind of protection for me in my old age? If it isn't, what good is the church?

These are not theological questions. They have nothing to do with dogmas. They have little to do with traditional church organisation. They are not in the least philosophical questions but they have much to do with the chance of a better world. If intelligent youth to-day is interested in religion at all, it is in the chance that

it offers or may offer an ultimate realisation of the kingdom of God on earth.

YOUTH'S PRESENT FAULTS AND POSSIBILITIES

THE RT. REV. CALLISTOS

Bishop of San Francisco of the Eastern Greek Orthodox Catholic Apostolic Church of America

As the only representative of the Eastern Greek Orthodox Catholic Apostolic Church, the Mother Church, at this World Fellowship of Faiths, I wish I had time to acquaint you with certain specific contributions made by my church to Christendom and to Religion at large—including the formulation of the Christian dogmas and their significance to the church; the rise and development of the democratic system of government which has sustained order in the church to this time; and my church's contribution to the development of the Christian form of worship, particularly the hymnological and liturgical part of it. This beautiful, voluminous work has been translated into a number of languages to serve the needs of approximately 150 millions of adherents of the Orthodox Faith. Also I wish I had time to mention how the Greek language became instrumental in spreading the Gospel of Christ during the first centuries of the Christian era; and how the Greek nationals, through especially organised missionary activity, have spread Christianity in the continents of Europe, Asia and Africa. But, as the purpose of this World Fellowship of Faiths is "to unite the inspiration of all faiths upon the solution of Man's Present Problems" I have selected as my theme, "Youth's Present Faults and Possibilities."

Cultured, mature and experienced men, in their earnest desire to make this world a better place to live in, have created ideals, organised institutions, set up objectives, and fostered such teachings as to enable them to suppress every negative and destructive element, and to develop, improve and propagate what seems positive, constructive and beneficial to all. Therefore we to-day enjoy the beautiful civilisation of our twentieth century, which indeed is the result of the painstaking labours of many generations of thoughtful ancestors. But the progressive development of good, and of the many institutions which express it depends also on the younger generation. Here is the importance of youth and the still greater importance of youth's adequate preparation for the tasks of life. Such preparation to be pursued in accordance with a well-prepared set of ideals, objectives and practices, and through the most effective methods known to

the human race, so that members of the younger generation will realise the greatness of the ultimate objective of human life, and gladly subscribe to its realisation. Man's real happiness on earth depends, first upon his visualisation of an ideal state of things for human society, and second, upon an adequate preparation of the younger generations to adopt, uphold and perpetuate such an ideal state with all the instrumentalities connected with it.

Through the long centuries of man's upward climbing, many lofty ideals have been set forth. The greatest and most inclusive—exalting man, making him a son of God, and in a sense, a god himself—is the ideal of developing this society of humans into a democracy or a kingdom of God. Such institutions as embraced this ideal of God's kingdom have withstood the elements of time and rendered real service to the world. But it should be remembered that their success has always been directly proportionate to the interest shown and co-operation offered by the youth of each generation. Hence the importance of specific preparation of the younger members of the human race. There is indeed an important relationship between youth and the future.

How is it with our youth to-day and what through them are man's prospects for the future? That environment is largely responsible for the cultural and social traits in man is especially true of little children, whose reactions are almost entirely the reflection of influences from the home and school and the society of their little friends. The same is true of our youth. With the exception of little differences in native tendencies or inherited and acquired character, they also are the product of the institutions with which they come in contact in their everyday life. Consequently, the picture of the youth of any country, at any time, is bound to reflect the mature society and its institutions.

It is very difficult to draw an accurate picture of the world's youth of to-day because of immense differences in their circumstances and in their social and cultural backgrounds. Yet one can readily detect certain traits characteristic of all youth and peculiar to this day. Young people of to-day enjoy better physical health than the youth of other generations. Their mental and spiritual abilities are more fully developed. They have more leisure time for play, music, athletics and the development of special talents. They enjoy more personal freedom and larger opportunities. They can avail themselves of valuable data and of highly specialised methods afforded by mature society for youth's fuller development and adaptation to life. Generally speaking, young people to-day are much more privi-

leged than those of any other time in world history. For this reason, their responsibility toward society and the future generations is greater. While we can easily detect encouraging traits and characteristics, we cannot ignore the fact that another set of traits, less encouraging and more negative, are also evidenced by the youth of to-day.

Because society has not yet been able to bridge the gap between spiritual and material values which resulted from the industrial development of our age with its numerous inventions, and because in such a transition period reinterpretation of moral and spiritual values cannot keep pace with industrial progress, our youth has drifted away and is characterised by the absence of definite purposes and unchallenged objectives. They are characterised by laxity of morals and lack of appreciation for the spiritual values of life; also by lack of serious-mindedness and the most-needed conservatism. What is still worse, our youth of to-day is characterised by its unwillingness to take an active interest, and to co-operate with the older generation in many of the things which through the ages have been proven vital to human welfare. The majority of our young men and women to-day are materially inclined and their lives are motivated by a philosophy of pleasure-seeking rather than of duty and truth. These are the weak spots of our youth to-day. We can therefore imagine what the future will be if these conditions remain unchecked and if no serious attempt is made to bridge the gap and to make a successful transition between the old and the new.

We hate to entertain undue pessimism and we do not think that the situation is extremely lamentable or beyond control. Nor do we fail to recognise the fact that through the method of trial and error, every generation can make some kind of readjustment and finally find its natural course, though often not without serious accidents. But we are also aware of the fact that many of the beautiful civilisations of antiquity have been forever lost to mankind, because of such critical periods—when the processes of readjustment and reinterpretation failed to operate or were unduly delayed. A disruption of our spiritual civilisation may result from our present situation, if we do not hasten to put into operation such processes as will make possible the spiritualisation of every phase of life.

To be frank with you, through the long years of my ministry and of my experience in life, I have found no other remedy for the ills of the world and of youth, than an intelligent religion which will permeate every institution and every phase of our modern life. Religion will solve our problems and will restore the broken ties

which should bind our children to all divine and human institutions from which they have strayed. Religion will re-establish normal conditions and will bring about peace and harmony in human relationships. Religion will ultimately secure real happiness to the individual, to society and to the world at large.

If, as we claim, religion is a way of life, purposing to establish God's kingdom on earth, we should use and teach it so that, together with imparting historical or doctrinal knowledge to our adherents, we shall be able to organise their lives in accordance with the ideals and practices prescribed for the realisation of the main objective. Religion should be removed from the sphere of theory, to serve in the sphere of practice. It is therefore imperative and urgent that religion should penetrate the home and school, art and play, industry and commerce, government, and every phase of life, if we are to expect any success in preserving and extending our civilisation. This indeed is the task of all religious leaders, yours and mine.

While we thus put religion to work effectively for the cure of human ills, it would be of great assistance if an international body were organised to give uniform direction to all social institutions, so that the product of our labours may be more or less of the same pattern. It has been the custom of peoples and nations for long centuries to build high, thick walls around them and to stress their differences to such an extent as to open deep and wide the gaps which separate them from the rest of the world. All this resulted in lamentable misunderstandings and hatreds, jealousies and wars—for which the human race has repeatedly paid heavy penalties. Now we have to undo and untangle all this. We have to go back and try to discover ways and means through which to bring about better international and interracial conditions, securing thus among all peoples the much desired spirit of love and brotherhood, of understanding and co-operation. It is to this end that an international body, if elected by this conference, might prove useful in studying the problem of bringing all peoples closer together, and of supplying instructions to be followed for this purpose by the important institutions of the world.

Summing up our thoughts, we come to the conclusion that our mature society does not furnish an ideal pattern for the lives of our youth. We also conclude that as a result of our faults and of special circumstances, as well as of human nature itself, our children have erred and are not absolved from their share of responsibility for existing unsatisfactory conditions. That religion is an

essential element in life and the world needs it for direction and guidance if we are to preserve and improve our civilisation. Furthermore, we conclude that our society has an obligation to find ways and means to create conditions through which the younger generations will get more religion into their practical lives, so that our civilisation may be preserved and that future generations may enjoy a better life in a better world.

We therefore urge this body of representatives at this World Fellowship of Faiths, that they may stress to their constituencies the urgent need of an unprejudiced, intelligent religion; that they make such a Religion the common possession of all, especially of our modern youth, and that they co-operate in a general attempt to give a uniform direction to all important institutions, and in establishing God's Kingdom on Earth, so that future generations may enjoy a better life in a better world. Our Greek Orthodox Catholic Apostolic Church will be more than glad to co-operate in these two things with any religious body represented here and even to assist such a continuation committee as might be elected for the purpose by this conference.

We finally express our ardent hope that we, as representatives of the most important religions of the world, shall do all in our power, not only to give religion to our youth and to mould their characters in accordance with lofty ideals, but that we shall so educate them and influence their lives as to create in them a spirit of brotherhood, a feeling of mutual love and respect toward the youth of all other nations or faiths, and a sense of responsibility for the welfare of their fellow-world-citizens. If this could be achieved through the influence of organised religion, then it is hoped that differences and misunderstandings, jealousies and hatreds, may no longer disturb the peace of the world.

YOUTH'S ATTITUDE TOWARD RELIGION

PRESIDENT D. W. MOREHOUSE, PH.D., L.L.D.,

of Drake University, Des Moines, Iowa. Professor of Physics and Astronomy, since 1900

WHEN a mathematician wants to find the summation of an infinite number of variables, he resorts to the process of integration. The method is rigorous and the results are reliable if the fundamental statements are accurate and the limits of integration properly chosen. The same procedure is followed by the astronomer in his statistical study of the universe. He first examines selected areas

and then integrates his findings over the entire field. It is proper to ask, "Are we justified in applying the same line of reasoning to the determination of human attitudes?" In other words, can we determine "The Attitude of Youth toward Religion" by the study of selected groups? Having stated the problem, we will now attempt the solution by integrating four groups.

The first group consists of those who have acquired their religious convictions by the method of tenacity or inheritance. This is the largest group. Its members are probably the most content with their church life. They have no doubts. They permit no questioning. They accept their religion as they accept their name or their position in society. Their church life is much like their club life or their lack of it. They belong to the church because it is being done. They accept the tenets of the church as they accept the customs of the home. There are very few variables in their religious life. All the equations have been set and solved for them. The only possible change in their religious concepts is through accidental leaks or accretions. The result of our integration of this selected group is constant.

The second group consists of those who listen to authority. They accept pretty largely the concepts and beliefs of those in authority (not of authority). They have been taught to believe "what is written." They are meticulous about verb forms and case endings. Their approach to religion is largely through history. They seek the records. They raise the cry "back to Luther." Their religious attitudes are very sincere. They argue their positions and beliefs with power and conviction. They abhor the agnostic as one with a plague. They belong to that Pre-Galilean school (before Galileo) that insisted that the master's statements were not to be questioned even after the experiment at the leaning tower of Pisa. Sir Thomas Brown in an ancient manuscript points out the slavery of the past. "But the mortallest enemy unto knowledge, and that which hath done the greatest execution unto truth hath been a peremptory adhesion unto AUTHORITY, and especially the establishing of our beliefs upon the dictates of Antiquities. For most men of Ages present so superstitiously do look upon Ages past that the AUTHORITIES of the one excel the reasons of the other." It is this method of authority that has given rise to the denominations of the world. The result of our integration of this group is a great many non-parallel, non-coplanar forces with a resultant considerably less than their algebraic sum, but undoubtedly this resultant is in a truer and better direction than it would have been if it had followed the direction of any one force.

The third group is the most difficult to characterise. It consists of those disciples who pride themselves on an ability to think. They have acquired their attitudes toward religion *a priori*. They accept that which appeals to reason only. They consider faith as a catalytic agent which appears on both sides of the equation untransformed. They do not appreciate the truth of that cryptic remark of the late Percival Lowell, "That which cannot be just is." To this group the tenets of the church have little meaning. They cannot define very closely their own position. They flit from agnosticism to atheism. Many form the ardent, though often temporary, disciples of modern day cults from the Oxford Movement to the Harmonians. "Every stimulus to the intelligence," says Berry, "naturally brings with it a tendency toward inquiry into opinions received through traditions and based upon some great authority." The summation of this group is a series of pluses and minuses. The results practically cancel each other.

The fourth group is composed of those who are obtaining their concepts and beliefs by the method of induction. The discussion of the relation of science to religion is an old one. There is no thought of a satisfactory solution at present. However, I know that youth is fascinated by the problem. They love to discuss the implications raised in the study of these two fields. Like all inductive thinking, however, this method must be used with great care and by wise leadership. A little science is a most dangerous thing, infinitely more dangerous than a little religion. The inductive method has led to most divergent results. It has led in the field of science to a Ptolemaic and Copernican system; to a static or an expanding universe. It may lead in the field of religion to atheism or an absorbing conviction of the existence of God.

These two great fields of human thought have originated at different times. Both have been created by the human mind, nature's own organ.

The development in each field has been along wholly different lines which nevertheless have many points of contact and parallelisms. Religion has developed from crude and primitive concepts. They have been given *ex cathedra*; have been non-evolutionary in origin. They have had to do with immaterial and spiritual values.

Science has arisen from our ordinary experiences and common sense reason. It has been causal in origin and orderly and evolutionary in its interpretation, not miraculous. It has been concerned with the world of matter and material stuff, with conceptual values and real separate things and their properties. Scientific phenomena have

been observable by the senses. In this atmosphere, quite unlike the religious, the vast body of sciences arose and all entities which were not consistent with observed facts or unnecessary for their strict interpretation were discounted.

The concept of the uniformity of natural law having been established, science has been and now is agnostic concerning the supernatural. Into such a system it is very difficult to fit spiritual entities such as life and mind.

To our fourth group science has given a new apologetic. They are not disturbed by the increase in knowledge vouchsafed through the researches of the twentieth century. Religion to-day consists of human conduct in the light of certain concepts of God. Science consists of men's theories concerning what is true in nature about them. Religion then is seeking God. Science is seeking truth. Religion has abandoned or must abandon its anthropomorphism. The unity and interrelation of life in all its manifestations must be clearly recognised.

Jeans says: "So long as we think of the creator as a magnified man-like being, activated by feelings and interests like our own, the challenge cannot be met, except perhaps by the remark that, when such a creator has once been postulated, no argument can add much to what has already been assumed. If, however, we dismiss every trace of anthropomorphism from our minds, there remains no reason for supposing that the present laws were especially selected in order to produce life. They are just as likely, for instance, to have been selected in order to produce magnetism or radio-activity—indeed, more likely, since to all appearances physics plays an incomparably greater part in the universe than biology. Viewed from a strictly material standpoint, the utter insignificance of life would seem to go far towards dispelling any idea that it forms a special interest of the Great Architect of the Universe."

Science also must abandon or has abandoned its mechanistic concept of nature. Organisation is more important than mechanical laws or the nebulous entities which enter into matter. Science deals with imperceptible things such as space, time; insensible forces, life and soul. The concept of space-time and the quantum theory are as valuable in the interpretation of the transcendental laws of religion as they are in the transcendental laws of science.

"Gone is the time when Descartes could divide the world into two substances—extended substances or matter, and thinking substances or mind."

The all-or-none quantum concepts of physics translates matter, life and mind into organisation, organism and organiser. Huxley's contention of "a dualism implanted in the heart of nature," of "a deadly struggle between cosmic law and moral law," is no longer justified by the subsequent advances of science. "In this holistic universe," says the Right Honorable J. C. Smuts, "man is in the very truth the off-spring of the stars. The world consists not only of electrons and radiations, but also of souls and aspirations. Beauty and holiness are as much aspects of nature as energy and entropy. Among the human values thus created science ranks with art and religion. In its selfless pursuit of truth, in its vision of order and beauty, it partakes of the quality of both. More and more it is beginning to make a profound esthetic and religious appeal to thinking people. Indeed, it may fairly be said that science is perhaps the clearest revelation of God in our age."

YOUTH AND RELIGION

THE REV. F. G. HARVEY

Minister of the Knoxville Church, Adelaide, South Australia

THE subject with which we are dealing to-night, "Youth and the Future," is highly important. I have been asked to deal with the problem of Youth from the standpoint of Religion. I will come to grips at once with my subject by saying that I believe intensely in Youth and in Religion. The interests of the one are bound up with those of the other. It is a mistake to suppose that youth is against religion, or that religion stands for those things opposed to the spirit of youth. Those of us who work among youth, and who have studied carefully youth movements in many lands and in many religions, have come to the conclusion that youth is very much interested in religion. We are further convinced that religion is best able to bring youth face to face with those moral and spiritual values by which men live.

As a Christian minister I am interested particularly in the relation of youth to the Christian religion. And in speaking of Religion I do not have in mind my particular denomination or creed, but I have in mind religion in the broadest and deepest sense as expressed in and through the teachings of Jesus.

The Christian religion has sometimes been presented in a way that has repelled rather than attracted youth. You will recall the place in "Alice in Wonderland" where the dormouse and Alice are sitting together listening to the inquest that is being held over who

took the tarts that were made by the Queen of Hearts. Alice was eating one of the cakes that at one moment made her grow larger, and at another made her smaller. Alice was growing so large that soon the dormouse felt that he was being pushed off the seat. He said to Alice: "I wish you would stop shoving me." But Alice said, "I'm not shoving you, I'm growing." The dormouse said, "Well you can't grow in here." I'm afraid that religion has often adopted an attitude like that, toward growing minds and so many prefer to go outside and do their growing, to the great loss of the Kingdom of God.

I am one of those who believe that it is not necessary for youth to grow outside, but that within the Christian Religion there is to be found all the dynamic and inspiration that growing youth needs.

What, we may inquire, are the objections which youth brings against religion? First of all we may say that youth often has the impression that religion is concerned with old controversies rather than with the vital issues of everyday life. To a great extent this feeling is justified and after all it is not in this way that we secure the interest and co-operation of youth. Again, it is urged that religion has very little to say about the deep things that interest mankind. Religion consists of a ceaseless round of activities and meetings that have little or no relation to real life. Religion lacks the spirit of adventure, and fails to lead humanity into "the promised land." Religion is content to lull men into quiet and contentment, with interests centered on a life to come, whilst the problems of life so far as this world is concerned are passed by.

I do not think that this is an adequate interpretation of present-day religion, but that it is an interpretation of religion held by a large number of youth I am bound to admit.

The responsibility is ours, however, to remove these misconceptions, and to present religion at its best. We are to present religion as we have experienced it in our own lives, and as we have observed its results in the lives of others.

Whilst it is true that religion has a great responsibility toward youth, it is also true that youth has the responsibility of bringing to religion those gifts which youth can distinctively bring.

Youth can bring, for example, the spirit of honest criticism. I do not mean tirade but I mean a criticism that is open-minded. And we should never be afraid of that. We need the redeeming criticism of youth which is not hide-bound by traditionalism.

I am sorry to admit that religion has not always been willing to

receive this open-minded criticism, much to her detriment and loss. But I hasten to qualify this by saying that religion has usually had within itself the capacity for self-criticism. All through the centuries the keenest and most penetrating criticism of religion has come from the inside. You will recall that in the early Church its keenest critic was Paul. Such criticisms came from a man who was no destructive critic, but who had the highest interest of the Church at heart. That is the kind of criticism we need to-day, and the kind that we should welcome.

I would also have us keep in mind that religion at its best has always been a youth movement. That is certainly true to-day. I have recently heard the view expressed that not since the war has there been such a large ingathering of youth into the service of religion as now. I am assured that it is true of most religions other than the Christian religion.

We are reminded that the disciples who gathered about Jesus were men in their early thirties, and Jesus when he died was only thirty-three years of age. This point could be illustrated at great length if necessary. But I think that the truth of the point is quite apparent.

If there is any place where youth has a right to speak and take a definite part it is in religion, and particularly I think in the religion of Jesus Christ.

Finally we may inquire by what pathway can youth best be brought into the service of religion? The answer is, as I see it, in the Christian religion. That is the viewpoint with which I am most familiar. The supreme need of the Christian religion in this regard is to present—or rather re-present—Jesus in living terms of our age. We need, as a friend of mine has suggested, “to rescue Jesus from the debris of Western civilisation.”

Amid our creeds and theories we are in danger of losing the Christ of the Gospels. This re-discovery of Jesus is one of the persistent needs of our age. The religion of Jesus appeals to all that is finest and best in human nature. It is concerned not with negations, but with great affirmations. It is a call to adventure, to courage; and the man who is seized with the challenge of religion as presented accepts it as such.

To sum up: Youth needs Religion and its inspirations. Religion needs youth with its ardour and enthusiasm. And these are best brought together in and through Jesus Christ the great Unifier of mankind.

YOUTH AND THE COLLEGE PRESIDENT

PRESIDENT EMERITUS CHARLES F. THWING, LL.D.

of Western Reserve University, Cleveland, Ohio. President of Cleveland's
Fellowship of Faiths

A FRIEND of mine, no longer living, was elected to the presidency of an historic New England college. A graduate of the college asked: "What kind of a president will Dr. ——— make?" The answer was: "He will make a first-rate president if he can have a man to eat up every morning before breakfast." The man in the form of a student could not readily be furnished; and therefore presently Dr. ——— ceased to serve as president. Understanding, goodwill, sympathy and patience are essential. College students, being young, are liable to be impatient with themselves, their teachers, and their general environment. Academic disturbances seem recently to have been especially numerous and violent in colleges of the north, south, east and west, in the Philippines as in the City of New York. The Manila Daily Bulletin of December 14, 1932 and of January 21, 1933, said editorially:

"Students like to parade; if they did not enjoy a lively demonstration better than a class room quiz they would not be normal youths. However, their elders, their teachers and other university authorities, should stick to the purpose for which a university is maintained. That means to make the university an educational institution." "The present participation of Manila students in public political affairs involves such a mixture of promise and danger that it is almost impossible to forecast the result. The most serious danger is the youthful enthusiasm of the students, the impulsiveness of youth, which always holds the threat of organised insubordination."

Many colleges have histories of rebellions destructive of the forces of education, which could have been avoided and easily settled by understanding sympathy on the part of both officers and undergraduates.

College professors should rejoice in proper instances of wit and humour on the part of their students; students too should be willing to suffer examples of this on the part of their teachers. When Miss Professor Ellery of Vassar asked her students to write a brief paper on the best qualities of a college professor, each member of a class of thirty made the first answer a sense of humour. But the humorous speech or act should bear no sting. The arrow should give pleasure to

him whom it strikes as well as to him who bends the twanging bow.

Most important of all is a comprehensive understanding of religion. It should include the great historic faiths—Protestant, Roman Catholic, the Greek Catholic and Jewish. The common foundations of such faiths should be emphasised and the prayers of all may well be used as in these sessions of the World Fellowship of Faiths we have read together Buddhist, Confucian, Hindu, Jewish, Moham-medan, Roman Catholic, Greek Orthodox and Protestant prayers.

In using the forces of sympathy, patience, humour and religion, the college president is to be absolutely sincere. No counterfeit belief or practise serves. His feeling must ring true and his judgment must be sound. No detective is more alert or inquisitive than the college student. He easily recognises and feels the spurious. Honesty is to prevail; sincerity to rule.

WOMAN

WOMANHOOD ADVANCING, IN INDIA AND AMERICA

MADAM DR. MUTHULAKSHMI REDDI,

of India. Educator, Social Reformer, Physician Vice President of the Madras Legislative Council, Delegate representing Indian women in the Select Committee in London, of both Houses of Parliament, on Indian Reforms. Presided over the All-India Women's Conference

I AM deeply touched by the kind hospitality of the American people. I find to my great joy that American men and women are much interested in the present situation in India and evince much sympathy for India's legitimate aspirations and above all that they love and respect our great men and women like Tagore, Mrs. Naidu, Gandhiji, etc.

The recent International Congress of Women held at Chicago organised by the National Council for Women of the United States was a unique success. Women delegates from about 30 countries in the world, both occidental and oriental, of whom I was one, have discussed "Our Common Cause Civilisation," and have issued a declaration of International rights so as to provide security and opportunity for all, for every man and every woman and every child. I consider this a great work, a resolve on the part of the women of the world to do away with violence, war and injustice and to establish true fellowship and love among races and countries.

Like the memorable American Declaration of Independence in 1776, this is a declaration of international co-operation and love. Women's influence, both in the home and in society, is very pro-

found and far-reaching. That is why the Hindus, both ancient and modern, worship the goddess rather than the god. The common Hindu prayer is addressed to Mother Goddess and not to Father God and all our places of pilgrimage are named after the respective goddesses. The ancient Hindus understood the greatness of motherhood and saw divinity in her. It is not at all true that the Hindu religion does not respect women. In fact Hindu religion awards the highest place to women both in private and public life but the modern Hindus, having forgotten their true religion, have become male victims of customs.

When the thinking women of the world have adopted the above resolutions we can hope to see a better and happier world in the near future. The honour of assembling the world womanhood to discuss the "Common Cause Civilisation" and to issue such a wonderful declaration, belongs to America to which great country the whole world stands indebted.

Many books have been written about India and you must all have heard about the Hindu caste-system. You would be surprised to know that the Vedas and Upanishads, ancient Hindu scriptures, do not make any mention of a caste called the "Untouchables." Only four Hindu primary castes are recognized—according to the calling or occupation of individuals. The famous Harbilas Sarda, the author of the Sarda Act, who is a Sanskrit scholar, has stated in one of his works that in the same family and among the children of the same parents, these four different castes could be found classified according to their profession and there was no superiority or inferiority among themselves and one was not considered higher or lower on account of his particular calling. So it shows that the principles underlying caste in those days were quite different from the modern notions of caste. The so-called untouchables, who are also called Adi-Dravidas, were the original inhabitants of India. The Aryan invaders, who were fair in complexion and more civilised, made the conquered race to cultivate their lands and do them service. But there was no slavery as in the west. The Adi-Dravidas had their own houses and lands and they were quite independent except that they had to serve their landlords. Like any other caste-Hindu, they followed their customary avocations for centuries together and they owned separate quarters as do the coloured people in America.

As they were less civilised and physically unclean, they were not allowed to closely associate with the caste-Hindus and hence they became untouchables. Of course, with the spread of modern scientific education, every class in India now realises the evils of the

present-day rigid caste-system in Hindu society, which is based upon birth and not upon any calling and is certainly a degeneration of the original Vedic caste-system. It is not only the so-called untouchables but others also who desire to get rid of the existing caste-system. Hence it is fast breaking down and it is bound to disappear in the course of a few years. Intercaste marriages are taking place; educated women especially contract alliances outside their own caste. Therefore the caste-system based upon one's birth alone is doomed to die an early death and the distinctions based upon one's social status and intellectual attainment will alone be recognised. The modern movement for the abolition of the caste-system was first started by the famous reformer Raja Ram Mohan Roy, even 100 years ago. But now the movement has touched the masses and Gandhiji with his big following has devoted himself to the task of eradicating from India not only untouchability, but all meaningless caste disabilities and distinctions.

Women's place in Hindu society, as I have already stated, was very high during the Vedic period when the Hindus had their own government, as there are records to show that there was perfect sex-equality. It was only during the warlike period of Indian history that woman's position became one of utter subordination and subjection and she was deprived of all her rights. But it must be said to the credit of India's men that her cause has found loyal and staunch advocates among men. Raja Ram Mohan Roy, the first and foremost reformer, fought successfully for her rights and secured the abolition of the cruel custom of "Sati," 100 years ago. Since that period many men-reformers followed in his footsteps and attempted to reform the Hindu Law so as to raise women's position in society. I will mention only a few of such illustrious names. Pandit Vidyasagar of Bengal was responsible for the widow re-marriage act; Sir Harisingh Gour for raising the age of consent for girls; and Harbilas Sarda for the child-marriage restraint act. There have been many men-educationalists, like Prof. Karve of the Indian Women's University and Mr. Devadhar of Seva-Sadan, who have devoted themselves to the educational advancement of women. There have been many more who donated liberally to widow's homes and to Hindu women's homes of service.

I should not on this occasion fail to mention the name of a staunch friend of women, Mr. Natarajan, the editor of the *Indian Social Reformer*, who is honouring us with his presence on this platform. He has been, since his advent into public life, advocating our cause ably and loyally.

Therefore it was perfectly easy for us, after the inauguration of the Montague-Chemsford reform of 1919, to secure equal franchise rights with men, without any struggle on our part. What our Western sisters took years of struggle and suffering to achieve, Indian women have been able to secure within a few years without any labour on their part. As the pioneer work had been done by the men-reformers before the advent of women into the public life of the country, Indian women have become legislators and members of the University; hundreds of women are serving as honorary magistrates, members of municipalities, local bodies and educational boards. There is no sex-rivalry or sex-antagonism now in India. In service, married women are preferred to single women and women are actually welcomed by our men and encouraged to enter public life—so much so that within the last one or two decades, it has been possible for Indian women not only to develop innumerable local women's associations, but also to organise the All-India Conference as well as to participate in the international conferences.

Some of the men reformers help and co-operate with women to advance women's interest. Gandhiji is one of such good men and a staunch advocate of equal rights for women. That is why many women have joined his party and have gone through much suffering and sacrifice in the recent non-co-operation movement. He has been combining social reform with political. He has been preaching against tyranny of social customs—like child-marriage, purdah and the Deva-dasi system—as much as he is demanding self-government or Dominion status for India, and many of us agree with his views that unless India has a national and fully responsible government, many of the reforms that India is in need of to-day will not be possible in the near future.

The British government has committed itself to the principle of religious neutrality and very often, to our sorrow and disappointment, sides with the orthodox and reactionary group rather than with the progressive and enlightened people of India. If one studies the records of the government as well as the discussions in the Assembly and the Senate, one will be convinced of the truth of my statement. The untouchability evil has been recognized by the British courts and is enforced with the help of the British government—as you would see from the memorial presented to the Viceroy by the depressed class representatives.

Our education is very backward and our health record is the poorest in the world. We have to pay a salt-tax and the revenue from the drink traffic is increasing with each year, even though the

great religions of India prohibit drinking,—because the present government cannot manage without drink revenue. Fifty per cent of our revenue is spent upon the army and only five per cent on education. Most backward in education, with the lowest literacy figure in the world and the poorest health record, how can India rest content under the present rule? Every reform is hampered for want of scientific knowledge and enlightenment. Among the people, except in a few cities there is not yet a system of compulsory education and no proper medical inspection of schools. The whole thing works in a vicious circle.

Hindu society has been the subject of much criticism by foreign writers, but I appeal to the audience to study the above facts and then come to a conclusion.

Before I finish I wish to give my impression of the American people. We in India have been under the impression that Americans are materialistic-minded and are only mindful of amassing wealth and enjoying themselves, because we have heard only of the American millionaires and have read about the beautiful sky-scrapers, about your inventive genius, engineering skill, about your advance in science, medicine and surgery, etc. But till we came to your country and ourselves saw you in your places we did not know that you also have among you good and spiritually-minded men and women who are moved by the same thoughts and ideals as the oriental philosophers and saints. We have found also that some of you are actuated by that love and nobleness which recognises greatness and goodness wherever it may be, irrespective of colour, race, creed or country.

Above all, as you are free and as you enjoy the blessings of freedom, you love and respect all those who suffer and sacrifice for freedom of thought and action. I shall convey to my people in India your most warm and cordial greetings and your good wishes for the success of our country's cause.

WOMAN OF THE FUTURE

MARGARET SANGER

Leader of Birth Control Movement. Author. President American Birth Control League. Organised first World Population Conference, held at Geneva, Switzerland, 1927

HUMANITY to-day stands at the crossroads.

One way leads down to decay and destruction. It is the way of the shiftless, careless, irresponsible ignorance of the past. The other

is steep and narrow. It points upward demanding of us who inhabit this globe all that we possess in intelligence, knowledge, courage, vision and responsibility. The steep road leads to the fulfilment of human destiny on this planet.

Which road shall we take? There is no time to mince words, to procrastinate, no time for hypocritical evasion. The problem is immediate. As the great French philosopher Bergson expresses it: humanity must make up its mind whether it wants to go on living, —not only whether it wants merely to live as the beasts and insects live, but whether it wants to continue to carry on the Torch of Progress.

Progress! We are gathered here in Chicago from all countries of the world to celebrate a Century of Progress. Nowhere is the advance in the sciences of humanity more impressively shown than in the exhibits of that remarkable Hall of Science. There we find eloquent evidence of man's conquest of the air, of his daring explorations in the realm of the infinitesimally small, of his war against microbes and germs; we find there all the miracles of the atom and of radio-activity. In brief, in the last one hundred years, science has taken remarkable steps in the conquest of the external forces of Nature. Man has tamed and harnessed many natural energies and directed them for his own use.

But before we congratulate ourselves too complacently upon all these achievements of modern science, it might be a sign of wisdom to evaluate these achievements in terms of a higher and finer civilisation. Unless these and other results of man's creative energies are utilised with vision and foresight they may become not scientific achievements but instruments of destruction.

How can we boast of the conquest of the air or of the marvels of chemistry when whole nations of innocent men, women and children are compelled to seek protection against these by wearing gas-masks?

Why should we take pride in the advances of surgery if its main use is to be the salvaging of the maimed and mutilated?—or of the art of medicine if the physician makes it his business to preserve evils in order to "tinker at them"?

How can we boast of our philanthropy and great enterprises of charity when countless millions are born in conditions of disease, ignorance and misery—whose very existence depends upon the continuation of private and public charity?

NATIONAL RECOVERY—the NRA—is the great slogan of to-day. We hear on all sides of Codes—codes for the producers, codes for the

consumers, codes even for the control of Pigs. Here in your Middle West there is to be pig control on a large scale! But do we ever hear of a Biological Code for the race? I propose a Code for Babies, so that each child brought into the world shall be assured of a welcome, so that each child may help toward Permanent National Recovery by coming into this complex realm with a heritage of health, a sound body and mind, and with the certainty of a happy home and proper nourishment to arm him for life's unending struggle. Unless this is assured to each and every child born into the United States, real National Recovery can never be realised.

Consider for a moment the millions, nay the billions of dollars we shovel every year into the bottomless pit of so-called charities. Futile extravagance!—this effort to keep alive the delinquent, the defective, the dangerous classes that, in all compassion, should never be brought into the world at all!

Science may well pride itself on the conquest of the external forces of Nature—electricity, radio-activity, atomic energies, hydro-electric power—but despite all the miraculous achievements of the past century science has not succeeded in getting humanity out of the man-made muddle in which we find ourselves to-day. For strangely enough this great conquest of external nature has been accompanied by a gross neglect—a misuse, a tragic waste of the greatest creative force within human nature itself—the creative energy, force and power of mankind.

The great prophetic American poet, Walt Whitman, wrote:

"Be not ashamed, Woman,
Your privilege encloses the rest,
and is the exit of the rest,
You are the gates of the body,
and you are the gates of the soul."

Not only gate of the body and soul, I would add, but Woman is the main portal to the future. Only through the emancipation of woman's creative energies, her sex force, can humanity redeem itself. Civilisation is marking time: mankind cannot choose the road upward to the fulfilment of its true destiny until the other half of itself—woman—is released,—freed,—emancipated. Emancipated?—I can hear you say. Has she not the right to vote?—to work?—the right to engage in any activity where man goes? Yes, and she has fought for these activities and this power, has fought for equal ability in her undertakings. Such superficial rights, however, I do not consider as sufficiently important to be called emancipation.

Because I am not looking upon woman merely as "the Mother of Men" (even great men), let us set aside as a masculine invention the sweet, simpering, clinging imitation of woman and see Woman liberated, Woman awake, Woman conscious of her invincible creative powers, imperiously and autonomously wielding that power with vision and intelligence.

Looking back at the long centuries of woman's bondage to man-made religions, customs, laws and creeds, there might be reason for discouragement; for women have been compelled to be all things to all men. They have been throughout the ages and still are to-day in nearly every country of the globe beasts of burden, pack-animals, slaves, servants, instruments of pleasure. (Now and then they've even been inspiration!) Everything, you see, has been in terms of masculine psychology; everything in terms of the needs of men.

Age after age has shown woman taken from her lofty heights,—where previously she was referred to as a Creative Deity, Giver of Life, Divine Mother—and placed on the level of the nurse-maid, permitted to care for man's offspring, allowed to compete with his animals as pack-horses whose honoured destiny it was to suffer and to serve.

With this vast reservoir of racial and spiritual energy, why has woman never challenged the supremacy of the male?—you may well ask. And in the answer to that question lies the problem which confronts us to-day and which must be solved if we are to evolve upward and onward in the march of civilisation.

Christianity was founded on the suppression and sublimation of the sex instinct. Previous forms of religious worship, from pre-historic times, were founded upon the unfathomable, inevitable mystery of sex and its creative function. People were and still are as ignorant and confused about sex as they are about God. We must cast the light of science upon the former in order to understand the latter.

As long as the mental attitude and religious teachings on the basic function of life confuse it with shame and sin, mankind cannot rise to its highest possibilities. Our ecclesiastical fathers decreed that there were only two states of respectable womanhood open to women—virginity or motherhood. Sex in any of its manifestations was akin to sin, and for the woman only the bearing of a child sanctioned its expression.

Thus we find that woman's bondage in the past as well as to-day is based solely on the biological task of child-bearing. Consequently,

until that function is under her complete control woman can never hope to rise to the heights of her own spiritual destiny.

Throughout the centuries it has been the Churchmen who have decreed that woman's first and only duty to man and God is child-bearing. Did not Martin Luther assert that women shall bear and bear and bear even though they lose their lives in an endless waste of sacrifice! And to-day in that great Church with its headquarters across the sea in foreign lands, sits a celibate Pontifical Dictator (whose office predicates that he has never known the problems of fatherhood) yet whose voice reaches into the lives of 43,000,000 American women of child-bearing age and forbids Congressmen to liberate scientific knowledge whereby children may be wanted, conceived in marital love, born of the parents' conscious desire and given the heritage of healthy bodies and sound minds! Until this voice is stifled, this influence checked, the slavery of futile child-bearing will continue.

Why this clerical glorification of breeding? Why this idolatrous urgency of reproduction, a function in which the human race is surpassed, from the point of view of quantity, by the house fly and the fishes of the sea—a function which has blindly plunged the world into chaos and confusion so grave that the future of the whole world is threatened?

Breeding orders to women in the past were:

For the sake of the Clan.
For the strength of the Tribe.
For the pride of Man and Family.
For the Glory of God and the Church.

While now the pleas are for the military strength of the Nation and the preservation of Peace.

All of it emanates from that classic in PSALMS 12:

"As arrows are in the hand of a mighty man;
So are children of the youth.
Happy is the man that hath his quiver full of them;
They shall not be ashamed,
But they shall speak with the enemies in the gate."

In this we find the suggestion not of peace, but of war. Men are advised to have sufficient children to hurl at their enemies, just as the militarists of Europe to-day clamour for an increased population to enlarge their armies. Certainly for people who in spite of world

conditions still believe in the possibility of "peace on earth, good will among men," it would be well to refrain from quoting this war appeal to increase the birth-rate.

Against this and other much-quoted Biblical texts may well be set the following verses from Ecclesiasticus in the Apocrypha:—

"Desire not a multitude of unprofitable children,
neither delight in ungodly sons.
Though they multiply, rejoice not in them,
except the fear of the Lord be with them.
Trust not thou in their life, neither respect their multitude:
for one that is just is better than a thousand;
And better it is to die without children,
than to have them that are ungodly."

To the pleas of the militarists woman must refuse to listen. She must awaken to the responsibility which is hers as a creative force. She shall become an instrument to a World of Peace. Until this consciousness becomes a reality all the great grandiose schemes for "world improvement" must fail. Birth control is the first sign of an awakening consciousness in mankind. It signals a new moral responsibility, a higher regard for life, not only after birth, but even before life has been conceived. It is the conscious control of the birth-rate by means that prevent conception.

Not only a health and economic expedient, it is also a moral principle, a spiritual factor in the lives of women upon which the development and advance of the family depend.

It is truly strange and ironical that the Women's Movement in the United States has kept itself apart from any cause connected with sex hygiene or sex reforms. It is even stranger that they have been silent on the subject of birth control, knowing, as we do, that only because of its practice among themselves, as the birth-rate among the educated, intelligent, and wealthy indicates, could they have battled for Suffrage or any other social or cultural movement during their child-bearing years.

What woman constantly in the condition of pregnancy or who is submerged in the daily fears of pregnancy can compete with man in social or economic efficiency? Where are the women with large families? In the grave yards or in the kitchens slaving to make an inadequate wage feed too many hungry babies.

Women in all lands of all creeds and nations look to this new freedom as a blessing.

In England, the Women's Co-operative Guild, a league of more

than 75,000 married working women, mostly mothers, were the first to endorse this movement. Practically every liberal and labour group of women in England have followed the Women's Co-operative Guild in an overwhelming endorsement of the principles and practice of birth control—with the result that more than eighty Maternal and Child Welfare centers, conducted by the Ministry of Health, are including such advice in their instructions to working-class mothers.

In India, in the spring of 1933, the All-India Women's Conference passed a resolution in favor of birth control and demanded that the Government should give information to mothers. This Conference represents many millions of enlightened women of India.

In the United States, the first national group of women to endorse this movement was the Jewish Federation of Women.

In many other countries, such as Italy, Ireland, Germany, where militarism of either State or Church triumphs, women still count only as breeders.

I want to go on record here and now to the effect that child-bearing and rearing are NOT the end and aim of woman's existence. Nor do I consider the first duty of the young married couple to be "non-stop" perpetuation of their kind. I go even further: in many cases I regard it as man's patriotic duty to refrain from this crime against posterity and world-peace. Let me explain why.

Take the case of Japan and her population policy. According to statistics made public by the Statistical Bureau of the Japanese Cabinet, Japan's population was increased last year by a total of 2,182,743 births—or four babies a minute, twenty-four hours a day, day in and day out. Japan is breaking her own record for population increase! The whole crisis in the Far East—so menacing to the peace of the world at large—grows out of this "full-speed-ahead" cradle competition between Asiatic races. Is it not time for the League of Nations or the World Court to turn on the red traffic light? Japan's determination to find an outlet for this surplus population precipitates the so-called "undeclared war" against the Chinese, the creation of the puppet state of Manchukuo, the breaking of solemn treaties, the sowing of the seeds of another World War. And yet some people solemnly tell us that Birth Control would not help solve Japan's problems! If this is patriotism, let us have a little less of it.

If this menace of uncontrolled cradle competition screams aloud to us from across the vast Pacific Ocean, the evils of indiscrim-

inate child-bearing are painfully evident to impartial observers at home. While our Federal penal code forbids the dissemination of scientific information on contraception, and the Roman Catholic Church actively campaigns against it, many of our states have been compelled to pass sterilisation laws to protect themselves against the perpetuation of the feeble-minded and the defective population which threatens to engulf us. I want to read to you part of a decision given by the venerable Mr. Justice Oliver Wendell Holmes for the United States Supreme Court concerning the case of a feeble-minded woman who was herself the daughter of a feeble-minded inmate and the mother of mentally defective children. This decision so admirably sums up the whole case of civilisation and the future of the race that it should be compulsory reading for all Americans. Listen:

"We have seen more than once that the public welfare may call upon the best citizens for their lives.

"It is better for all the world, if, instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind. The principle that sustains compulsory vaccination is broad enough to cover cutting the Fallopian tubes.

"Three generations of imbeciles are enough."

If the United States Supreme Court can hand down this decision concerning compulsory sterilisation, what possible judicial or moral case against Birth Control could be validly sustained? Only the age-old masculine tradition, entrenched in the powers of darkness, in reactionary ecclesiastical authority hell-bent to perpetuate its tyranny in a world in which the light of science is creating a new day for humanity, dares still to withhold from the masses of women this benevolent, clean, safe and scientific instrument of their liberation.

It is encouraging, indeed, to find this enlightened governmental sanction of sterilisation—a necessary, harmless means of protecting the race from the perpetuation of those whose physical, mental and moral fibre is too weak to apply the knowledge of birth control or contraception.

Another grave problem (long kept in the dark because of the conspiracy of silence) now forces itself upon the attention of the medical world. This is the problem of abortion. An ugly word, I agree, but because the forces of reaction maintain the obstacles in the way

of scientific instruction in contraception, this complicated question must be faced sanely and humanely.

Women in all lands of every religion and creed are forced to resign themselves to unlimited pregnancies unless they have proper information in contraception. When this is denied them their only resort is to abortion. Out of fear—because of their misery, poverty and ill health—they seek to evade a motherhood which would bring with it destitution and possible starvation to an unwanted baby.

Medical men are discovering that if they withhold from the awakened womanhood of the world a proper, safe and dependable means of birth control they are bound to be confronted by the infinitely more complicated problem of abortion.

As this department of medicine has as yet not been legalised (except in Russia), women who refuse to bring miserable, sickly, feeble-minded offspring into the world are thrust into the channels of quackery where profit is made out of their ignorance and misery. It is the opinion of competent medical observers during the last twenty-five years that there are more criminal abortions performed in this country than in any other country in the world. The national total of abortions has been estimated to top 2,000,000 per year.

This total does not include the number brought about by drugs or by instruments used by the pregnant woman herself.

All this vast activity is carried on in defiance of laws, penalties, punishments or the possible consequence of death. And this violent and harsh means of freeing herself from undesired pregnancy will continue in the future as it has in the past, for nothing short of contraceptive practice can put an end to the horrors of abortion.

The history of abortion shows that it was opposed by law, by religious canons, by public opinion—and the penalties range all the way from ostracism to imprisonment; yet neither threats of hell nor the infliction of physical punishment has availed. The two million abortions annually in this benighted country testify to that. Women will deceive and dare. They will resist and defy the power of Church and State. They will march to the gates of death to gain that liberty, that freedom from unending child-bearing which the awakened woman demands.

Intricate and complex, I admit, is this whole problem of woman's control of her procreative function, but it remains the pivot of a new civilisation. A great cosmic mystery lies hidden here: that the union of male and female, a communion that seems so private,

so personal, so secret indeed that it can scarcely be spoken of in public—among Puritans at least—is actually of the most fundamental and public significance for the whole future of the race as well as for the peace of the whole world! In that intimate relationship lies concealed not only the joy or misery of the individuals sharing it, but of their children and the children of their children. Here indeed are the gates of the body and here are the gates of the soul!

Never in the whole history of this planet has woman's place in the creation of the structure of the future been so important. To-day we seem to stand at the end of an era. We witness the bankruptcy and the collapse of man's attempt to conquer the universe—of man's one-sided womanless battle for supremacy. Man has successfully spanned the oceans, flung railroads and airlines across continents, conquered the air, harnessed the endless torrents of water-power. Through the lenses of his telescope he has explored distant universes, through the lenses of his microscope he has waged war against germ and microbe; with his radio broadcasting he has girdled the globe in the fraction of a second.

Everything has been accomplished in the desire to *unite* peoples and nations and to bring them closer together. Yet because of the ceaseless hordes of human beings ever multiplying and increasing their numbers, we find mankind goaded on to a frenzy of exploitation and war. Before there was a Capitalist, there were hungry mouths to feed. In going forth to battle, to destroy, to subjugate other nations and races, he has found himself destroyed and mutilated by his victories.

Thanks to our opponents who keep human beings in ignorance regarding contraception, each day reveals about 50,000 extra babies on earth. For every 100,000 who die between dawn and dawn, 150,000 are born. These new inhabitants who survive daily have contributed to the 330,000,000 which have been added to the world's population since 1920, a horde larger than all India's.

In all these ventures woman has been allowed to march beside man—to serve his physical needs. Man has seemingly succeeded in conquering everything but his own ignorance. My good friend Dean Inge has pointed out that "Nothing fails like success," and that is the kind of success we witness to-day. I am not pleading for the substitution of a Woman-made World. For we have had quite enough of exclusively masculine adventure—that is to say, one-sided adventure—enough of romantic destruction, chaos and confusion. Rather do I look forward to a Future created by the

unified, harmonious endeavour of women and men working together as equals.

But before this can be accomplished the pendulum must swing back to get its balance, and in doing that Woman as a creative entity must liberate herself in the constructive work of the world. She must give voice to her female longings, her intuitions, her wishes and her desires. She must thrust her energies into the laboratory of experience, just as a scientist goes to find the secrets of the unknown in the mystery of experiment.

Thousands, nay millions of women have in the past sacrificed their lives in devotion to religious creeds. They have abandoned their beauty, interests, education, talents, ambitions, love and motherhood in order to dedicate themselves to their Faith. Is it not time that this same force, idealism and devotion be turned to Science, to the building of a New Civilisation? If one thousand women were to offer themselves to Science (as millions have uselessly offered themselves to religion) as to the Laboratory of Life, with their creative and intuitive powers at full speed, we should forge tremendously ahead in human progress.

There would be three purposes in this Human Laboratory:

- First: To give themselves, their bodies and intelligences, to scientific research.
- Second: To put their own creative faculties to the development of science.
- Third: To become creative instruments for bringing a New Race into being.

The Solidarity of Woman is as noble as the brotherhood of man. In the life of every woman come other women, less fortunate, less enlightened, many of them crushed under the burden of poverty and child-bearing. They are too inarticulate to cry out, too poor to have influence, too weak to demand their liberties. The very fact that they have come into your life gives you a spiritual responsibility toward their emancipation. Sympathy is not enough, palliative emergency help is not enough, philanthropy is not enough—nothing less can you do than help to set them free. Free that they may help themselves. Free that they may grow in wisdom and enlightenment.

Just as the physical sight developed in the body, so shall our spiritual vision unfold as we move upward and onward into that current of life we call consciousness. When we become conscious of our acts, conscious of our responsibility, we shall be conscious of

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the greatest of all responsibilities—that of handing on the precious yet mysterious gift of life.

In this let us at least pass it on in a body as fit and perfect as it can be made. Then will the soul that is summoned have at its command an instrument suitable for its highest development.

Only through Birth Control (I assert with all the vehemence I can summon) will women ever gain control of their bodies or develop their souls. Only through knowledge can they ever unlock the great gates to a Future in which joy and happiness will prevail. Only through a new consciousness of birth can humanity at large ever extricate itself from the man-made muddle in which it is grounded to-day.

Instead of a world created by irresponsible hordes in hatred and antagonism, Free Woman shall guide us into a future created by all-embracing love through the consciousness of birth control.

SOLVING THE COLOURED WOMAN'S PROBLEM

MARY CHURCH TERRELL, A.B., A.M.

of Washington, D C The first woman of her race to serve on an American Board of Education—in the National Capital, for eleven years. A Delegate to the Quinquennial International Congress of Women in Berlin, Germany, and to the Woman's International League for Peace and Freedom in Zurich, Switzerland. First President of the National Association of Coloured Women.

COLOURED women in the United States have more, larger and harder problems to solve than do those of any other racial group. One has only to know the conditions under which they lived for 250 years during slavery and those which obtain to-day to understand why this is so.

When a small but noble band of women began an agitation in Seneca Falls, New York, in 1848, by which colleges were opened to women and numerous reforms inaugurated for the improvement of their condition along all lines, their sisters who groaned in bondage had little reason to hope that these blessings would ever brighten their crushed and blighted lives. For in those days of oppression and despair coloured women were not only refused admission to schools, as a rule, but the law of the States in which the majority lived made it a crime to teach them to read. Not only could they possess no property, but they did not even own themselves. So pernicious were the customs, so gloomy were their prospects, so fatal the laws, only seventy years ago.

But, from the day their fetters were broken and their minds were released from the darkness of ignorance in which they had

been held nearly three hundred years; from the day they could stand erect in the dignity of womanhood, no longer bond but free, until this minute, coloured women have forged steadily ahead in the acquisition of knowledge and in the cultivation of those graces of character which make for good. To use a thought of the illustrious Frederick Douglass, if judged by the depths from which they have come, rather than by the heights to which their more favoured sisters have attained, coloured women need not hang their heads in shame. The work they have accomplished and the progress they have made will bear favourable comparison at least with that of more fortunate women from whom the opportunity of acquiring knowledge and the means of self-culture have never been entirely withheld.

Not only are coloured women handicapped on account of their sex, but nearly everywhere in the United States they are baffled and mocked on account of their race. White women both in this country and in England showed what a heavy handicap they considered their sex in their effort to forge ahead, by the desperate effort they made to secure the franchise. Particularly did the women of England fight fiercely and frantically to overcome the handicap of sex. I wonder what they would have done if they had had the burden of race as well as of sex to bear. That is exactly the plight in which coloured women find themselves in this country to-day. Not only because they are women, but because they are COLOURED women are discouragement and disappointment meeting them at every turn. Trades, pursuits, vocations and opportunities which are opened and offered to women of practically every other race in the United States are withheld from and denied to them.

But in spite of the opposition encountered and the obstacles opposed, the progress made by coloured women along various lines of human endeavour has never been surpassed by that of the women of any other race since the world began. It is very difficult to talk about the subject assigned me, for if a coloured woman tells what her group has accomplished as modestly as she possibly can, she is accused of "boasting." "Boasting is the besetting sin of Negroes anyhow," one school of chronic critics declares. But, if a coloured woman confines herself exclusively to the difficulties and almost insurmountable obstacles which confront her and block her path to achievement, she is accused of "whining." "Don't you ever get tired of complaining and whining?" she is asked. It is impossible to strike a golden mean. For that reason I have decided to devote about two thirds of my talk to-night to the work which coloured

women have actually done in trying to solve their problems and the other third to the obstacles and the injustice of which we are the helpless victims. First I want to tell you what the coloured woman has done to cultivate her mind. Though she was liberated from the most cruel bondage the world has ever seen, penniless, ignorant, with no place to lay her head only seventy years ago, so insatiable has been the coloured woman's thirst for knowledge and so hard has she worked to satisfy it that there are to-day hundreds of coloured women who are well educated and some of them hold degrees from the best universities in the land. From Oberlin, Wellesley, Smith, Radcliffe, from the best High Schools and colleges throughout the North, East and West, coloured women have graduated with honour and have thus forever settled the question of their intellectual capacity and their worth.

It is a fine thing to want to acquire knowledge for its cultural effect, but it is a far nobler thing to do so to advance the interests of our fellow man. And that is exactly what coloured women have done. No sooner had the favoured few secured the educational advantages which they were able to obtain than they hastened to use their knowledge to enlighten the less fortunate of their racial group. Ever since their emancipation, with tireless energy and eager zeal coloured women have continuously been prosecuting the work of educating and elevating their race as though upon themselves alone devolved the accomplishment of this herculean task. Of the coloured teachers engaged in instructing our youth it is no exaggeration to say that eighty per cent are women.

In the backwoods remote from the conveniences of the city and town, on the plantations reeking with ignorance and vice, our women may be found battling with those evils which such conditions always entail. Many a dusky heroine of whom this world will never hear has thus sacrificed her life to her race amid surroundings and in the face of privations which only martyrs can bear. Shirking responsibility has not been a fault with which coloured women might truthfully be charged. By banding themselves together in the interest of education and morality and by adopting what they considered the most practical means to this end, during the last thirty or forty years coloured women have become a tremendous power for good.

Among other things, they have been trying to elevate the standards and purify the atmosphere of their homes. They know that so long as large numbers of any group call that place home in which the air is foul, the manners bad and the morals worse, so

long will that home be a breeder of vice, a menace to health and the abode of crime. But they also know that not only upon the heads of those who live in these miserable hovels will the awful consequences of their filth and vice be visited, but upon the heads of those who make no effort to stem this tide of disease and sin will vengeance as surely fall.

If the women of the dominant race with all the centuries of education, culture and refinement back of them, with all the wealth of opportunity ever present with them feel the need of a Mothers' Congress, so that they may be enlightened concerning the best methods of rearing their children and conducting their homes, how much more do coloured women from whom the shackles of slavery have but yesterday been stricken, need information on these same vital subjects. Therefore, coloured women are trying to solve their problem by establishing Mothers' Congresses on a small scale wherever and whenever they can. They know that the root of many of the evils which militate so seriously against the advancement of the race lies, alas, at their fireside. Homes, more homes, purer homes, better homes is the text upon which their sermons have been and will be preached.

For years the work of bringing the light of knowledge and the gospel of cleanliness to the benighted women on some of the plantations of the South has been conducted with signal success. Those who have rendered this service have directed their efforts to plantations comprising thousands of acres of land on which live hundreds of coloured people, yet in the darkness of ignorance and in the grip of sin, miles away from churches and schools. Under the evil influence of certain plantation owners who believe it is more profitable to keep their "hands" as near the brute creation as possible and through no fault of their own, the condition of coloured people in some sections of this country is not much better than it was at the close of the Civil War.

These plantation women are given object lessons in the best way to sweep, dust, cook, wash and iron. They are shown how to make their huts more habitable and comfortable by converting dry goods boxes into bureaus, washstands or tables; how to make screens, so as to inculcate lessons of modesty and morality among families who live in one-room cabins. They are also taught how to clothe and feed their children properly according to their means; what food is the best and most nutritious for the money, and are given other useful information concerning household affairs. Talks on social purity are also given to these mothers who sometimes fall short of

their duty, not because they are vicious and depraved, as is so frequently asserted by those who either do not know the facts or willfully distort them, but because they are ignorant and poor.

One of the most useful and successful organisations in the race is the National Association of Coloured Women which was founded in 1896 and which now has a membership of about 25,000. In forty States there are State Federations. Where there are no State Federations, there are usually organised clubs affiliated with the national organisation.

Magnificent service has been rendered by some of these State Federations. Through their instrumentality unsatisfactory schools have been improved; truant children looked after in those communities which make no provision for this service; parents and teachers urged to co-operate with each other; rescue and reform work engaged in to help unfortunate women and tempted girls; garments cut, made and distributed to the poor. By the Alabama Federation of Coloured Women's Clubs a Reformatory has been built, so that coloured boys of tender years need no longer be placed upon the chain gangs to work with hardened criminals or be sent to jail for some minor infraction of the law, as has been the case in the past.

Dotted all over the country are institutions of various kinds, charitable and others, which either have been established or are being maintained by coloured women. Among these may be mentioned the Hale Infirmary of Montgomery, Alabama; the Carrie Steel Orphanage of Atlanta, the Reed Orphan Home of Covington, both in the State of Georgia; the Old Folks Home in Memphis, Tennessee; a Home for Aged Coloured Women in Pittsburgh, a Coloured Orphans' Home in Louisville, Kentucky, and others equally creditable to the women who have founded or are maintaining them.

Many years ago the Phyllis Wheatley Club of New Orleans, Louisiana, established a Sanatorium with a Training School for Nurses. The conditions which caused the coloured women of New Orleans to choose this special field in which to work were such as did obtain and still do obtain in cities and towns practically all over the United States. From the city hospitals coloured doctors were excluded altogether—not even being allowed to practise in the coloured wards. Coloured patients—no matter how ill or well-to-do they were—were not received into the Charity Hospital at all, unless they were willing to go into the charity wards.

The establishment of this Sanatorium, therefore, answered a variety of purposes. It provided a well-equipped institution to which

coloured patients might go, if they did not wish to be treated in the charity ward of the City Hospital, and it afforded coloured students an excellent opportunity of gaining a practical knowledge of their profession. The surgical department was supplied with all the modern appliances. Hundreds of operations have been performed there, most of which have resulted successfully under the coloured surgeon-in-chief.

During an epidemic of yellow fever in New Orleans some years ago Phyllis Wheatley nurses rendered such excellent service that they have been employed by the leading citizens ever since. In short, this Sanatorium with its training School for Nurses which was established by a few energetic, public-spirited, progressive coloured women of New Orleans, proved to be such a blessing to the city as a whole—without regard to race or colour—that the municipal government voted it an annual appropriation of several hundred dollars with which to help defray its expenses.

By some of the clubs Day Nurseries have been established—a charity of which there is imperative need. Thousands of our wage-earning mothers with large families dependent almost entirely, if not wholly, upon them for support, are obliged to leave their children all day, entrusted to the care of small brothers and sisters who do not know how to look after them properly, or to some good-natured neighbour who promises much but who does little.

Some of these infants are locked alone in a room from the time the mother leaves in the morning till she returns at night. When one thinks of the slaughter of the innocents which is occurring with pitiless persistence every day, and reflects upon the multitudes who are maimed for life, or are rendered imbecile by the treatment received during helpless infancy—treatment for which their wage-earning mothers are frequently not responsible—it is evident that by establishing Day Nurseries coloured women render one of the greatest services possible to humanity and their race.

The kindergartens which have been established by coloured women literally fill a long-felt want in the communities in which they are maintained. Nothing lies nearer the heart of coloured women than the children and they are trying to promote the welfare of their little ones in every possible way. They know that the more unfavourable the environment of children, the more necessary it is that steps be taken to counteract baleful influences upon innocent victims. Therefore, they realise increasingly how imperative it is that they inculcate correct principles and set good examples for their own youth, whose condition in life from the nature of

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the case is exceedingly hard, whose opportunities are comparatively few and whose temptations are great. Special efforts are being made to reach out after the waifs and strays whose evil natures alone are encouraged to develop and whose better qualities are deadened and dwarfed by the very atmosphere which they breathe.

At the second convention of the National Association of Coloured Women which was held in Chicago in 1899 the first president felt that in no better way could she help to solve the problem than by starting a Kindergarten Fund. She hoped to raise a sufficient fund to send out a Kindergarten Organiser, whose duty it should be to arouse the conscience of coloured women to the necessity of saving their children and to establish kindergartens wherever means therefor could be secured. The real solution of the race problem, so far as the group which handicaps and the one which is handicapped is concerned, lies in the children. So long as the children of the two races are allowed to grow up misunderstanding and hating each other, the problem can never be solved.

It is surprising how many schools have been established by coloured women in those sections where the majority of coloured people live and where the educational facilities of their youth are often painfully small and few. In such places it is rare that one does not find at least one private school established by a coloured woman to educate children who would otherwise remain in ignorance.

I have been trying to show what the coloured woman has done to work out her own salvation. But there are many things which the coloured woman cannot do for herself. She can no more remove the various kinds of injustices of which she is the hapless, helpless victim than a straw dam can stop Niagara's flow.

One of the most serious problems confronting coloured women to-day is their inability to secure employment in various pursuits in which they are fitted by native ability, education and training successfully to engage. They were handicapped in this way long before the condition obtained which has caused millions to walk the streets in idleness. As a rule, coloured women will tackle any job they can get. This was strikingly apparent during the World War. Then, in the South, one could see coloured women dressed like men lifting heavy burdens, loading and unloading lumber in the railroad yards and doing the heavy, hard work which men usually do and which women of other races could neither be persuaded nor forced to do.

Temporarily, the coloured woman's condition was greatly improved by labour conditions brought on by the World War. Pur-

suits once closed against them hard and fast then opened unto them for the first time. But these opportunities for employment have been practically all withdrawn from them, not because they failed to give satisfaction, but because when the soldiers returned from the World War, the necessity for employing coloured women no longer existed. Nevertheless, difficult as it has been and is to-day for coloured women to secure employment, statistics show that according to population there are more wage earners among them than can be found among the women of any other racial group. To be sure, many of the jobs are the kind which are usually spurned by other women, but they enable coloured women to earn their living so they do not pick and choose.

The truth of the matter is that with the exception of teaching, sewing and nursing there is practically nothing that a coloured woman can get to do in the United States, no matter how well educated, skilful or prepossessing she may be, nor how great her need, unless she is willing to engage in undesirable and distasteful pursuits. The number of young women who can secure positions as typists or stenographers is very small from the nature of the case.

While the women of the dominant race have a variety of trades and pursuits from which they may choose, the woman through whose veins one drop of African blood is known to flow is limited to a pitiful few. As a rule, so overcrowded are the pursuits in which coloured women may engage and so poor is the pay in consequence that only the barest livelihood can be eked out by the rank and file. To coloured women who are obliged to earn their living, race prejudice which excludes them from most of the gainful occupations and limits them to an unlucrative few, means in many cases misery and despair.

The printed report submitted a few years ago in a large western city throws a flood of light upon this phase of the coloured woman's life in this country. It states that owing to prejudice against them on account of their race coloured girls are frequently forced to accept positions in houses of ill fame. "Employment agents do not hesitate to send coloured girls to these houses," reads the printed report. "They make the astounding statement that the law does not allow them to send white girls to these immoral places, but they can furnish coloured help."

A few years ago Miss Frances Keller, then Director General of the Intermunicipal Committee on Household Research, declared after careful investigation that "coloured domestics are more friendless

than any other racial group in the North and are subjected to greater dangers than those besetting any other women in this country, except perhaps, the most ignorant of immigrants."

Surely, it is not too much for coloured women to hope that those who are interested, not especially in the coloured girl, but in the moral welfare of the nation as a whole, will some day realise the necessity of doing everything in their power to create a healthful, wholesome public sentiment in the coloured girl's behalf, so that she may have the same chance of earning an honest living as girls of other races enjoy. So long as the womanhood of any race is sacrificed with impunity upon the altar of prejudice, proscription or passion, so long will the womanhood of no race be absolutely secure.

By some of our women the attention of this country is being called to the barbarity of the Convict Lease System which is operated in nearly every State of the South. It is but another form of slavery which in some respects is more cruel and more crushing than the old. Often upon trumped-up charges or for offences which in a civilised community would hardly cause them to be sent to jail, coloured men—and women too—are thrown into dark, damp, disease-breeding cells whose cubic contents are no larger than are those of a good-sized grave. Then they are overworked, underfed and only partially covered with vermin-infested rags.

Scores of children have been born to the women in these camps and they have breathed the polluted atmosphere of those dens of vice and woe from the moment they have uttered their first cry in the world till they have been released from its horrors by death.

So far as lynching is concerned, coloured women feel there is little they can do except to appeal to the conscience of the country and to urge their white sisters to help them wipe away this foul stain upon its escutcheon. They believe, however, that much good would be accomplished if the press of the country would continually expose the falsity of the statement that as a rule coloured men are lynched for what is called the "usual crime." Statistics compiled by those who would not falsify in the coloured man's favour show that out of every hundred coloured men who have been lynched from seventy-five to eighty-five have not been accused even by the South of what is maliciously called the "usual crime." And it has been proved again and again that many of those who have been accused of this crime have been absolutely innocent of the charge.

Ever since the coloured woman has had a home of her own she has tried to solve her problem by conducting it the best she could.

As a home maker, the coloured woman deserves an especially bright star in her crown. Some day, perhaps, a genius will arise to pay a fitting, richly-deserved tribute to the poor, ignorant coloured mother who ministered so conscientiously and effectively to her children's physical, mental and spiritual needs, as soon as her shackles were snapped.

The education of children immediately after emancipation was mainly due to the coloured mother who bent early and late over the wash tub and stood at the ironing board till midnight, so that she might send her children to school. The world has never seen sacrifices more prodigious and more noble than those made by the coloured women of the United States in their dense ignorance and dire poverty, so as to afford their children educational facilities of which they themselves had been deprived.

And it is in the home to-day that the coloured woman finds the problem which is the most difficult for her to solve—the training of her children. It is comparatively easy for a coloured mother to impress upon her children the necessity of cultivating their minds, becoming skilled workmen, being honest, energetic and industrious. But, how difficult a thing it is for a coloured mother to inspire her children with hope under the existing condition of things in the United States!

As the average mother of the dominant race looks into the innocent, sweet face of her baby, her heart may thrill not only with happiness in the present, but also with joyful anticipations of the future. For, no matter how poor she may be, she knows that it is possible for her baby to secure honor, wealth and greatness in any vocation he may choose, if he but possess the ability and the determination to secure them. She knows that if it is in her baby to be great all the exterior circumstances which can help him to the goal of his ambition—such as the laws of his country, the public opinion of his countrymen and manifold opportunities—are his without the asking. From his birth he is a king in his own right and is no suppliant for justice.

But, how striking is the contrast between the emotions of joy and hope which may thrill the heart of the white mother and those which stir the soul of her coloured sister. As a mother of the proscribed race clasps to her bosom the baby which she loves with an affection as tender and as deep as the white mother bears her child, her heart dare not thrill with joyful anticipations of the future. She knows that if his aspirations are high, as soon as he begins to use his eyes, his ears and to think for himself, the slogan

"Thus far shalt thou go and no farther," will confront him, wherever he turns, like the handwriting on the wall.

She knows that no matter how skilful his hand, how honest his heart or how dire his need, pursuits of many kinds will be closed against him and that his struggle for existence will be desperate indeed. So rough does the way of her infant appear to many a coloured mother, when she thinks of the hardships and humiliations to which he will probably be subjected in his effort to earn his daily bread, or to achieve something worth while, that instead of thrilling with joy and hope she trembles with apprehension and despair. This picture, though forbidding to look upon, is not overdrawn, as those familiar with the conditions under which the Coloured-American lives can abundantly testify.

But, depressing though the situation may be, coloured women are not sitting supinely by with drooping heads, weeping eyes and folded hands. Many of them are doing what they can to smooth out the rough roads over which tiny feet that now patter in play may soon stumble and fall. They are urging coloured youth to become skilful and reliable in whatever pursuit they intend to engage.

Then, too, coloured women believe that their white sisters can do much to help them solve their problems, so they are laying their case squarely and fairly before them, whenever they get a chance. Very few white women know much about the progress coloured women have made or about the problems which coloured women have to solve. It is not strange that this is so. Unless coloured women do their household work, white women rarely come into personal contact with them at all. As a rule, it is difficult to induce the average white woman's club to allow an intelligent coloured person to present facts about his race and the conditions confronting it here, of which most of the members are absolutely ignorant, but which it is their duty as citizens to know. The majority of newspapers and magazines close their columns to a consideration of the race problem, unless one presents the Coloured-American's mistakes, defects, or crimes.

There is no doubt whatever that a long step toward the solution of a difficult problem would be taken, if white women could be interested in their coloured sister's cause. For that reason coloured women are appealing to their large-hearted, broad-minded sisters of the dominant race, of whom there are so many, both to observe themselves and to try to teach their children to observe the lofty principles of justice, liberty, equality of opportunity and equality

before the law, upon which this government was founded and in which, theoretically, at least, all loyal American citizens believe.

Coloured women beseech their white sisters to help them solve their problems by teaching their children to judge men and women by their intrinsic merit, rather than by the adventitious circumstances of race or colour or creed. Coloured mothers implore the white parents of the United States to teach their children that, when they grow to manhood and womanhood, if they deliberately prevent their brothers and sisters of a darker hue from earning an honest living by closing the doors of trade against them, the Father of all men will hold them responsible for the crimes which are the result of their injustice and for the human wrecks which the ruthless crushing of hope and ambition always makes.

In the name of the innocence and helplessness of childhood, black as well as white, coloured women are appealing to the dominant race to make the future of their boys and girls as bright and as promising as should be that of every child born in a country which owes its very existence to the love of freedom in the human heart.

In various ways coloured women have proved indisputably that they intend to work hard to advance the interests of their race. Intelligently and conscientiously a goodly number are studying the questions which deeply and directly affect their race, hoping to find a just and reasonable solution to some of the vexatious problems which confront them.

Against lynching, the Jim Crow Laws, the Convict Lease System, cruel discriminations in the various pursuits and trades, they intend to agitate with such force of logic and intensity of soul that those who continue to handicap them will either be converted to principles of righteousness and justice, or be ashamed openly to violate the Golden Rule and flout the very principles upon which this government was built.

Over almost insurmountable obstacles coloured women have forged steadily ahead, so that there is scarcely a trade or a profession in which they have not at least a worthy representative. In many ways coloured women are rendering their race a service whose magnitude and importance it is impossible to estimate or express.

Lifting as they climb, onward and upward they go, struggling, striving and hoping that the door of opportunity will be opened wider unto them before long. With courage born of success which they have achieved in the past and with a keen sense of responsibility which they will continue to assume, they look forward to the future with confidence and hope.

Seeking no favours because of their colour, begging for nothing to which they are not entitled as women and which they do not deserve, they knock at the door of justice and ask for an equal chance.

NEGROES

THE NEGRO, THE HOPE OR DESPAIR OF CHRISTIANITY

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AFTER twenty centuries of growth and expansion, Christianity is to-day the dominant faith of Europe and the Americas. This Christianity in all its forms bases its authority and rests its claims upon the teachings of Jesus as they are reported in the Gospels and interpreted by other New Testament writers. Our American democracy drew its breath of life from the spirit and inspiration of the teachings of Jesus. Jesus taught that God is the father of all mankind; all people, of every race, are brothers and sisters, and are therefore equal. They should be united and governed by the Supreme Law of Love. Love God supremely; love your neighbour as you do yourself. Whatsoever you would that men should do unto you, do ye likewise unto them. This is the very heart and foundation of the Gospel of Jesus Christ. There is nothing compromising or weak in the claim and teaching of Jesus. He offers a way of salvation and life, and points to himself and his followers as witnesses to its truth. Take it or leave it. It is new wine and cannot be retained in old skins.

If Christianity is to be established on the earth and the brotherhood of man realised with peace, justice, righteousness, the stage for its consummation is completely set here in the United States of America. From the time when the unified human race departed from the tower of Babel in the plain of Shinar and dispersed abroad across the surface of the earth, its scattered families never met again until American democracy, resting upon the teachings of Jesus, offered all a common meeting place here in this new world between our mighty oceans. If the reassembled representatives of every family of the human race here under one flag, speaking one tongue, dominated by a common religious faith, cannot achieve brotherhood as taught by Jesus, the case for Christianity seems hopeless.

The disciples of Epicurus taught many things that are at the centre of the Christian system. While they rejected religion, they condemned every form of activity that involved distress for mankind. The Epicureans protested against the current lust for worldly goods; they lauded the ideals of fellowship in all human relations. Along with the philosophy of the Epicureans, the Stoic propaganda was also active at the beginnings of the Christian era. The great Stoic teachers taught that the Deity is the Father of all men and therefore all human beings are equal by divine right. They condemned outright those class distinctions that artificially separated society into different strata. They advocated the republican form of government against the monarchical; they protested against warfare between men and nations. Racial and national rivalries were utterly repudiated in favor of the gospel of universal brotherhood. Stoicism brought under its inspiration and comfort the wealthy Seneca, the poor slave Epictetus, and the imperial ruler, Marcus Aurelius. Despite the noble sentiments and sincere humanitarian attitude of the Epicureans and Stoics, both failed to give a concrete program for the realisation of practical social values. Both were individualist. Their belief in Divine Providence issued in a virtual fatalism.

Under the teachings of the Christian faith all followers of Jesus are committed to a concrete program of social salvation growing out of their relationship to God through Jesus Christ. While the weapons of its warfare are not carnal, the Christian faith has its arsenal filled with an inexhaustible store of moral and spiritual weapons. The cross of Christ is the symbol under which it goes forth in the way of life taught by Jesus, for the reconstruction of society by moral and spiritual conquest.

The practical application of Christianity meets a real test every time it is confronted by our American Negro. The Negro here is a standing challenge to the earnestness of its faith, the strength of its courage, and the depth and sincerity of its love. Those from abroad, who do not know how we live together here in this American household of faith, will have their questions met by explanations, extenuation, and every assurance that all is well. But they will hear no confession of guilt and see few signs of repentance so far as American Christianity is concerned.

One tenth of the entire population of the United States of America is composed of Americans of African descent. These dark-skinned Americans who have no language, customs, traditions, aspirations or ideals differing from those of their fellow-country-

men, have, from the beginning, been devout Christians. Yet, at this very moment our Negro population stands politically, socially and economically, ruthlessly disinherited by their white fellow Christians. American Christianity scornfully repudiates belief in the "Communion of Saints" if Negro Saints seek to freely worship at its altars. For three hundred years, our Negro population has been a "stone of stumbling and rock of offence" to American Christianity. If the Gospel of Jesus Christ has power to transform men and bring them into brotherhood and love across the differences of colour and of race, America faces that test.

Once Negroes believed that adherence to Christianity, along with character, education and industry, would secure for them social, political and economic equality and justice. But their disillusionment is almost complete, since they find Christ has not been able to break the American colour line. If Jesus wept over Jerusalem, he should have for America an ocean of tears.

Yes, Christianity has made progress here all the way from the bestial barbarities of human slavery to physical freedom for all. But in every advance, whether it be political, social or economic, when confronted by the Negro question, it comes to a halt, or compromises and quite frequently beats a retreat.

The wisest statesmanship of the world has been trying to find a solvent for war and for national and racial antagonism. The Christian religion claims to hold that solution. Here in the vast laboratory of our American life we have all necessary elements to conduct the experiment to complete a conclusive test. If America can overcome the prejudices and antagonisms of race and colour on the basis of Christian brotherhood, then we shall deliver our fellowmen from this age-long curse.

Before the doors of every Church and School, before every court of justice and hall of legislation, at all places of public necessity and amusement, public conveniences and recreation, and in all the avenues of labor, business, commerce, and trade, the Negro stands rejected. If he is to be left standing alone, the case for the triumph of the Christian faith is hopeless. But if Christ will come and stand at his side, his triumph here in America shall become the hope of the world.

Asia, Europe and America have had their day, or are now standing at the zenith of their power. To whom does the spiritual and social future of humanity belong? Certainly not to weapons of war, the power of wealth, the wisdom of statesmen, the inventions and discoveries of science, or the cold logic of systems of

philosophy. The spiritual and social pathway of humanity is strewn with the debris of their inadequacy.

The African and his descendants are the last spiritual reserves of humanity. It may be that nations, now empty in the midst of their wealth, weak through the strength of their armies, and now the bewildered prey of the magnificence and the wonders which their genius has created, shall remain in their social, economic and spiritual valley of dry bones until, as of old, the question comes to some Negro prophet, "Can these bones live?" Then out of the depths of his highly spiritual emotional nature, he shall prophesy to the dry bones of our civilisation until they are united, clothed with flesh that knows no distinction of race, pulsating with the warm blood of our common human brotherhood and made alive by the spirit of God dwelling in their hearts. The visions of prophets, the dreams of poets, the hopes and longings of the poor and oppressed, shall find fulfilment in the rebirth of society in which the spirit of God inspires and hallows all forms of human intercourse among the races and nations of the earth.

OVERCOMING RACIAL AND RELIGIOUS PREJUDICES

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I wish to express my sincere gratitude to those who are responsible for this remarkable meeting, bringing together the faiths of the world in a serious conference for the purpose of understanding and fellowship. I can think of no one thing more helpful at this time, when the world is groping in the dark for a way out of its spiritual, as well as its material difficulties, and I feel especially honoured beyond my merits to be one of those selected to contribute to this discussion.

At the bottom of the world's difficulties lie among the strongest causes, religious and racial prejudices. These prejudices complicate all of the affairs of life. They multiply our political difficulties, raise them from mole hills to mountains, erect economic barriers that stagger the minds of men to overcome, and bring upon humanity untold sufferings of persecution and the devastations of war.

Greater than any problem of finance, of national boundaries, of

labour organisation, or of industrial control, is the problem of race or religious prejudice. In the first place, racial and religious prejudices come within the realm of the emotions which outrun judgment, defy facts and close one's eyes to reason. How then can they be controlled and their effect at least softened?

Science has done a great deal to level prejudice of race and religion. The scientific method as far as things material are concerned, is welding the world into a common brotherhood and into a fellowship of understanding. The scientists of Japan, of America, of Italy, of England or of Germany, are not in battle array. If there are differences among scientists they cannot be pre-determined by their race or religion. Science appears to have outrun religion in the matter of common understanding. This may be because science is less vital than religion, or again because religion is more deep seated in prejudice than science. But whatever the cause, I am now concerned only with the fact. If two men observe the heavens through telescopes, one from the hills of Judæa, and another from the mountains of India, if they are scientists they will compare data and probably agree. But if on the same hills are two others gazing into the Heavens in contemplation of religion, they probably will not compare data. They will in all probability call one another names. However, I am convinced that the fundametal reactions of each of the religionists will be found to be quite as much in agreement as the observations of the scientists.

There is not much difference in the longing of the human soul whether the man be a Jew, a Japanese, an African, or an Englishman. The reaction of the divine upon their own souls is about the same among all humans. Our confusion has come from the names we give, from the explanations in terms of our limited environment and experience, rather than from any fundamental difference in emotion. Naturally our explanations of our emotions have been built up on group or racial lines. Each race, more or less, has read into its explanations, its own superiority to others and the superiority of its *mores*. It believes, as a natural consequence of its own experience (or rather inexperience) that it has the qualities of God and that God is its God, and that its philosophy or theology is given of God. And because these explanations become so strongly entrenched in the emotions and traditions of the people, they foster racial prejudice. Races therefore love their own race and depreciate and become intolerant of other races and religions. Religion thus becomes one of the chief causes and chief supports of race preju-

dice. People think they are serving God when they are serving race prejudice.

The study of comparative religion has convinced those who have had the honesty and the daring to forge ahead, that most of the differences in religions are cultural and superficial, however long their history. In other words, our religion is not very different; our theology is different.

Conferences like this will give us opportunities not only for criticism, but for fellowship and understanding; and we shall find that our differences in real religion are superficial explanations and we really shall learn to like one another. All of us of whatever faith will find God the great Power behind the universe, the great Spirit of the universe. On the moral side we shall find there is much in common, each seeks the highest good as he sees it. God is not only all powerful but all goodness, and to that ideal variously expressed, all nations reach out according to history and environment.

Religion needs a world point of view, such as science now has. I do not mean that one religion should seek to dominate the world by imposing its religious and racial point of view on all without consideration for the rest of the world. We have too often claimed a world point of view without thought of world brotherhood, but rather with the thought of world conquest, world domination. To-day, however, when the world is one great family, when we can converse as it were across the back fence, with the Japanese and the Hindu, such a notion should have no place in our thinking. We Christians, before the present century, might have sincerely believed that missionaries were needed in Japan more than they were in South Carolina or Illinois, but to-day they are few who would recognise in the conduct of the gunmen in Chicago, or the stock market in New York, or peonage in Alabama, any relation to the idealistic social teachings which our missionaries took to foreign lands.

Since we have become one world family by improved means of communication, we are forced to say we do not see much superiority in any one race, in any one country, or in any one religion, but as the ancient Apostle said, "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is acceptable to Him." Since the world has gotten closer together, we all see that every nation needs to spiritualise and lift morally those of its own race and its own religion far more than

its neighbour. Indeed, if the amount of money now spent to convert those of foreign countries in a misguided effort to bring them to our point of view, were spent in our country to bring us to a particular acceptance of the things our great Master did, that money would have far better results for the world and for ourselves.

We have to thank science for its ideal of universality and we have to thank the practical application of science for bringing about the condition of contiguity of nations that will necessitate understanding in religion. A world religion is bound to evolve because there are competitions, and these competitions will make necessary the re-appraisal by humanity of its religious thinking, and that religion which comes most nearly to being universal will survive. We already see that this close contact of nations has changed our Christian attitude. We are not so sure to-day as we were one hundred years ago that our mission is to put our Greek-Roman theology before the races of the world. In fact, we are not so sure it is suitable for us. We have found many wonderful things in other nations and we are beginning to scrap some of the things our fathers held dear, and to join hands with the other men of the world, as earnest and sincere, as intelligent and courageous, as devoted and as spiritual as we, in order to help make the world safe to live in.

We have come a long way during the past forty years since our parliament of religion in 1893, and we are making rapid progress every year. It may be that there are those living to-day who will in their lifetime witness more marvelous changes in the spiritual life of the world than some of us have witnessed in its material organisation. The world cannot go along much farther with slip-shop religion based upon prejudice. If conventional religion does not do it, then some new Jesus, some new Buddha, Mohammed or Confucius must arise and throw off our outworn clothes. It was Oliver Wendell Holmes who gave us these honourable words with which I close:

"Build thee more stately mansions, oh my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
'Til thou at length art free,
Leaving thine outgrown shell by life's
Unresting sea."

INTERRACIAL CO-OPERATION AND GOOD WILL

LAURENCE C. JONES

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THE great electrical genius, Charles Steinmetz, was once asked by Roger Babson, the business statistician, what line of research would see the greatest development in the next fifty years. He said he believed the greatest discoveries would be along spiritual lines. "Here is a force," he said, "which, history clearly teaches, has been the greatest power in the development of men and history, and yet we have never seriously studied it as we have studied physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces. When this day comes, the world will see more advancement in one generation than it has in the past four."

This "World Fellowship of Faiths" may readily become one of the most far-reaching and significant features of this Chicago World's Fair. As we see all over these wonder-revealing fair grounds, the past century has given man a series of harnessed forces to do his bidding. It evidently was in the providence of God that this development should come first. Now it is for man to use these harnessed forces to help him develop a world where all men shall have a chance to live in peace and happiness. If through our deliberations here men's hearts can be drawn together, and all mankind, forgetting petty differences, can be made to see the need to couple the human will to the Divine Will, this will indeed have been a "World Fellowship of Faiths." And the resultant "Spiritual Dynamic" will truly be "competent to master and reform the world."

Thirty-eight years ago, at a great Southern exposition in Atlanta, Georgia, a Negro educator, with uplifted hand, uttered these memorable words: "In things purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress." That wise, far-reaching statement by Booker T. Washington, at a time when the slightest blunder would have proved most unfortunate for the relations between the races in the United States, portrays the real spirit of racial co-operation.

America, welcoming the multiplied thousands who have come

here from afar, has treated them with a technique that is unique in all history. Into her melting pot they go, and in one way or another each is reached by her day schools, night schools, visiting nurses, truant officers, her laws and civic regulations. Thus they become loyal subjects pledged to the protection of the Stars and Stripes and entitled to share America's privileges and opportunities. Following this principle of interracial co-operation America has quickly become the richest and greatest nation on earth, holding aloft a light by which other lands may see the way to justice and opportunity. In almost every part of this picture of America there are dark as well as white faces. In some places only a few dark faces; in other places many; and down in the Southeastern quarter of the country myriads of them. It would seem that this great democratic nation would be willing that all races and colours should enjoy equal rights and privileges; but for one reason or another coloured people are denied the rights and liberties for which the forefathers fought. In the South particularly, fear of criticism and social pressure has made people slaves to old prejudices. The coloured man is regarded as inferior, and his will and activities therefore as subject to domination. In the North he is allowed to exist under the feeling that he has the same opportunity as any other American, only to be rudely awakened to his real position when occasion arises. And so, in our own great and wonderful America we have a problem involving the white American and the dark American, the latter representing one-tenth of our population.

History shows that no race has yet been able to master a feeling of superiority. No nation has yet been strong enough to withstand the presence of a weaker people in its midst. Mistreatment of the weaker by the stronger race has repeatedly been the undoing of nations. Rome was known throughout the world not only for valour and conquests but also for integrity and virtue. For decades the Romans protected weaker powers against their more powerful, aggressive neighbours. Then came the change, slowly but surely. Romans could not understand the politics of the East or the character of its people. Attracted by opportunities for gaining wealth and influence, they made unrighteous use of their superior position by forcing obedience to their will. Then, even at the height of power, began the decline of their great empire. We might multiply examples of aggressive, domineering people who wanted to be served but never to serve, whose history should warn us against the spirit of racial intolerance in America. Just as we begin to feel

optimistic about relations between the races, newspapers come out with harrowing details of some outrage perpetrated in a frenzy of racial hatred. Can we help to cure this evil which sooner or later will result in America as it has in other countries?

Julius Rosenwald is a splendid example of a Jew co-operating with others for the common good of all. The Fund named for him, established in 1912 and amounting in 1928 to \$20,000,000, has for its object the improvement of the "health and education of Negroes, other backward races and other persons of small means."

There seem to be four elements in interracial co-operation and good will. First, there must be sympathetic understanding based on the biblical injunction, "Do unto others as you would have them do unto you," and informed by a careful reading of the history and the literature of the race in question. Bad living conditions among an oppressed people, their lack of proper facilities for health and culture, can easily be responsible for regrettable short-comings.

Second, there should be an appreciation of the good qualities in other races. An example is the beautiful tribute paid by Archibald Rutledge to a Negro friend: "We are still holding hands, Prince and I, as we go down the mysterious road of life. The grip tightens as it did of old whenever we feel that danger and the unknown are near.... I owe to Prince what I hope is a fair understanding of life's deeper values.... We belong to alien races, but we are brothers."

Third, there should be a sense of justice and a love of fair play. Disfranchisement, restrictions against the buying of a house one is able to afford, and second-class train accommodations for which full fare is paid, are daily violations of this fundamental principle; still worse by far is the murder of an accused citizen by a revengeful mob. When the hospital for disabled Negro soldiers was built at Tuskegee, Alabama, some persons contended that it should be operated by a white personnel; and the Ku Klux Klan paraded up and down in front of the premises. But the United States government decided that Negro physicians and assistants were best suited to wait upon the Negro patients. How we wish we might truthfully say that such justice is always shown!

Fourth, there must be a willingness to express one's good will in action; the abolitionists were fine examples of men unafraid who helped to change the history of a nation. Harriet Beecher Stowe made many enemies by her immortal book, "Uncle Tom's Cabin," but feeling the cause to be just, she spoke out. It is a fine thing

to desire to be sympathetic, to appreciate the good qualities in other races, and to be just; but how much better and nobler it is to act upon these impulses! Remember the old saying: "The way to hell is paved with good intentions." If we want the spirit of interracial good will and co-operation to pervade the earth, we must do our part. "If ye know these things, happy are ye if ye do them."

How may we develop this feeling of fellowship for all people of all races? Never if there is arrogance on either side. Mutual admiration is the key. Each race must appreciate in the other some quality that it wishes to cultivate in itself. Consider the white man. He is an organiser, having established such systems as the Ten Cent stores and the Standard Oil Company. He is logical; with him two and two always make four. He looks at cold facts, and either a thing is or it is not. He is determined. He has great singleness of purpose when he attacks a job. We have always admired the early pioneers who braved all dangers and hardships to settle in a new country. The white man is inventive; planning so many labour-saving devices. He thinks in terms of big things; the skyscrapers show that he is always reaching out and beyond, trying to do what seems impossible. He thinks ahead; laying the foundation for decades to come. He has marvelous initiative; sometimes this may go too far and become aggression. His religion is made the basis of real life. He is reliable and responsible, because he has had to rely upon himself. It has taken generations for the Caucasian to develop these qualities. Other races would be helped by emulating, not his vices, but his virtues.

The Negro also has God-given traits which other races might well emulate. Negroes too often sneer at the good qualities of their race, feeling that their native characteristics are not worth while. It is a grave error for any individual to feel that way. The Negro's religion is a part of him. His childlike but tremendous faith in God is a great source of power. It was this that helped him to pass through slavery without becoming bitter and full of hatred for the whole world. We have heard white people say that in hours of distress they have turned for consolation to some coloured man or woman who seemed to live close to the Heavenly Father. The religion of the Negro people is a beautiful attribute, and out of it has grown the soul-stirring spirituals which all people love. Without a country, singing in a dark day, invincibly hopeful of a better land to come, they helped to cheer each other with their inborn sense of rhythm. Patience is another outstanding quality of the Negro. Kindness is an-

other virtue. Many white travelers will tell you that they pass by homes of their own people to ask coloured people for something to eat. Some persons, sneering at this, say it is because the Negro is "easy," but they are mistaken. Our only Perfect Example commanded us: "Be ye kind one to another." There have been instances of freedmen who took care of their former masters who had fallen on dark days. How can any one say that such a beautiful spirit is not to be desired? Another characteristic, which in the younger generation needs encouragement, is politeness. We are not speaking of subservient politeness, but of that respect which the young should show for the old. When the Negro is not polite it is because he is imitating somebody else. Those of us who have come in contact with native Africans have observed the marked degree of culture in their manners. Missionaries in Africa say they do not want to leave the natives even for a short time. We have heard white people say that one of the charming things about the Negro is his winning personality and his friendly attitude. Really to know the Negro is to love him.

America has in the Negro a most patriotic citizen. Brave and true as a soldier, in every way the man of colour has done his part nobly and valiantly. Others have tried to play on his feelings by reminding him of the indignities he has suffered; and these agitators have urged him to turn against his country; but never once has he been a traitor to the Stars and Stripes.

America, open your eyes ere it is too late and give your love and protection to this loyal patriot within your borders—who has always upheld the Banner which proudly says to the world, "This is the land of the free and the home of the brave!" Let us make these words a reality for every citizen, no matter who he may be. Might may seem to make right, but in the end right always triumphs over wrong; and he who goes steadily forward, keeping himself in tune with the Infinite, will win.

Imagine what it will mean to both races and to our beloved country if each race recognises the good in the other. That will engender sympathy, appreciation, justice, and actions that measure up to America's democratic ideals. Then our body politic will become a wonderful organisation based on kindness, cheerful determination, shrewd inventiveness, great thoughts, consideration and politeness; and religion, become practical, reaching into all phases of life. Such "Interracial Co-operation and Good Will" will become the firm foundation on which subsequent generations can raise a superstructure more splendid than this world has ever known.

HOW CURE RACIAL AND RELIGIOUS PERSECUTION?

THE REV. JAMES S. TODD

of Jacksonville, Florida. A Methodist Episcopal Clergyman

WHEN races developed with their differences in language and other things, then the people began to differ in their thinking and in their conduct and this produced misunderstanding of each other. The strong began to oppress the weak. The races of mankind grew intolerant. Without understanding of one race by the other races, hatred, malice and jealousy increased. Race-persecution began its play on other races. The race or nation that won over the opposing race or nation would make slaves of the conquered. Later, the faith or religion of the opposite race or nation was cause for offence. Wherever slavery of any kind exists there also will exist persecution. Wrong thoughts and wrong ideas produce wrong purposes and wrong purposes produce wrong action.

Racial and religious persecution has continued for a long time. Religious persecution became current in Christian circles in connection with the ten persecutions of the Christians under the Roman emperors, beginning with Nero, A.D. 64, down to and including the reign of Diocletian, A.D. 303. Racial and religious persecution exists to-day in Europe, Asia, Africa and the Americas.

The same God that created the wise and the rich created the unlearned and the poor. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, and hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him, and find him though he be not far from every one of us: For in him we live and move and have our being; for we are also his offspring." Since God hath made of one blood all nations to dwell on all the face of the earth, God will help us into the way to extirpate racial and religious persecution. God hath sent His son Jesus Christ into the world that to all whom thou hast given him, he should give eternal life. "And this is life eternal that they should know thee, the only true God, and him whom they didst send even Jesus Christ."

Jesus Christ came to make us one in God. He prayed, "Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are." Possessed with the mind that was in Jesus Christ who went about doing good, we shall win. If

we love Jesus we shall keep his commandments; and his commandment is that we love one another. How we wish and pray for the day to come when racial and religious persecution shall cease! Whichever race is persecuted, whether the black, brown, red, yellow or white race, we pray for the persecution to cease. We have the remedy for this evil. Let us apply the remedy in large doses until this disease of racial and religious persecution is exterminated and the sick world is sound and well.

The remedy?—when people are born again, not of the flesh, nor of the will of man, but of the spirit of God this new life will produce new conditions; "For this is the message that ye heard from the beginning, that we should love one another. He that loveth not his brother abideth in death. But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Persecution of race and religion must cease. True Christians must do their fighting with the weapons of hope, faith and love.

We must stress the sacredness of the vows and obligations we have taken. Forty or fifty years ago nobody would have thought it necessary to devote any time at all to the definition of the Christian ideal of the family. Our fathers took it for granted that the home was beyond the reach of any scepticism. Christianity is good news, not simply good advice. Christianity is first and foremost an historical religion. Something happened: "The word became flesh and dwelt among us, full of grace and . . . truth." I remember reading the story of Thomas Paine and coming to this statement: "He abhorred mystery, he liked daylight and common sense and the surface of things, and that religion cannot have any connection with mystery. He believed in man, the honesty of man, the future of man, the rights of man, and above all he performed the superb logical feat of believing in Thomas Paine. Who could call him a sceptic?" But in spite of this, his biographer says that there was not an atom of religion in him. Of course not. Deny mystery, and religion perishes. Faith and knowledge are not synonymous. Faith is born when, in the presence of the universe whose secrets we cannot fathom, we fling ourselves into the Everlasting Arms.

Religion is not an affair of simplicity; it is the answer of the soul to great complexities. It cannot be described in neat formulas which can be understood in a hurried reading in a crowded corner. Yes, racial and religious persecution has continued ages too long—it can be prevented—we have the remedy for this evil, if applied. I am not here to bicker with any one about his race or his religion. I believe

in God the Creator of all things. I believe in Jesus Christ the Son of the great God, Who is the Redeemer and Saviour of all mankind, Who is my personal Saviour. "Love worketh no ill to his neighbour." "By this shall all men know that ye are my disciples if ye have love one to another." "He that dwelleth in love dwelleth in God and God in him." "Where love is, God is, and where love is not, God is not." Do not allow the love of God to die in your hearts and do not destroy the love of God in others which is the hope of the Kingdom of God and the brotherhood of man. "Whether we be conservative or liberal let us love one another with pure hearts fervently." "Let us love not in words nor in tongue, but in deed and in truth."

Religion is love. One cannot find God by forgetting his fellow-men; he finds God with and through his fellows. "For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" The intellect can construct a theology but the intellect cannot find God. St. Paul says, "The world with its wisdom failed to know God." Certain truths about God the intellect will discover, for all truth is of God. The astronomer was right when, thrilled with the disclosure of law in the sweep of the night sky, he cried: "O God, I am thinking Thy thoughts after Thee." When the races of earth shall become one in love for their fellow-men, and for God the Father, and for Jesus Christ the Son and be led by the Holy Spirit the true teacher, then the victory shall be won. Racial and religious persecution will end. "The Lord shall judge among many people and rebuke the strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks." "Nation shall not lift up the sword against nation, neither shall they learn war any more." "The sucking child shall play on the hole of the asp and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Racial and Religious Liberty will then take the place of Persecution; freedom will be ours to enjoy.

"With the woes of sin and strife
The world has suffered long;
Beneath the Angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;
O, hush the noise ye men of strife,
And hear the angels sing!"

INTERRACIAL JUSTICE AND GOOD WILL

THE REV. PHILIP ALLEN SWARTZ, D.D.

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THE brilliant French author, Andre Siegfried, who commanded widespread admiration for his critical analysis of American life in his book, "America Comes of Age," has said: "Where the coloured question is concerned the white race has lost all sense of justice." No more serious charge can be made against any people. That it is not true is the hope of all humanitarians among the white race. That it is practically the case in large sections of the world and in important regions of our own land must be admitted. Responsibility for regaining interracial justice in areas where goodwill has lost ground and for establishing equity and opportunity where they have never been found, is a major task of our generation.

The struggle between goodwill—the basis of interracial justice—and the host of antipathies that blight its effectiveness is well illustrated in the Hawaiian Islands—one of the world's most significant social laboratories for interracial life. On the Honolulu playgrounds are ball teams with a Swede catcher, Portuguese pitcher, Hawaiian first baseman, an American second base, a Japanese short-stop, a Chinese third baseman with a Filipino, a Chinese-Hawaiian, and an American-Hawaiian covering the field. Educated Orientals and Occidentals mingle freely in important offices, banks, hotels, and sugar plantations. Social occasions frequently rally people of many races. Schools and churches participate in the development of goodwill. Some time ago a company of coloured singers visited the Islands and were popular in a high degree. Entering a large hotel to visit their manager, a guest there, they were directed to the rear and required to ride in the freight elevator in spite of the fact that Orientals and Hawaiians were continually welcomed as guests of the hotel.

The only explanation of this intrusion of a customary Nordic attitude, generally foreign to the temper of the Hawaiian Islands, is a lapse in that continuous program of education and activity that fosters interracial goodwill. Underlying this situation between the races is the psychological reaction that occurs whenever any one finds himself in the presence of a person of a different race. There are only two ways of reacting, attraction and repulsion. The repellent reaction may be: "He is different. I must be on my guard. He has a different colour! the shape of his head, his nose! What strange

language! Such habits! I must keep him out of this place. He wants what I have. I must defend myself. To get the jump on him, I shall attack him first. I despise him. I won't admit fear, but I hate him!"

But psychologically one may be attracted by that very same situation: "He is different. How interesting! Hear that musical speech. See what he eats. How does he do the day's work? What does he think? He is clever and skilful. I should like to know more about his way of life. He can tell me what I never heard before. I should like to see him again. We ought to work this out together. I admire his gifts. I am certain that we could be friends!"

To understand that the struggle is on between these two reactions, it is not necessary to contrast Hampton with Scotsville or Tuskegee with Tuscaloosa. Prejudice, ill-will and malice are expressed in unfriendliness, misrepresentation, discrimination and violence. After an address on interracial relations I received a letter from a man living in a bi-racial district of Chicago criticising the theoretical attitudes of those who talk about goodwill while living remote from the real issues experienced in such a community as his. Unfriendliness may not be so great in the suburbs as in these overlapping areas, but indifference is there and it is the most difficult of all obstacles to overcome.

Misrepresentation is prevalent wherever unfriendliness is found. A certain writer describing an Asiatic people said of them, "The normal... brain is a simmering stew-pan into which are dropped periodically new snatches of meat from the outside world. The stewing pan goes on piecemeal and what is done to rags clings round the new and prevents it from assimilating with the rest. (This nation——) ... a thousand years ago was a thousand times more cultured than it is to-day." Such unwarranted, libellous language sows seeds of bitterness between peoples and leads to injustice, antagonism and violence. Such misrepresentation must be corrected by friends of justice and men of goodwill.

Discrimination is a third form of ill-will. Persons of minority racial groups are the last to be hired and the first to be fired during times of business unrest. Frequently in Chicago coloured tenants are required to pay higher rent than the white occupants who previously leased the same premises. In many stores serving large numbers of coloured people no coloured employés are hired; one can sympathise with those who prefer to trade where coloured people are earning their livelihood. Discrimination has recently been opposed by religious and liberal organisations refusing to accept as conference headquarters any hotel that refuses to accommodate

coloured delegates as guests. In Europe racial antagonism is fanning the flames of discrimination in many quarters. In Vienna a half million signs were circulated last winter—"No Jewish Goods under the Christmas Tree."

From discrimination to violence is only a short step. In a dormitory of an Eastern University, fourteen windows were broken in a riot over the presence of students of a minority race. Fortunately the college paper came out with a strong protest; "A bigot has no place in a modern university. Agitators behind this unfortunate occurrence, should it be developed that this intolerance cannot be curbed, had best withdraw from the university." Had the daily press equal courage and understanding, much trouble could be averted. Ataman Bulak Bulakovitch of Rovno is quoted as inciting to violence; "The Jews ought not to be attacked. They ought to be killed." Of Alfred Rosenberg, the Nazi expert on foreign policy, it has been said that "what Rosenberg says, Hitler does." This leader of the party now in power in Germany promised; "When we come into power there will be a Jewish head on every telegraph pole from Berlin to Munich." Not long ago loud speakers were erected on the campus of the University of Berlin and the words broadcasted, "Perish Judea!" Jewish students protesting were beaten in a riot lasting two hours. The Rector of the University refused to admit the police to quell the disturbance. When violence commences any show of weakness on the part of the authorities is an invitation to more violence.

The genius of the American people for racial tolerance has been subjected to severe strain. In spite of the death of the movement "America for Americans" and the demise of the Ku Klux Klan, it is not possible to describe our country as "the land where hatred dies." A student of the race question here concludes his analysis of the coloured problem,—"No matter which way we turn in the North or the South, there seems to be no solution. The coloured problem is an abyss into which we can look only with terror."

The only effective control is public opinion organised in the interest of goodwill and justice. Without that, civil rights will easily be abrogated and injustice, personal injury, even murder will ensue. The only way to check the progress of injustice—which is sweeping onward in some regions of earth with the terrible ravages of a forest fire—is by starting a backfire using the flames of friendliness, appreciation and co-operation. For these burn brightly, never consume true values and are a dependable measure of defence. The presence in scores of our most important communities of inter-

racial committees, in hundreds of our Christian and Jewish congregations of interracial study classes, and in numbers of club programs of able interpreters of interracial values will contribute to justice and goodwill.

A new capacity for appreciation is growing up. The arts and sciences, literature and public service have all been enriched by contributions from people of minority racial groups. No racial bar prevents cultural inheritance. The time is advancing when people will judge between persons of different races, not on the superficial level of pigment, but on the basic human plane of man as man. Within all the superficial differences will be recognised a fundamental unity. To-day there are many more persons than formerly who profoundly believe that "All under heaven are one family," according to the Chinese proverb.

Co-operation in common tasks is another element in bridging the gulf between races. Where people work together they gain a mutual respect which often ripens into friendship. The genius behind the great benefactions of Mr. Julius Rosenwald for the coloured people of the South is the requirement of co-operation. He helps them by helping them help themselves. We should use our best efforts to secure the co-operation of the organised labour movement for intelligent participation in building co-operation. Just now there are twenty-two national and international labour organisations whose constitutions and by-laws exclude Negro workers. Wherever groups of white and coloured people may co-operate as in the far-reaching work of the Urban League or in the program of clubs, church and educational groups, a living example of the force that quells unfriendliness, misrepresentation, discrimination and violence, will quicken the indifferent and encourage the faint-hearted to commence or to renew their struggle for justice.

A friend, now a professor at Smith College, was traveling on a train in Southern France. In the same car he noticed a group of well-dressed, intelligent Negroes. He soon found that one was a doctor from Chicago, whose reputation as a specialist in a certain line is known all over the United States, and who, during the War, was sent by the government to France on an important medical mission. "I should never have spoken to you," said the doctor, "had you not approached me first." The professor said, "Not even had I been a German?" "Oh yes, had you been German, French or Italian, I should not have hesitated, but I like to avoid insults." "What a shame that the only people you have to avoid are your fellow countrymen," responded the professor. The doctor then added that the

reason for bringing groups of leaders of his own race to Europe is that they may know what it means to be freed from the influence of race prejudice.

Intelligent opinion must eventually prevail. All credit is due to the talented leaders of the coloured people who have won such large recognition in science, the arts, letters, the professions and business. That there may be one justice for all people, that there may be an adequate opportunity for a worthy livelihood, that goodwill may prevail among the races, this World Fellowship of Faiths calls upon all other forces to unite in establishing intelligent and humane attitudes and actions in interracial relations.

SECTION VII

MACHINES. FEAR. SECURITY. ADULT EDUCATION. MOTION
PICTURES.

MAKING MAN A WORLD MASTER

ELEVEN SPEAKERS

- Secretary Henry A. Wallace, U. S. Agricultural Department
MACHINERY, ECONOMICS AND RELIGION
President Silas Evans, D.D., of Ripon College, Wisconsin
MAN AND MACHINE
The Rev. L. Ward Brigham, D.D., St. Paul's Universalist Church,
Chicago.....MAN AND THE MACHINE AGE
Dr. Manly P. Hall, of Los Angeles, California
HOW MAY MAN CONQUER FEAR?
Dr. Ramon Ostojka, Ms.D., of Poland.....HOW TO CONQUER FEAR
Dr. Horatio M. Pollock, Ph D., Department of Mental Hygiene,
New York
MAN'S QUEST FOR SECURITY
Bishop Ralph S. Cushman, Denver, Colorado
THE QUESTION OF RELIGIOUS CERTAINTY
Dr. Philip L. Seman, Ph.D., Jewish People's Institute
ADULT EDUCATION—WHERE ARE WE GOING?
The Rev. Clarence True Wilson, LL.D., Board of Temperance,
Washington, D. C.
PROHIBITION
The Rev. Worth Marion Tippy, Ph.D., D.D., Federal Council
Churches of Christ
THE STAKE OF THE CHURCH IN MOTION PICTURES
Dr. Francis S. Onderdonk, University of Michigan
.....MOTION PICTURES AND A NEW SOUL SCIENCE

MACHINERY, ECONOMICS AND RELIGION

HENRY A. WALLACE

United States Secretary of Agriculture, Washington, D. C.

By religion I mean that instinctive, fundamental, underlying attitude which everyone has to the world outside of himself and especially toward the less tangible, more enduring spiritual forces. Under this definition, religion comes first and from it spring the arts, the sciences, the inventions, the division of wealth and the attitudes between classes and toward other nations.

The religion I am talking about has nothing to do with creeds or churches. It is the kind of thing which caused David in the depths of despair to cry out toward God in the psalms. It is not surprising that the Puritan and Scotch-Irish pioneers sang psalms, as they conquered this continent. Neither is it surprising that their descendants should have saved money and become capitalists thoroughly imbued with the doctrine of rampant individualism. David's religion stood him in good stead as long as he was confronted with adversity. He did not have a religion which enabled either himself or his children to live so very satisfactorily with material abundance. The pioneers of this continent were the spiritual descendants of David as a young man, a God-fearing man of war, overcoming the enemy with the odds terribly against him. Our wealthy people of to-day are the spiritual descendants of the mature, licentious David with contentious, licentious children. David did not have the spiritual resources to live with material abundance—neither as yet, have we.

Very few preachers or priests realise the extraordinary material possibilities opened up to us by modern science, invention and methods of mass production. It would be so easy now to produce twice as many of the good things of life. In fact, from what I know of the sciences of genetics, chemistry and physics, I am confident that within a generation we could have a standard of living three or four times as high as that of 1929. Unfortunately men imbued with the righteous individualism of the psalms without the insight of the prophets or the human sympathy of the Sermon on the Mount, are totally incapable of creating a society which can live with balanced material abundance.

One of the objects of most noble religions is to bring about the

creation here on earth of the kingdom which exists in the heaven world. For 1900 years it seemed that the realisation here on earth of anything in the nature of the Lord's Prayer or the Sermon on the Mount was sheer nonsense and impossible from an economic or material point of view. To-day we know the thing is easily possible from a material point of view, and that the essential requisites are first, really up-to-date social machinery, and second, sympathetic human hearts to perfect and run that machinery.

We have been attempting in Washington, since March 4, to invent and operate modern, social machinery. Considering the shortness of time and the pressure, I think we have done a fairly good job. But looking at the problem from a longer time point of view, I have no doubt that the 1933 models of social machinery are as imperfect as the automobile models of 1900. Thousands of men racked their brains for thousands of hours, perfecting the carburetor, the electrical distributing system, the water circulating system, the self-starter, and the brakes. It has been a matter of slow growth and hard thinking. The early automobiles were crude, clumsy affairs but by infinite patience we perfected them. In like manner, I am confident once the genius of our people is turned in that direction, we can perfect our social machinery.

Everywhere in General Johnson's organisation you hear about the concept of balance between productive power and consumptive power. In the Agricultural Adjustment Administration there is continual talk about readjusting the supply of farm products to the changed market to such an extent that the farmer will be able to buy as many of the good things of life as was the case before the war. Steadily the effort is being made to produce a statistical measure of social equities. The assumption is continually being made that once we know the social equities in a precise, definite way, the right-thinking people of all classes will be willing to promote the operation of social machinery to bring about such equities. Thoughtful business men now know in a real, and not in a pious, superficial way that these things must be done if we are to have the balanced, continuously prosperous civilisation which our scientific understanding and our mechanical inventive powers so clearly entitle us to have.

And now I should like to talk about the second requirement which is the one in which religious people are most interested, "sympathetic human hearts." In this field neither science nor economics function so very satisfactorily. Trained in science and economics as I am, it ill behoves me to speak with any authority

in this field. And yet I can see as we peel back our understanding of economics, layer after layer, we finally come to those fundamental underlying forces which have to do with the human heart and the way in which it is motivated.

I am confident that the newly created social machinery of the New Deal will soon be discarded unless the hearts of our people are willing to operate this machinery for the general good. The adversity of the past few years has made the great majority willing to enter into a vast co-operative effort on a scale never before dreamed of. It seems to me rather obvious, however, that while the American people have learned something as a result of their adversity and are willing to pull together to get out of it, they have not yet fully learned their lesson. All too many of them still hope to make money by speculation. All too many are still grabbing exploiters at heart. The millennium is not yet here although the makings of it are clearly in our hands.

The one essential thing, even above the perfecting of new social machinery, is the remaking of the human heart. Some people say this cannot be done, that human nature is essentially unchanging from generation to generation. I have heard many church-going business men profess this point of view. Most scientists hold to this point of view because they think it flows inevitably from their knowledge of the nature of the germ plasm. I am sure you will agree with me, however, that no truly religious man can hold this point of view.

We know that the attitudes of men can change almost in the twinkling of an eye and that the change is oftentimes permanent. We know that the attitude of Luther, Calvin, and Wesley was communicated to millions of people and that interacting with the laissez-faire doctrine of the Manchester School of Economics and the Darwinian Doctrine of the survival of the fittest, it unleashed the forces responsible for our modern civilisation, in both its material grandeur and its present collapse. It is worthwhile to pause to pay tribute to such great spiritual leaders as Luther and Calvin. They doubtless acted appropriately to the abuses of their days. They have furnished untold millions with the spiritual strength necessary to meet the adversities of the rapidly changing economic world.

But to-day the problem has shifted. We are no longer faced with the problems of material scarcity. It no longer suffices, therefore, to strengthen the spiritual powers of the individual with the simple doctrine of the Psalms of David. The time has come now for the striking of a more universal note. This is especially necessary from

the world point of view because never before have the different nations been so moved to act as separate national entities. It is time to hold aloft a compelling ideal which will appeal to all nations alike. I am sure that all of the noble religions of the world have in them a teaching of this sort. In the Christian religion you will find it in the Sermon on the Mount, and in some of the sayings of Isaiah and Micah. It is time for the religious teachers to search for these broader teachings. They are dealing with forces even more powerful than the scientists or the economists. When they have a fiery, yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist, that we shall yet be saved from ruin.

MAN AND MACHINE

PRESIDENT SILAS EVANS, D.D.,

of Ripon College, Ripon, Wisconsin

MAN-AND-MACHINE is the soul and body problem in our social structure. They are related intimately, never identical, or indissoluble. What is thus joined together can never be put asunder; nor ever should be.

The machine is an enslaving or a freeing agency, somewhat as the body is such in relation to the soul. The machines of our industrial order are very much more complex, inter-related, delicate and controlling than they were a decade ago, and by every sign of the times this trend will continue, and rightly as well as inevitably. The machine is a means; man is an end, who forms and uses the machine for his service, if he is to maintain his dignity and superiority to the works of his hands. The machine will be revised, modified, scrapped, reconstructed, but man will remain with his human needs, his standards of life, and his dreams of a better society for himself and his neighbour in the distribution of the growing out-put of the machines.

The technological skills accentuate the enduring contentions of idealists on the one hand, and materialists on the other hand. Culture in the past was sometimes aloof, and at times almost divorced from nature. The economics of life was a necessary evil. But no longer is economics to be studied as a "dismal science" in the abstract; nor is it to be pushed aside as a disturbing factor to pictures, novels and grand opera. Nor can benefaction be stultified into regarding money and tools as merely instruments for endowing colleges and hospitals. There is a serious lag in culture when marked

by a disposition to regard economics as "something prosaic and stupid and beneath notice, although in fact it is in daily demand." (Spengler)

This is an unworthy idealism abstracted from human needs and interests. The materialistic interpretation of history tends to divorce the machine from man, or to reduce man to the machine. To paraphrase Kant's famous couplet, "Man without the machine is empty; and the machine without the man is meaningless."

The perfecting of the machine is a human achievement. A century of change does not in itself imply a century of progress. Idolatry of the machine is the great irreverence, for the essence of idolatry is to worship the works of our own hands, to gloat over material progress.

Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. (Habakkuk 1:16)

We certainly can serve God *with* Mammon, but we cannot in equal, ultimate reverence serve God and Mammon. Machine-worship reduces the soul to ennui and despair. The machine is made for man, not man for the machine. (So too, the factory, medicine, church and state.) The processes which mark a century of growingly complex utilities are progressive as these processes are humanised. The wings of real progress must be designed to get to places worth going to, and to go there for a purpose. Political *economy* is shaping to-day into *political* economy. (It takes a liberal education to learn the symbols and tokens of the new deal, N.R.A., A.A.A., N.A.C.C., etc., etc.)

This all may mean that the machines are tools to social welfare. I cannot conceive of progress in terms merely of movement or process, though toward larger utility and greater complexity. To make the economic ship of state requires all the technique of shipmanship, but to sail the ship of state, often as to-day in very troubled waters, calls for another and higher type of technique, a technique of statesmanship.

Our big despair is that there seem to be no outstanding spiritual ideas or ideals controlling our lives and works. The big hope is that such ideas seem to be shaping to-day. Man must command the machine, or it will get out of hand and wreck things. We cannot use our minds and affections toward desirable ends, if they too are only machines. We must come to terms with machine-worshippers

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who bow their human spirits to mechanical biology and behaviouristic psychology.

Only mind or spirit can give unity, or direct toward wholes. Unity cannot be shaped with the hands, but must be thought out with the mind. There is no unity in *things*. Therefore the mechanistic philosopher will drift toward isolation, to nationalism, and may sink to the low adage of the practical that, "Business is business," which generally means *my* business, and the devil take the hindmost. Business premises are never safe on the shifting sands of economics, unless there is a deeper support on the rock of justice,—just prices, just wages, just hours, which with many other principles of the N.R.A. are so dangerous to the Constitution, strictly interpreted, and to economics traditionally defined. If the modern man is too practical to be moral, humane, or religious, he is not practical enough for our new day of neighbourliness.

Machine-worshippers may not only abandon the Christian belief in God, but also the Greek belief in reason, or even accept a certain modern temper to disbelief in man. The machine-idolaters are apt to be sceptical even of the deistic convictions of Rousseau, Voltaire and Paine, whose philosophy prompted in great part the movements of the American and French Revolutions, a philosophy founded on the belief in nature, reason and human rights.

Claims are made that industrial and mechanical necessity prescribes war, which is machinery at its worst, because it is in distinct contradiction to reason. It is dogmatically assumed by many that nature is thing-like, merely material and mechanical, and that man too is such, as a resultant of the cosmos, and so philosophy and culture lag. In the field of science we have knowledge without power; and in politics we may have power without knowledge. To this point, the Brain Trust is both a portent and a promise.

Over the radio, a marvellous instrument of our scientific age, we hear fulsome wind-jamming political talk, munkum-bunkum health talks, and often superficial if not superstitious religious talks. "Knowledge comes, but wisdom lingers." Let knowledge grow from more to more, but imperatively we need more of reverence for personality. Chesterton reminds us that science is a thing in the outskirts of human life. It has nothing at all to do with the centre of human life. We know, but we do not apply. We are waiting anxiously for that wisdom that can make application of modern science and industry to the social order. Science rides on the wings of progress, but social organisation rambles along in a go-cart. Our industrial skills are excellent; our moral controls are mediocre.

Obviously we have passed from the pain economy to the pleasure economy. We can, and therefore we ought to, create a wealth of human weal. We should begin earnestly to work in order to live, and not live in order to work. The world, especially America, is ready to enter the era of biologic leisure, maintaining decent standards of food, clothing, and education. Still "things are in the saddle." The stream of comforts and conveniences is defined as civilisation. An era of strange and wonderful changes is defined as a century of progress, though we know that man cannot live by radios, moving-pictures and vacuum cleaners alone. America has achieved to its opportunity for real progress and for civilisation defined in human terms.

Of course, good homes, pianos and silk stockings are desirable, but they are more desirable to have than to produce. Our first concern in present day economics is to make *things*—and we have overdone this to our dismay. We glory in statistics. We want every to-morrow to be bigger than yesterday, and so we add field to field, factory to factory, machine to machine, and we have come to woe.

It is painfully self-evident to any one who views people's needs and desires, and their willing urges to work and to earn, that there is not to-day a general over-production. We must not lower the standards by cutting off real wealth from the people. Even education and charities, culture and all that makes for life's real values rest on economic proficiency, and proficiency rests on efficiency, and efficiency rests on consumption expansion through purchasing power. Old-time economics assumes that consumption will take care of itself and may be neglected, though this factor is closer to human welfare than the production factor. Should we consume in order to produce, or produce in order to consume? The end values are in consumption. There is a shift from the production centre of interest to the consumption centre of interest. The National Recovery Act looks definitely in this direction. The economic fallacy of enormous salaries and bonuses is becoming evident. \$100,000 a year given to one head of a family, if distributed to twenty heads of families at \$5,000 a year, would account for fifteen times as much production, and therefore make for larger prosperity. The distribution of wealth is negligible as meaning a small addition to each individual's stored-up enrichment, but it is immensely valuable as a circulating medium to pool into human needs, and therefore increased production.

The new Malthusian doctrine seems to be to kill the producer, to give rewards to those who kill their pigs, and plough their cotton

under, and limit their wheat crop, while the children of men go hungry and ill-clothed. Because we produce so much we must have a frantic and competitive and expensive salesmanship, which may sometimes be defined as the art of persuading people to buy what they cannot afford. Words are the soul's confessional. If so, we should do extreme penance for such phrases as "*Sell* your ideas. *Sell* education. *Sell* a religious programme." Quality suffers and quantity wins.

The machine age is a weasel phrase. It is regarded by some with worshipful awe, but to this Baal we have refused to bow the knee. It is more often regarded as a reproach, as a bondage, as a sad fate, as something sordid and mean, as a degeneracy from the simple and natural and care-free past. But neither history nor contemporary life warrants the assumption that the machine implies materialistic ideals. Every movement of efficient living is in one aspect mechanised, but because of this I need not feel as a slave. In fact, it makes me a freer man. I am freer in America than I should be in China, not merely or primarily because of my constitutional rights, and my social organisation, but because of the machinery I can use.

Great scientists are men of imagination, and are often highly and properly spiritual. No finer idealists can be found than the men connected with the Academy of Science, or in various research laboratories, or in fields of invention. Our industrialists have not been bemeaned in respecting these men, and accepting their results. The engineer is a creative artist. The steam engine is no more degrading than the cosmic engine. (The world and the natural processes are in very real fact mechanical, are they not?) The black coal burning to make steam is a gift of the stored up solar energy. The steam engine, gas engine, electric turbines, and the countless machines which they have brought forth furnish civilised man new opportunities to enrich his life and serve his fellow man. These are all heaven-born, derived from sun energy and electric energy. Using machines is but learning better to read nature, or God's thoughts in the big machine.

Pupin quotes a humble fireman as saying, "The English made us write the Declaration of Independence, and they gave us the steam engine, with which we made our independence good." Steam and electricity will not ultimately kill romance. McAndrew's hymn will compare very favourably with many pious church hymns:

"Lord, send a man like Bobbie Burns
To sing a song of steam."

The modern man is inefficient as he is spiritually anæmic, if he is crushed by the machine of his hands, which should make him freer. The throb of vast material interests is not the pulse of reality. Idolatry, we keep repeating, is the worship of the machine. Slavery is to use men as tools, rather than as ends, which is freedom. If civilisation is to be enriched, man in his divine worth must be lord also of the machine. He must seek first the soul's freedom in truth, and all these *things* (now so much in the saddle) shall be added unto him.

The man of mechanical efficiency only is superficial, slavishly contemporary, reads newspapers only, sees no eternal meaning in the flow of events, believes that the things which are seen are real, and that the things which are unseen are vague and empty. To him a house not made with hands is stuff from which dreams are made. To prepare for life is to build a sound bank-account (assuming that this is a sound possibility); to prepare for death is to make a sound will (also assuming that this is a possibility). He is spiritually anæmic who believes that an idea or an ideal must be literally capitalised, and a vision definitely calculated. He is spiritually anæmic who points with exclusive pride to big buildings, paved streets, good roads, sky-scrapers, quantity producing factories, big bank clearings; and views with pitiful complacency and passive tolerance the spiritual life and the great imponderables. O, how loves he his business. It is his meditation all day,—and night.

How much more is a man than a factory! What doth God require of our economic order, O man, but to feed, to clothe, to house, to educate, and to make free *men*. And to-day beneath the din of machinery, the whistle of the factory, the ferocious salesmanship, is the mystical ground-swell of the soul, which refuses to be ticketed, clock-punched, and piece-worked, but cleaves to the things we live by and live for, which cleaving ministers to not only a large, but a worthy production. We must have soul liberty as well as material progress. The soul is bigger than specifications and statistics.

Religion is a saving power for a power civilisation. I do not mean religion as a salve to the sores of the social order, or as a softening supplement to the severely secular, or as a mere piece of æsthetic trimming, but religion which reposes faith in the reasonableness of the world, the worth and destiny and freedom of man, and the character of God; a religion which challenges all processes with an end and a motive, which makes the wonderful machine a servitor to a freer spirit, which sees the futility of mere procedure. Is not the life more than meat; and the body, than raiment? Is man an

alternating reciprocal movement between office and home with every moment accounted for, as Dickens so superbly pictured Mr. Gradgrind?

"The hours I spend at work and chart,
Are like arithmetic to me,
I count the moments, every one apart,
Efficiency, efficiency.
Each hour's moments I record,
Here on a chart I have begun,
I have reported a report,
But that, alas, is all I've done.

"O long ruled lines that never turn,
Each block a chart, each chart a block,
I standardize, and strive at last
To kiss the clock, oh, oh,—to kiss the clock."
(Ward)

Efficiency is not the last word, unless we can persuade ourselves to be satisfied with the robots and Babbitts of industrial regimentation. A pathetic hope in secular processes is the core of much of our modern pessimism. (Why such depression of soul from the mechanists, who reflect so ably on life—Bertrand Russell who would welcome a kindly comet to end it all for man on this planet?) Futilitarianism is the fruition of utilitarianism. I have always been happy in not being able to find the word *useful* in the New Testament. To a genius like Jesus it is so self-evident that high thinking, human service, the virtues and values of life, churches, colleges,—civilisation—shall we say, is far more *useful* than good roads, protected harbours, and varied utilities. The only salvation for a man as a machine is the clear recognition that he is *not* a machine. Religion will never survive as a mere servitor, or handmaid, or instrument to a machine, or even to civilisation. Religion cannot succumb to science, or surrender to social reforms. When it is sound, it will always speak thus: Seek first the kingdom of God and his righteousness, and all these *things* shall be added.

LAUS DEO

BY LYMAN H. BAYARD

Praise ye the Lord. Praise God in his universe; praise him in the firmament of his power.
Praise him for his mighty acts; praise him according to his excellent greatness.

Praise him with the sound of the steam-engine; praise him
with the motor and dynamo.
Praise him with the microscope and telescope; praise him with
the spectroscope and wireless telegraph.
Praise him in hospitals and peace conferences; praise him in
the laboratory and observatory.
Praise him with biology and astronomy; praise him with
psychology and chemistry.
Praise him all atoms and electrons; praise him all star systems
and nebulae.
Let everything that hath life or law praise the Lord. Praise ye
the Lord.

MAN AND THE MACHINE AGE

THE REV. L. WARD BRIGHAM, D.D.

Minister of St. Paul's Universalist Church, Chicago

My purpose is to present the moral significance of the Machine Age. We are not gathered here as economists, bankers, industrialists or social science experts. We are moralists and religionists, representing the varying religions and races of man. I am but a humble Christian minister who has the faith to call God Universal Father, and to proclaim the Brotherhood of all mankind. Seeing through you the vast and varied assemblage of all peoples, I realise afresh the tremendous truth uttered by the Christian, Paul: "God has made of one, all the nations of the earth."

It was a great vision of faith that inspired the Century of Progress Exposition, at the very time when the progress, when the momentum and complexity of achievement, suddenly precipitated the whole car of our civilisation into the ditch, and piled us all in its wreckage. However, it was a splendid century—and will yet justify itself in the centuries to come. The whole experience through which we are going has come upon us before we could adjust ourselves. Its stupendous magnitude has smashed the traditions of yesterday—its codes and its creeds alike. On all sides we face problems. The situation is not the result of the emergence of supermen, but the sudden and great multiplication of tools and power!

The human body working eight hours a day develops power equal to a 1/10 horse power motor. This was the power of early man back in the Neanderthal time, 200,000 years ago. When in the Neolithic Age (7000 years ago) man developed agriculture and domesticated animals, he doubled his power. To-day we can say that man is capable of seventy-seven times the power of the Nean-

derthal man. Since 1900 his power has been doubled! The end is not yet. All the power man can use is almost within our reach. In this there is danger. A magazine writer recently called attention to this point: "Will folks learn to control things or will things stampede people?" Will the human race be able to avert the catastrophe threatened by the Machine Age? In the Exposition at our doors, we see the cotton-picking machine doing the work of one hundred men. This threatens to put the Southern negro on the bread line. Whitney's cotton gin is said to have laid the foundation for the Civil War. What will this cotton picker do to us?

But, the present crisis is not an entirely new thing. We have forgotten past experiences. Every new tool, every new invention, and every new idea throughout the past has necessitated readjustments. Ofttimes it has been as critical as to-day. There is just one way of escape from our problems. That is not the way back but the way through. It is natural for the jobless to wish the machine banished, but that would only delay progress. The machine can do our automatic processes best. We must accept the situation, and turn human energy to its creative functions. Do we long for the flesh pots of 1929 prosperity? Please recall that one third of the population at that time was working and living below the minimum of decent subsistence set by the Government. We do not wish to turn backward. There is no finality in codes or creeds. Men must be alert, plastic, ready for what emerges.

In this programme of adjustment there are certain Moral Values which should guide us: First; man must himself remain the basic value of any system. No matter how great wealth and institutions appear, that civilisation cannot endure, must not endure, which does not exalt humanity. And this is so because man is himself the creator of civilisation. There is wide-spread scepticism to-day. Psychological tests are claimed to reveal that only five or ten per cent of the people are possessed of initiative. Some social scientists seem to consider the "masses" as inert—not true *homo sapiens*. Such statements, I feel sure, are not justified. There is no such anatomic difference in the brains of men. Functions may lie dormant under many stimuli and yet become apparent when certain other appeals come. As a rule, and from his standpoint, the common man handles his life efficiently. Again, the dignity of man must be maintained because Man is Nature's supreme creature, her last word—the result of millions of years of experimenting. His is an inheritance of rational judgment, moral consciousness, sacrificial love, and a personality responsive to God.

Second; these human value units must be organised into co-operative groups that are socially-minded. American individualism was the expansion of men to master a pioneer continent; it did its work thoroughly. But, now success is being discovered to be spelt in another way—co-operation. Industry has learned this. Take any corporation. It is really a social organisation of stockholders, plus a group of consumers. But it lacks social unity, social consciousness, and social conscience. In other words, corporate industry has been socialised, but not moralised. The complicated intermingling of competing groups compels a co-ordinator of national scope. So it is that planned industry has come about. For the first time trained men in all lines and in large numbers are being called to Washington in conference and for direction. You may call it a "brain trust," but is it not a sensible thing to use trained and experienced intelligence to solve our problems? The old order perishes—and it should. It is reported that ninety per cent of American wealth is in the hands of three per cent of the people. This is not democratic and not moral. One half of my income and your income goes for interest and taxes. The \$180 per capita that is left must go for living, for debt, and for savings accounts. You can understand why savings accounts are largely minus. A system producing such results needs radical change. The Government must turn from producing production to directing distribution.

Third; and the first step in this reformation—each individual must be given his appropriate job. This is elemental ethics. Charity is noble and necessary. It is a recognition of the public's responsibility. But if charity continues, it will demolish every semblance of manhood. It demoralises not only the receiver but the giver as well. Whether the job is thirty hours a week or two hours a week, each must make his contribution to the public welfare, and in turn receive from that fund sufficient for his social needs. How shall this be done? I do not know the answer. This is a gigantic and difficult job. As individualism has had centuries of development, this problem will not probably be settled in our generation. But at least intelligent and earnest beginnings may be made now.

Fourth; The final objective of every civilisation is that the inner life of man shall be enriched. The machine has killed materialism. "Man does not live by bread alone." To-day every one possesses a certain amount of leisure time. Culture is possible to all, and religion must seize this opportunity to lead men into new moral and cultural development. The poet sang of the West: "Give me men to match my mountains." He might well say to-day: "Give me men

to match my machines." At last the enrichment of human life in its human functions, rather than its "monkey" memories, is imperative—and possible. The new agencies must take up this work. Time does not permit of that full interesting discussion of our coming leisure which its importance demands.

Let us review in few words: The machine age demands the re-emphasis of man's supreme value, both because of inherited position and creativity. These values must be coordinated to public welfare and every individual must gainfully cooperate with his gift, to the end that every soul may find its fulfilment as a child of God.

Increase the roads of your busy marts, O citizen! Multiply your noisy wheels! Amplify your babel of cries until they fill the sky, and you will not deafen the soul of man to the voice of God nor still his prophetic voice until the machine age shall establish the age of Man!

HOW MAY MAN CONQUER FEAR?

DR. MANLY P. HALL

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THE true purpose of civilisation is to insure the security of man, individual and collective. We must measure progress in terms of human security. We must regard as progressive every contribution to security and we must regard as retrogressive every action or measure which hazards this security. Aboriginal man dwelt in a condition of physical and spiritual insecurity. Ignorance and superstition impoverished his courage leaving him a victim of countless fears and terrors. There was evil in the lightning and disaster rode upon the wings of the storm. Primitive men feared nature, but modern man fears men. With education we have dispelled the tribal ghosts of ancient days, we have laid the demons which haunted the aboriginal world; with medical science we have combatted the plagues; with engineering feats we have turned the floods. The prodigious effort of evolving man has reaped its reward in terms of increasing human security. With our present knowledge and with reasonable anticipation of further development in the several fields of learning, we may say with confidence that within the next five hundred years man will have so mastered the elements which previously so offended him that life will cease to be hazardous and with reasonable precaution the majority of mankind can survive triumphantly the ordinary vicissitudes of nature.

Along the shores of Lake Michigan unfolds the panorama of Chicago's Century of Progress. This great Exposition is dedicated primarily to the glorification of the intensive mechanistic productiveness of the last hundred years. Numerous grotesquely shaped buildings house fantastic arrays of devices and improvements, adjuncts, etc. by the development and use of which our civilisation has come to what it is to-day. We should be justly proud of the ingenuity by which these mechanistic miracles have come to pass, but at the same time it is not amiss to question certain unemphasised aspects of what we please to term progress.

Where in all this Exposition is to be found exhibited one single evidence of ethical, moral or æsthetic progress? Where is the proof that the humanity of to-day is happier, wiser or intrinsically better than the humanity of a hundred years ago? Where are the proofs of increasing individual or collective security? In other words, where is the evidence of real *civilisation* in this Century of Progress?

True, we have added greatly to our conveniences, multiplied our industries, compounded our economics and heaped up fortunes that even Croesus might have envied. But where is brotherhood, where is well-founded faith, where is vision, and where that fraternity of effort and ideal without which all so-called progress is but an illusion?

Strange creatures from strange parts have been brought to this Fair to edify gaping tourists from the outlying districts, yet nowhere on exhibition in this Century of Progress is to be found a happy man, a wise man, or one who can face the future with security and understanding. We wonder if what we call a Century of Progress has not really been a century of complications in which all simple and direct values have been lost sight of. We live lives on tangents, in environments of complexity.

All true progress must be measured in the well-being of man, and in its ruthless course of exploitation industry is not only indifferent to man's well-being but has reduced him to an insignificant and almost unnecessary factor in the onward rumble of economic empire.

As we study into the motives of men as these motives are objectified in their cultural systems, it becomes increasingly evident that civilisation is only an appearance, a shallow surfacing beneath which still rage the aboriginal emotions of the prehistoric world. We are haunted by the sinister ghosts of our past selves. We would be kind but there is cruelty in our blood, we would be honest but there is craftiness in our marrow. On our lips are words of forgiveness

but our souls mumble the ancient law: An eye for an eye and a tooth for a tooth.

We must be forgiven then if we fear our fellowman a little, we must be excused if we reason in our hearts that he is no better than ourselves. If we behold beneath the fair aspect of this great civilisation a cold, glittering cruelty we have just reason for some apprehension. We know that, all to the contrary notwithstanding, with a few exceptions mankind is not civilised. He has grown skilful but he has not grown good, he has grown old but he has not grown up, he has grown wealthy but he has not grown generous, he has grown powerful but he has not grown kind, he has gained knowledge but he has not grown wise.

Our modern civilisation is ruled by the law of the jungle—the survival of the fittest—spoils to the strong, misery to the weak. At the end of the ages stands *to-day* and in the *to-day* stands man's great economic empire, an empire dominated by ignorance, superstition and fear, where nothing is secure, where no one is safe, where virtue, honesty and truth are words, and where treasons, stratagems and spoils ravish the earth. When a man shudders *to-day* and says, "I am afraid," his is not a blind and senseless terror of some benighted Bushman; his is a well grounded fear, a fear of things seen and known, not of ghosts. Civilisation has weakened man and left him a victim of luxury; civilisation has deprived man of resourcefulness, snuffed out his sense of individual sufficiency, and left him an absolute weakling dependent utterly upon the commodities and luxuries of his social plan. The average man can no longer build his own house, kill his own game, weave his own cloth, defend his own hearth, or gaze out at life with some realisation of his personal strength. No matter how rich or how poor he may be *to-day*, he is a slave, a serf, utterly dependent upon things and things and things. His security is not in his own keeping. He depends almost entirely upon factors beyond his control and as his fortunes ebb and flow he must sit impotently by and hope and fear.

The civilised man is a civilisation addict. He is doped with our modern industrial psychology. He knows that he is miserable, that there is no probability of his ever being anything else, yet he will fight to defend the very evils which destroy him. He is afraid and he obeys unquestioningly the despotic edicts of his fear masters. Millions of men and women, living, working, dying—always afraid. Afraid to live, afraid to think, afraid to speak, yes even afraid to hope. The proletarians of the world are afraid of their jobs, living in constant terror that the next pay day will be the

last. Mothers and fathers afraid for their children. The old, in which both fear and hope are dead, and the young in which hope and fear are strong. Men might learn to love each other a little if they did not have to fear each other so much. But where fear is love cannot be, for terror cannot dwell with understanding. Those who have, fear lest they shall lose; those who have not, fear lest they shall not gain. The great fear for their lives and the humble are afraid of the great. Nations are afraid of each other's armaments. Great nations are hated for their power and little nations are envied even for the little which they do possess. Each year an all-fearing world spends billions in armaments. The nations of to-day live by Napoleon's code that God is on the side of the heaviest artillery. An hundred civilised nations plotting war, scheming schemes of wealth, cheating and conniving, stealing and plundering by a code that forgives the victor all his sins and exterminates the vanquished.

Fear is not all an illusion then, although the things men fear are for the most part unreal. Fear was bred in the swamps and fens of the first jungle. Terror roamed the primordial wild and though ages have passed and many changes have come to this old world, fear still comes with the night and terror lurks in the smoke of industry.

While men warred and pillaged upon the earth, their gods warred and pillaged in the heavens. Theology was once but the instituted tyranny of the invisible. The priests of old used fear as an instrument to control their wandering and nomadic peoples and if man has grown virtuous it is only fair to say that in some cases he was frightened out of his vices. There are many law-abiding men and women to every virtuous one, for laws were made to keep us from destroying ourselves. In the course of several millenniums the religions of the world became greatly complicated. The medicine man and the witch-doctor were gradually metamorphosed into the clergy. Sects and creeds divided over painfully insignificant issues until through little understanding humanity had the burden of ecclesiastical dissension added to its already heavy burden of woes. Religions, like humanity itself, had so many things in common and so few differences, and yet, like humanity, they ignored these many things in common and so magnified the few differences that theology became a ghastly travesty of religion. Nearly three hundred sects of Christianity alone have remembered the Fatherhood of God but forgotten the Brotherhood of Man. So faith, which should have multiplied human certainties has for the most part only increased its fears.

At this time we are gathered here in a Fellowship of Faiths. We come here as friends from far thoughts and distant places. We are here because we believe that the beliefs and ideals of the race are so intrinsically identical that they greatly overbalance any small differences which may seem to exist. We are of several races and a score of nations. As races we have persecuted each other, as nations we have warred against one another; each has feared and hated the other and yet in this assembly the evident sincerity of purpose and the overwhelming humanity which is the motive for this assemblage binds us together far more closely than any other differences may separate us. But unfortunately we gather here not as nations or as races, but if the matter be sincerely stated, as individuals. We are really expressing personal convictions, or at the most convictions of small groups existing within greater bodies of peoples which do not possess similar convictions. Let us face the fact truthfully. The various religious doctrines of the world are not liberal; they are creed-bound and heavy with fear. But through each of these creeds there rise isolated individuals who, having come to sense the more real values of life, interpret into their creeds a broadness which is really their own.

It is far from desirable that the various religions of the world should give up their own identities to be merged into some common indefiniteness which is neither understandable nor acceptable to the numerous followers. It is, however, just and reasonable and well within the province of religious premise that the numerous sects which unite in the adoration of the common Father should occasionally unite on earth for the more practical purpose of furthering that Father's work among the peoples of the world. The majority of the inhabitants of the earth are nominally addicted to some religion and the majority of the inhabitants of the earth show little evidence of any application of their religious addictions. If perchance we were to examine the great evils which have descended upon the earth, we should discover that most of them arise among nominally religious people, are perpetuated by nominally religious people, with small glory to God and less good to man.

From the weakness of words we must rise to the strength of action. Religion has failed as long as man must remain afraid of man. The men we fear are seldom infidels; they are of our own faiths and beliefs. *They pray beside us on Sunday and they prey upon us on Monday.* The purpose of religion is not only to convince one man that there is a God within his brother; it is necessary that the brother himself be sufficiently convinced of this indwelling divinity

that his relationship with other men may be tintured by this belief.

At the end of this Congress of Religions we shall each go again our own ways, some returning to distant lands, most of us to continue some ministry of spiritual or philosophical education. Within a twelvemonth some of the nations from which we come may be at war and your peoples will be praying to the god of armies for victory. You return as sheep among wolves, you go to serve a world which does not understand brotherhood or love or peace. There is not one among us who dares to hope that in our short years the evils which infect the race may be removed. In all ages prophets and patriarchs of heroic vision have taught and loved, suffered and died in the service of an unbelieving world. Yet all of these great teachers and the faiths which they have established are agreed in one thing: that the Universal Father, by whatever name He may be known, is ever watchful over the destiny of His creation. There is law in the universe and according to the law all creatures must work out their own salvations with diligence.

The last few years have witnessed the collapse of man's industrial-economic civilisation. A cultural system built up in defiance of all spiritual and ethical law has demonstrated its inadequacy and unfitness to survive. This emergency is religion's opportunity. This is no time for jarring sects and little isms seeking grandeur. This is a supreme opportunity for the idealists of the world to turn from their contentions over jots and tittles and unite in practical spiritual service, and practical religious education. The first task which confronts us is the consolidation of our own fraternity. If the leaders cannot be followed, the followers cannot be brought together. Remember, this would not be an absorption of religions but a brotherhood of religions. If each faith sincerely rejoices in the good works of other faiths with a camaraderie of purpose, it will lay the foundation for a better civilisation to come.

If the religions of the world fail to rise to this great emergency in the soul experience of the race, it is unlikely that organised theology will survive the present century. Either spiritual idealism must rescue the race or else vanish away with the civilisation which it has failed.

The first step in the re-education of man must be the reframing of the code of human values. The Rule of Gold must give place to the Golden Rule. Men must be taught that true wealth is only possible when society is functioning on a spiritual and not a physical foundation. Wealth is not a matter of money. True wealth is meas-

ured in terms of wisdom, peace, happiness and well-being. Ambition is the deadly enemy of well-being and causes man to live in constant apprehension, hazard and uncertainty. It forces him inevitably along a course of destructive procedure which can end only in disaster and death.

If twenty-five percent of the religious people of the world would *live* their religion, heaven would exist right here on earth. The question must naturally arise: How can a person actually belong to a religious body and in no matter of importance act consistently with the doctrines of that body? This is a real problem for theologians. Is it possible that theology has failed to throw proper emphasis upon the *application* of spiritual principles to terrestrial affairs? Have the various religions demanded certain standards of living from their members? In this age of success, just closed, we all grew a little lax. Theologians went into real estate rather heavily. Vast edifices stood proxy for piety and various organisations became more interested in the number of their members than they were in the quality thereof. Religion compromised itself, descended from the non-commercial aloofness which was its original estate. The theological mind wandered from the contemplation of the Kingdom of God to the contemplation of the kingdoms of the earth. The humble simplicity of faith which was its strength gave place to a gaudy unsatisfying complexity, and mankind lost its spiritual preceptor.

The cry is: Back to simple things, to simple living, to an almost mendicant existence. Men, tired of the sham and responsibility of unnecessary possessions, are beginning to question the desirability of accumulation. Religion should lead in this pilgrimage towards simplicity. Ostentation in faith is unbecoming and the pompous pedagogue is relegated to the limbo. Our world is coming to a philosophy of work, and theology should be a religion of works. As soon as man is satisfied with little, as soon as ambition no longer tempts him to excess, as soon as he regains his power of individual sufficiency, so soon he will master fear.

Mahatma Gandhi is a dramatic example of the new world trend toward simplicity. In his own life this extraordinary man achieves religion in action. This little brown ascetic challenges the involved theologies and policies of the world. He has accomplished within himself the virtues which men have preached for ages and have failed to live even for a day. Gandhi would bring all men together in a true fellowship of intelligent action and spiritually enlightened endeavour. In his realisation of the essential values of life Mahatma

Gandhi has mastered fear and would lead his brother creatures from a collapsing structure of doubt to a newer and broader dwelling of certainties. Impersonal love, sincerely applied to the common problems of mankind, cannot fail to bring about a beautiful and permanent solution.

When religion approaches the social problem not with threats of hell or hope of heaven, but with a simple handclasp of friendship, when the priest is again the shepherd of his flock, then we may hope for the dawn of a more enlightened age. The greatest preaching of Christendom was done to barefoot men along the road to Nazareth; the supreme inspiration of the Buddhist faith came from a shaven-headed mendicant seated on a hillock, with no roof but the sky and no altar but the dry earth. Was Islam ever richer than when the Prophet preached the Suras in secret to a faithful few? Religions are great not because of the numbers of their followers, the vastness of their temples, or the wealth of their orders; they are great only when their doctrine is vitally necessary to men. All this must be re-clarified if faith is once more to lead the march of progress.

The richest civilisation that ever existed is bankrupt for ideals. If this Fellowship of Faiths can bring the great religions of the world to the realisation of the necessity of forgetting their schisms and their discords, and uniting to the common task of preserving the idealism of the race, it can make the greatest contribution of all modern times to the preservation of society. In the face of this great opportunity, this great responsibility, nothing else can be considered of importance.

While man is so desperately oppressed with an unfair and unreasonable economic theory of living, it is impossible for him to clarify his mind for the understanding of spiritual matters. While it is true that affliction is a great stimulant to thought, the constant pressure of a hopeless financial tyranny destroys the morale of the mass, and if protracted long enough, results in degradation and chaos. It is highly important that man should put his physical world in order before he turns his attention too completely towards spiritual concerns. Some will say that if man will first become spiritual these other things will adjust themselves, but experience has shown that a certain tranquillity of environment is essential to the propagation of idealism. While a few may climb by the rocky path of adversity, the many must be led through green pastures. A man who is in constant fear for the necessities of life is not in a position to be philosophically detached. His perspective is certain to be warped by

the pressure of circumstances, he is narrowed to a doctrine of utility. A mind filled with worries has little space in it for ideas. The wealthiest and most powerful nation in the world to-day is worried nigh unto death. In this crisis we have tested our intelligence and found it wanting. We have tried our psychologists who are supposed to be experts on all complexes, but their solutions are worse than our dilemma. Our college professors are no better. They have lived so long in the narrow environment of memorisation that they have been rendered incapable of thinking by the very weight of education. As for our politicians—well, the less said the better. Our scientists, though rather successful in biological research, are poor economists. As most of their funds come from endowment and donation, they are childishly ignorant of practical matters. Our philosophers—but why mention them?—we haven't any. So all in all, when something happens which really requires thinking, there is no one left in our very cultivated world who is capable of doing it. These groups of impotent intellectuals, et cetera, are not only without solutions, they are without ideals. They pride themselves for the most part upon their lack of vision. There is only one body in society to-day which even pretends to idealism and that is the religious world.

If this civilisation is going to be saved it will not be saved by budgets or ballots, it will not be saved by psycho-analysis or serums. It must be saved by honest, practical idealism, and without this priceless ingredient all remedies advanced to solve the present world emergency must fail. A practical example of the spiritual factor in material action is the NRA program. The success of the National Reconstruction Act depends entirely upon one metaphysical element—namely, integrity. Our President has put his faith in the honesty of the American people, but where in the whole theory of modern education, sociology or science is man being educated in honesty? The government issues each year hundreds of bulletins dealing with the planting of corn, the trapping of wild animals, the weaning of infants, et cetera, and yet nowhere does man receive education in integrity, honesty, truth and practical idealism. If our President, like Diogenes, is having difficulty finding his honest man, it is because economics has made such serious inroads into the spiritual life of man that the honest man is failing from the earth.

If this Fellowship of Faiths can dedicate itself to the production of honest men, if it can preserve and perpetuate those great spiritual

ideals which promote honesty and truth, it shall earn for itself the undying gratitude of mankind.

Except for men humanity has very little to fear. We have fairly well tamed the primordial forces but we have never been able to check human greed. When people complain about this world they are really not complaining about the world at all—only about the people who are in it. The earth is very abundant, a gentle and kindly mother of living things. She has her moods but science has learned to anticipate many of them and in time may curb them all. But man on this little earth has made himself very uncomfortable. With his national spirit he has hacked continents into small bits and fenced off acreage under various flags. Since his first appearance, man has been precocious and destructive. With uncurbable ambition and insatiable greed he has prevented the fulfilment of nearly every good which might otherwise have come to him. A certain religious instinct was his one redeeming emotion—a certain veneration which through development became a patron of art and beauty, and, enfolding philosophy unto itself, gradually built a somewhat impressive structure of at least relative truth in the midst of the desert of its deceivings. In more recent times the sciences, philosophies and arts all separated from the religious principle, each going its separate way on a program of isolated individualism. Learning thus became sacred and profane. Profane learning became very profane and finally reached the nadir of its profanity in our recent economic orgy.

The day must sometime come when all the arts, sciences, crafts and philosophies must again be united with the sacred sciences to become one undivided body of divine learning. Until *all* the transactions between men come to be regarded as spiritual, *none* of the transactions between men can be truly spiritual. Only when men are honest and gentle one with the other can fear cease. When I know that my brother's smile is from his heart and not from the scheming of his mind, I shall no longer fear. There is no fear where honesty rules, there is no fear where integrity is the basis of relationships, there is no fear where kindness is the integral element in the compound of relationships.

True religion is integrity in action. It is the *doing* of honesty, and the working of truth. Religion is that constructive force which is evident in the lives of truly superior men. The seeds of religion were sown with the beginning of the race and the full flowering of it will come only with perfection of the race. But as civilisation progresses it is essential that the religious impulse shall progress

with it, tincturing and enlivening all material accomplishments and rendering them usable in the permanent structure of progress.

When our wealth, our power or our domain increases more rapidly than our spiritual development, the result is despotism and tyranny. In the last fifty years we have concentrated our entire resource upon physical progress, suffering from the delusion that with the increase of our worldly goods would come security and happiness. We neglected our spiritual lives. Our religions became mere forms and ceased to be vital forces. The result is a purposeless generation. We have things but not knowing how to use them wisely we have abused them fatally. *We must now pause in our economic debacle to allow our aspirations to catch up to our ambitions.*

Have you ever asked yourself, "Where is the world going? what is civilisation trying to accomplish? what is the actual reason for this terrific pressure of life?" If you ask these questions, you will get no answer. We know not where we go nor why. We are purposeless, drifting on the currents of impulse, laughing to-day and crying to-morrow, but absolutely without intent or reason. To-morrow is only a vacuum into which we seek to shift the responsibilities of to-day. To-morrow is no longer an opportunity; to most it is an impending fatality. To-morrow is pregnant with the reactions of yesterday. We fear to-morrow even as we regret yesterday.

Can you not realise how greatly, how desperately this modern world needs spiritual guidance? Exploited on every hand by dishonesty and selfishness, is it a wonder that man's faith weakens under the strain of long suffering? If ever in the history of civilisation we have needed an honest religion, it is now. We cannot fail this afflicted world. We must rise in new strength and with higher resolve, putting aside the small matters over which we have haggled, and rededicating our faiths and ourselves to this supreme human duty.

Fear is man's basic weakness, and it is founded upon ignorance and oppression. Courage is the supreme strength in man and is based upon wisdom and justice. A civilisation which is established in fear will perish in fear, but a civilisation which is established in the courage of conviction and upon the principles of justice will survive as long as the universe endures. All true progress points towards enlightenment. Enlightenment is the ultimate state of man and enlightenment is wisdom in action. The primitive barbarism in the human soul will ultimately be transmuted into a real and permanent civilisation. Ideality must not only uphold this goal, it

must point the way to the accomplishment of this end through practical example. The perfection of the race does not imply a final identity of purpose or action but rather a magnificent co-operation in purpose and action. We look forward to the age in which all men performing the labours most satisfactory to themselves shall unite in a common admiration for all good works.

Religion must point the way in this new era, taking its stand firmly amidst the crumbling ruins of materiality. The spiritual codes of the earth must rescue the vision of the race from the obscurity which threatens it. There is no perfection of the part separate from the perfection of the whole. There is no single department of society which can function smoothly while the rest is in chaos. Man cannot be spiritually normal and at the same time physically disorganised. He must put his whole world in order in a Fellowship of Faith and a co-ordination of effort. Let us each according to our light, but with sincerity of purpose and honesty of heart, strive to preserve and disseminate those essential truths which are indeed the hope of the world.

HOW TO CONQUER FEAR

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MAN has used various devices in past ages to conquer fear, but with small success. The secret of his failure is, he has appealed to the aged instead of to the youthful and hence has been bound by the traditions, laws and superstitions of the past. For elderly persons, set in their habits, find it extremely difficult to accept a new idea. Through heredity, fear has actually been bred into the human race. Only through the coming generations can fear be mastered. The technique for this mastery includes eugenics and proper education of the youth of all lands, for the minds of children are receptive to new ideas.

I am convinced that harmony is essential to the mastery of fear. To achieve harmony we must co-ordinate and master our three bodies; the mental, the emotional and the physical; these are intimately related to each other. Children can be taught simple exercises which will balance and co-ordinate them. This co-ordination will open or unfold the solar plexuses of the three bodies. And, be it remembered, these are controlled by the ego, or higher self, through the spiritual body. Through this mastery harmony can be ex-

pressed on the physical plane in happiness, health and success, which are the direct expressions of harmony.

It is my purpose, not only to state my convictions but also to demonstrate to you that the body can be mastered through harmony. This includes the mastery not only of pain, but of the circulation and of all the organs and functions associated with life.

The material is the unreal; the spiritual the real. So long as we lay stress on the material body and its limitations, just so long shall we be slaves to fear. But, when we find the god within us and let him rule us, then can we master fear and overcome the limitations of the flesh and the so-called laws governing man on the physical plane. Fear is born of ignorance and ignorance can only be overcome by a knowledge of the truth concerning man—the real man, who is not subject to the domination of the lower animal self.

The mastery of fear is also associated with an understanding of the unseen powers latent in man and the utilisation or expression of these powers. We all possess the same mind—the same capacity of mind—we all have possibilities to gain everything we want—if we could only have enough will, to carry out our desires and decisions. The will then is also a power, a quality of spiritual strength by which one person can control the conduct of others, and can save himself from being unduly controlled by them. To increase will-power, one must exercise the will. But one must not exercise it merely on others; he must first practise self-control and resist committing acts that are contrary to ethics and the voice of conscience. Self-control is far more difficult than controlling others! To learn self-mastery, one must co-ordinate one's conscious, sub-conscious and spiritual self.

There is no greater science or art than the mastery of the human soul. Self-mastery is a science because it is based on self-knowledge. Science is knowledge classified, truth associated. The ancient Greeks considered self-knowledge the quintessence of wisdom. Over the great arch of the Temple of Delphi was written: "Man, know thyself." What an accomplishment! Man possesses two natures and two minds; he is both a god and a beast! He is furthermore a microcosm, a miniature universe, for wrapped within his immortal soul is a seed containing in its essence everything found in the universe. This is the teaching of the ancient philosophers and the masters. No wonder self-mastery is so difficult. The lower animal self must be mastered by the higher abstract spiritual mind. Evolution, not devolution, is surely man's destiny. But to evolve, man

must fight and conquer the beast of the lower self. When man knows himself, he can then be himself and thus rule himself.

One of the most important steps toward self-mastery is the understanding of the relationship between mind and matter. Is matter a manifestation of mind? Are they two aspects of one great eternal force or energy? These questions are being asked to-day by both physicists and meta-physicians. Descartes writes: "I think; therefore, I am." Man is a thinker and therefore more than an animal. He transcends nature, in that he possesses a mind and soul—at least most philosophers and wise men, particularly the masters, make this statement. Harmonious, loving, truthful thoughts and emotions are consequently the very essence of health, happiness and self-mastery. Man should be poised and very still, before he can hear the music of the spheres, then will he awaken the god within him and rise to heights supernal. By the study and practice of self-mastery, darkness or ignorance is replaced by light, undesirable tendencies are eliminated, and by degrees man becomes a master.

We have said that self-mastery is an art. Now art cannot be divorced from beauty and harmony and above all from love. For love never loses sight of beauty. Plato tells us that "Truth is beauty, and beauty Truth." One of the sacred books states that there is no fear in love, because love destroys fear. Therefore, to cultivate the love of the beautiful—is to conquer fear.

My dear friends, if you wish to present an offering to God, you can do so by uniting yourselves with Him through harmonious co-ordination of yourselves.

MAN'S QUEST FOR SECURITY

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MAN's lack of security is a primary factor in religion, economics and government. In the midst of a universe so vast, wonderful, mysterious, and at times terrifying, man, whether savage or scientist, feels his littleness, insignificance, impotence and insecurity. Welling up within him is the longing for health, prosperity, power, freedom, happiness, long life and divine favour. He sees about him many forms of disease. He sees them come without warning and take their prey without mercy. He sees the devastating power of wind, flood, conflagration, lightning and earthquake. He cannot foretell the day of their visitation or the extent of their destruction.

In the primitive state wild animals are a constant menace and in more civilised conditions insects and pathogenic germs are even more deadly enemies. New perils appear as man tries to gain supremacy over the beasts and power over nature. Firearms become both a protection and a danger and automobiles and flying machines, while ministering to man's happiness, are potent agents of death and destruction. Notwithstanding all these dangerous agencies man's worst enemies are found within his own species. Struggles between groups of men or wars between nations for supremacy, for honour, or for other pretext have brought suffering and death to mankind throughout the ages. The individual becomes submerged in the group and must suffer in silence. The tyranny of rulers rivals war in its destruction of security. But war and tyranny are not as constantly oppressive or as costly as crime; nor as serious a menace to human welfare.

Man's vision of enduring prosperity is marred by threatening clouds. Abundance to-day may be succeeded by famine to-morrow. Prosperity may be followed by adversity. Affluence in early life may give way to dependence in old age.

Above all other considerations is individual survival. What guarantees are offered for future safety and happiness? All through the centuries since man developed the power to meditate upon his condition, his dependence and his lack of security have been ever before him. The cry, "What must I do to be saved?" uttered or unuttered, has been the common quest of all mankind.

Primitive man realised his perilous condition, but had no comprehension of the things that surrounded him or of the forces with which he must cope. In his helplessness and perplexity, he sought help from any source that seemed promising, from the sun, from the wind, from the thunder, from water, from fire, or from other natural phenomena that might be of service to him. In his weakness, he sought the help of a strong god that would protect him from his enemies, give him victory in battle, supply him with food, shield him from disease, and abide with his household as an all-powerful protector. In modern terms, the god of primitive man was a sort of politician, welfare official, physician and policeman, combined, who was usually available and whose help could be obtained for a proper consideration. Early man sought God not for spiritual uplift or religious guidance but for very practical purposes. Man wanted the security that he thought God alone could give him. As time went on this simple quest of God became elab-

orated into ceremonials which were devised as means of approach to deity but later became ends in themselves.

Offerings to the gods naturally became a feature of early religion. Choice food is brought to the altar of the god with the hope of gaining his favour. The worshippers participate in the feast and consume a large part of the food offered in sacrifice. The part set aside for the god is commonly burned so that its essence may reach the invisible God in His heavenly abode. At first the sacrifice is a gift or a bribe to the god to secure his favour or protection. Later sacrifices were offered to avert punishment or to assuage feelings of guilt. Still later, they were attended with priestly ceremonials which tended to conceal the original purpose. Thus the simple religious act of offering to one's God a portion of good food evolved into a religious custom which had to be slavishly followed. Sacrifice and supplication were supposed to bring the favour of the tribal god. If prosperity and success did not follow, it was felt that the god was displeased by something done or left undone.

In some tribes the favour of the gods was thought to be secured by the use of magic. Spells and incantations were devised to secure specific results, such as the healing of disease, the bringing of rain, and the growth of abundant crops. When the magic was followed by the desired results it was remembered and repeatedly used. If failure resulted, some detail of the magic had gone wrong, or perhaps the god had not been reached. Statistical methods to test the significance of results were not available. Magic won favour among many peoples and, strange to say, is still believed to render great service in giving immunity to disease and accident and in bringing good luck in financial ventures.

Primitive man did not rely entirely on the gods for security. He built rude dwellings that protected him from inclement weather and from wild beasts; he made meagre efforts to secure a food supply; and he acquired skill in overcoming wild beasts and in fighting his enemies. He joined with his tribesmen to carry on both defensive and offensive warfare. All in all, however, his was a precarious existence, scarcely more secure than that of the beasts of the field or the birds of the air.

Man's ascent from the primitive life to a civilised state was slow and painful. When we contemplate the dangers he encountered, we wonder that the rise was ever made. The ascending path was everywhere strewn with the bodies of victims. On the way up man made many attempts to place himself in a more secure position. He developed various lines of industry and commerce and estab-

lished more or less stable forms of government. He devised more destructive instruments of war and organised great armies for offence and defence. With prodigious labour he built great stone castles on mountain-tops and massive walls of masonry about cities. While these served to shield him from the enemies without, they gave him no protection from the enemies within. The pestilences that knew no walls brought terror and death to those who had laboured so strenuously for a safe refuge. Instruments of warfare to beat down the protecting walls were soon devised and war went on more vigorously than before. The longed-for security was not attained.

In their distress men turned toward God. Whenever defeat or destruction threatened, most fervent supplication to God was made. If succour failed, it was due, they thought, to the worship of false gods or to other evil deeds.

From time to time as man continued his rise from a low state of civilisation, great prophets arose who proclaimed the coming of a better day when swords would become ploughshares and the lion would lie down with the lamb. The visions of these seers of a more ideal state made little impression on peoples who found glory only in triumphant warfare. Custom, tradition and passions were too strong to be moved by the gentle voice of the idealist.

Castles and walled cities were succeeded by strong forts and battleships, and spears and battering-rams gave way to guns and shells. Improvements in defences were matched by improvements in instruments of attack, so that the hoped-for security remained as distant as ever.

The dawn of the scientific age found man still longing for security. He was still helpless in the presence of great epidemics. He was still subjected to the hazards of war and the oppressions of tyranny. He was still in constant fear of poverty. Able-bodied men spent much of their time in warfare and women were condemned to a life of drudgery.

With the development of science came a new era for mankind, an era of great expansion of knowledge, power and wealth. At last man could reasonably hope for a social state that would vouchsafe to him health, peace, happiness and security. The tremendous expansion of the capacity to produce the goods needed for abundant living promised to free man from slavery, want and poverty. The increase in educational facilities gave hope of a higher type of citizen, who in turn would create better government, better institutions and a more perfect state of society. At last the stage was

set for the great drama of perfected human life that had been so long in the making.

The stage was set but the players were lacking.

With all our material progress we are still far from the state of universal goodwill and economic security that the prophet Isaiah foretold.

In those phases of civilisation in which human greed and human passions do not enter, marvellous progress has been made. Laboratory skill and inventive genius have bestowed priceless gifts on mankind. These have added immeasurably to the comfort and safety of living. Thanks to Pasteur and his followers, the pestilences that walked in darkness have gone to return no more; and thanks to Edison and his colabourers, the darkness has also disappeared.

The wildest dreams of our forefathers are every day fulfilled. We take the wings of the morning and fly to the uttermost parts of the earth. We ascend into heaven and we go down into the depths of the earth and sea—not to find God, as did the psalmist, but to make a record or to demonstrate our power or merely to get a thrill.

Through the aid of science we build beautiful homes and equip them with numberless devices to add comfort and save labour. We construct great highways across states and continents and travel over them with the speed of the hurricane. We establish great manufacturing plants and equip them with elaborate automatic machinery for the rapid production of all sorts of serviceable goods. We apply scientific management to agriculture and the soil yields plentiful crops in great variety.

Material blessings are all about us in great abundance. But do we enjoy peace, contentment and security? Ask the honest, industrious mechanic who has no work and no money. Ask the teacher whose salary has not been paid. Ask the manufacturer whose plant stands idle. Ask the merchant whose business is failing. Ask the banker whose bank is closed. Ask the mayor whose city is over-burdened with debt.

We are told that day will follow night. It always has. But not for those who perish during the night.

Thus far man has failed utterly in his quest of national and economic security. Strong defences, powerful guns, high explosives, battleships, airships and hundreds of offensive and defensive weapons, chemicals and gases, have been devised for national protection. Great armies and navies have been organised and equipped and are ready for mobilisation whenever the call to arms is sounded. Nations vie with one another in the production of instruments of

war. New death-dealing devices adopted by one nation are taken up and improved by others and the competition goes merrily on. Were the furies of war now to be unleashed millions of lives could be blotted out in a single week. The follies of past ages are being repeated on a grander scale. Great armies and costly armaments afford no better means of security to-day than they did in the days of Cæsar or Napoleon. Agencies of destruction can never be relied upon to bring joy and peace to the world.

The realisation of security through the acquisition of wealth is another great illusion. We Americans, especially, have sought salvation by worshipping at the shrine of the golden goddess. We place wealth above education, above science and above religion. To become wealthy is the principal goal of the individual in modern society. The pursuit of wealth often becomes an obsession and leads to the renunciation of all ethical principles and the abandonment of all ideals of justice and goodwill. No one but the ascetic will deny the desirability of sufficient wealth to afford a comfortable living and a competency for old age. But over-emphasis on wealth frequently leads to rash speculation, gambling and crime. When such practices become general, confidence is broken down and the very wealth one has rightly acquired may be lost or may become a source of anxiety rather than of security.

Longfellow's picture of the Acadian farmers gives us an ideal of security that affords a delightful contrast to the modern attitude toward wealth.

"Thus dwelt together in love these simple Acadian farmers,—
Dwelt in the love of God and of men. Alike were they free
from
Fear, that reigns with the tyrant, and envy, the vice of re-
publics.
Neither locks had they to their doors, nor bars to their
windows;
But their dwellings were open as day and the hearts of the
owners;
There the richest was poor, and the poorest lived in
abundance."

In the old story of the quest of the Holy Grail only the knight who was pure in heart, gallant, and brave could see the holy vessel. Likewise in the quest of security, the desired state will be achieved only by those individuals and nations that can rise above sordidness, selfishness and greed. In the search for security, character and good-

will are the first essentials. With character and goodwill nations could live alongside of each other like friendly neighbours. Misunderstandings could be settled by friendly discussion, by arbitration or by a world court. War could be abolished and armaments eliminated. If the nations of the world were enjoying such peaceful means of security, recourse to war on the part of any nation would be considered no less a crime than recourse to murder on the part of an individual.

Nations are composed of citizens. The ideals that pervade the citizens are likely to pervade the nation. If the citizen is opposed to war and desires peace and security he must do his part in establishing ideals of justice and goodwill within his own nation. So long as racial prejudice, mutual distrust and national enmity prevail, war must be expected.

To provide domestic security we have established elaborate systems of government with innumerable laws to regulate the conduct of the citizen and a great variety of officers to enforce them. We rely on policemen, criminal courts and prisons to keep the unruly in check. The records of our great cities indicate the measure of our success or failure. In too many cases alliances are formed between criminal groups and law enforcing officers, and not infrequently the city is plundered by the very men chosen to give it protection.

The experience of the ages shows that force alone will not yield security. Domestic as well as international security must rest on the goodwill of men of character. We shall not achieve good government in cities until the majority of the citizens are honest and earnestly desire honesty and justice in the management of public affairs.

Economic security also rests upon character. Without righteousness, without ethical standards, there can be no permanent economic security. We may use the many valuable systems of guaranteeing security to the individual, such as insurance, pensions and old-age allotments; but without stable government supported by honest citizens, these systems become as mere scraps of paper.

I am looking forward to an era in which the individual would be secure from birth to death, in which he would be almost entirely free from disease and from all anxiety concerning food, clothing and shelter and all worry about future contingencies. Such an era would now be possible if men would use wisely the means that science has made available.

Deplore it, as we may, our present lack of security is due to ourselves and not to our environment. We have overcome adverse

nature. We have yet to overcome the evil within ourselves.

I have said nothing about security beyond the grave. Concerning our life in the Elysian fields I can only dream. I know the universe has infinite possibilities. I feel certain that the God who controls this earth presides over the millions of heavenly bodies and over all the mysterious forces which surround us. In the working out of His plans I know not what He has prepared for us; but I rest assured that if I obey the law of duty within me, I shall have nothing to fear when I take my departure from this earth.

THE QUESTION OF RELIGIOUS CERTAINTY

BISHOP RALPH S. CUSHMAN

of The Denver Area, Methodist Episcopal Church

I

If I am to speak in all honesty I must preface my message by expressing my appreciation of this gathering. After two days of quiet listening, I would register two observations:

First, I have been impressed by the spirit of open-mindedness. There has been a frankness of utterance without a demand for agreement. This has delightfully recalled an old English quotation, "I love truth as much as any man and, if one will take me by the hand in search of it as of something we have both lost and cannot do without, I will go with him to the ends of the earth. But I hate controversy and strife."

Second, I have been impressed by the frequent tendency of speakers to regard their messages as testimonies. I had expected the opposite approach, the danger being that a speaker would hesitate to witness regarding the thing nearest to his heart.

Indeed it is a witness that I wish to bring to-day, out of my own experience of religious certainty. Perhaps I can best suggest my testimony by recounting some verse that was born in me some weeks ago as I was crossing through the Rockies in that wonderful pass known as the Royal Gorge. As I was thankfully reviewing the awe-inspiring exhibition of the Creator's handiwork, there came to me a blessed sense of The Presence. The result was that before I had passed far beyond the Gorge I had written a somewhat historic sketch of my own experience of God. Here it is:

I did not know the sky was blue,
I could not call the morning bright,

Until I heard a still small voice,
Then lo, the world was filled with light!

I did not hear the morning choirs,
Nor heed the lark upon the wing,
Until I heard Him call, and then
The universe began to sing!

Deaf, dumb, and blind I walked His earth,
I breathed His air, a thankless clod,
Until that blessed summer's night
When my dead soul found life and God!

It is my observation that the people who are related to our churches, temples or synagogues, may be divided somewhat roughly into three classes: First, there are the rather formal attendants who go through the motions of worship with more or less frequency. There are multitudes in this class. They remind you of the word of a modern novelist that for many people "religion is an inherited bit of propriety." These persons don't get much out of it, nor seem to sense what it is all about. But they do not quite dare to give up altogether their religious attachments.

Then there is another class of persons who have emerged out of the mass of formal religionists with a real hunger to discover God. It may be that bereavement or the hard knocks of the passing years, or some great experience has stirred them to seek reality. With these is born the great question, Is there such a thing as religious certainty? "Can a man by searching find out God?"

The third class is, of course, made up of those who, at least for themselves, have found a satisfactory answer to this question. God for them has become Reality!

Is it not our task as religious leaders to stir up the spirit of struggle in our fellow-religionists until the members of the first class are advanced into the second, and the second into the third?

One of the best examples of this struggle for religious certainty is found in that classic figure of the Hebrew scriptures whom we know as Job. It is true that when we first find him he can hardly be classed among the careless and indifferent. And although he is described as high grade in his moral excellency, yet we cannot classify him as hungering after God. Certainly not until one great affliction after another comes sweeping down over him with the suddenness and ferocity of a mountain storm. It is then that his formal inherited religious faith seems inadequate. His absentee God

is too far away. It is then that he cries, "O that I knew where I might find Him!" As we study the chapters of his struggle, it becomes more evident that this ancient story reveals to us the account of a man who was trying to transform his really second-hand faith into a personal experience of the discovery of God.

Can this be done? Is God discoverable? Very well do I remember the shock that came to me years ago, as an unthinking college boy, when William North Rice, a great scientist (and a great Christian too) remarked in his class one day, "We probably know as much about God as an intelligent dog knows about his master." The more I have reflected on that statement, the more I have loved it. A dog may not know much *about* his master, but he knows him. I know what I am saying, for I have a dog. For months I have been an absentee master. This afternoon as I speak from this platform "Buster" is on the farm in New York where he has been for more than a year. He does not know much about me. I doubt if he even has a suspicion as to where I am or what I am doing; but if I should walk into that farmhouse yard this afternoon, my dog would nearly wag his tail off in his happiness to greet me. *He knows me.* Now I may not know much about God. Science is helping us to understand that the best intellects are but "little kindergarten fellows playing with mystery." I do not know much about God, but I do know Him!

Now if you will go on with Job's search for God, you will understand what I mean. Finally Job emerges into a satisfactory certainty of The Presence. And out of the ecstasy of a new-found experience, Job cries no longer, "O that I knew where I might find Him!" Rather it is this wonderfully keen sentence, "I had heard of thee by hearsay, but now I have discovered thee for myself." (I have given a free wording to Dr. Moffatt's translation of Job 42:5.) Here is the great moment of vital religion—when "hearsay religion" is transformed into a personal discovery of God. You may call it mysticism or anything else, but the mystery that surrounds it does not destroy the fact.

If this great drama of Job were the only religious book to tell the story, we might hesitate to believe, but a multitude of other witnesses have said, "I have discovered Him for myself." Witnesses of every colour and nationality and generation speak to us! Did you hear Rajah Singh the other day? Or the testimony of that Korean brother? Out of various scriptures we may find the testimony. As Paul said, "I know Him whom I have believed." And outside of scripture we find multitudes saying with Phillips Brooks, "All ex-

perience becomes more and more the pressure of His life on ours. He is here. I know Him. He knows me. It is no figure of speech. It is the realest thing in the world and every day it grows more real until one wonders with delight to what it will grow as the years go on."

This is the testimony that I wish to bring this conference for myself this afternoon. I have discovered Him. For me Jesus Christ showed the way.

There is a peace that passeth understanding;
There is a joy the world can never know,
There is a light, you will not find it burning
On any land or sea where'er you go.

This joy of mine is not of earthly making
Though you may find it in the sunset's blush;
Above the noise and din of human striving
There is a Presence and a holy hush!

II

A question that grows out of what I have been saying: Is not this the supreme business of all religions, namely, to co-operate in helping men of every colour, of every nationality, of everywhere, to find God? In view of the fact of the universal religious instinct on the one hand and the enemies of godliness on the other, is it not one of the tragic facts of existence that there has been and still is so little co-operation among religionists of the world?

I am not merely bringing indictment against the divided groups of my own communion nor against the 200 different Christian sects, but my indictment is against all of the religions of the world that worship a common heavenly Father for their failure to get together, in the face of the common enemies, for the building of a new world and the discovery of the experience of God.

What I mean can best be stated by a personal testimony. I am a Christian, a Protestant and a Methodist Episcopalian. I am a profound lover of the principles of Christianity. I believe that the Protestant Reformation brought a great blessing to the world. I revere the life and work of John Wesley, the founder of my church. To me Christ is a real and present Friend. To me he is the interpreter of God.

But it is my conviction that the Christ whom I worship would be ashamed of me if I put the building of the Methodist temple above the preaching of the principles of Christianity. Again I am

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convinced that Christ would be ashamed of me if I put the building of the Christian ecclesiastical temple above the preaching of the gospel of God—the gospel that God loves the world—all of the people of all of the world—of every colour, race and nation—that God, the Father, made man for himself, and that no one anywhere can get on well without Him and the life that is in Him.

What profits the building of any particular church or any other ecclesiastical society if it loses sight of the supreme purpose of all religion, namely, helping men to find God for themselves?

In closing, I wish to use the words of that great Christian and friend of India, C. F. Andrews, who said: "I am venturing to repeat some solemn words which I have quoted elsewhere. They were spoken to me, shortly before his death, by a member of the Cambridge Brotherhood in Delhi. 'If I had my life,' he said to me, 'to live over again in India, in the service of Christ my Lord, I should use it by seeking earnestly to bind together in love those who sincerely believe in God and try to do his will, rather than by holding controversial arguments with them as I used to do. For the material and secular interests are so strong to-day all over the world that the vital belief in God which needs preserving most of all, is in danger of dying out among us through sheer neglect. Instead of strengthening one another's faith in God we are weakening it by barren controversy between ourselves.' These words have remained with me ever since and they have shaped my whole life and practice."

ADULT EDUCATION—WHERE ARE WE GOING?

DR. PHILIP L. SEMAN, B.S., PH.B.

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WITH ever-increasing reduction in working hours and with a tremendous number of persons still unemployed, easily twelve or even fifteen millions, in spite of the President's New Deal, there develops the problem of constructive use of leisure time. Thoughtful educators are giving attention to the question, how to fill this leisure-hour gap in ways to bring the greatest good to the individual and to the community. Leisure properly provided for contributes greatly to an individual's development. Improper use of leisure breaks down morale and character and adds to the tremendous tax burden, much more than enough money to provide properly for leisure hours.

It has been wisely said that what we earn while at work we put into our pockets; what we spend during leisure, if spent intelligently and constructively, we put into our characters. The benefits which the individual receives from wholesome recreation and education not only enable him to live more effectively, but even to work more effectively. We do as much work when happy as when miserable—and we do it better. Employers have for some time realised this truth and are more and more providing facilities for recreation.

Recreation is the type of activity we engage in when food, shelter and clothing are provided for, when the individual is free from worry, when the physical compulsions of life are temporarily removed and the spirit is free to seek its own satisfactions. Then man shows what he really is. When people are free to pursue their ideals and express their aspirations, then character is shaped profoundly, purposefully and constructively. On the other hand, if an enormous army of unemployed or part-time employed, or even those who are fully employed, lack leisure-time facilities and activities, then character is shaped towards the breakdown of morale, towards indifferent citizenship and destructive mischief. The fundamental value of recreation is the development of men and women who are able to take their places in society—to fulfil the functions which society requires of them. Learning to keep the rules of the game trains the citizen in obeying the laws of society.

During the war, we found that disaster attacked men most fiercely in their free time, and we spent millions of dollars in providing the right kind of recreation for our soldiers, sailors and marines. We did this, because morale had to be maintained for effective fighting. We found from experience that recreation was as important as food, clothing, and shelter. Now we have a great army of the unemployed. Many of its members have been out of work for two or three years. This army is gradually losing its morale—that inner urge to believe, to achieve, to desire the constructive best. We must not be satisfied with the usual answer that there is no money. The money must be found. Hundreds of millions of dollars have been found to keep people from starving and money must be found to keep people from going insane, or from losing their self-respect and morale so completely that they will be of little use even if we do keep them alive.

In a study by Dr. George K. Pratt for the National Committee for Mental Hygiene, we read that along with the organised work of relieving hunger, cold and sickness in these times of unemployment, we must not forget the equally vital need of relieving the

emotional strain and raising the morale of those who are made insecure. Dr. Pratt tells us that insanity is purely a legal term, that it has no medical standing. It merely means that a given person's symptoms of mental disease have grown so serious and his sense of judgment has become so defective that the law makes it possible for us to decide for him what measures are necessary for his proper treatment. In the United States to-day there are more than 300,000 of such insane men and women in mental hospitals—but there are probably twenty to thirty times as many more who display some signs of mental disorder—such as probably will never bring them to a hospital. Although not in good mental health, and hard to get along with, the overwhelming majority of these people are never thought of as mentally sick; yet, according to modern psychiatric conceptions of what constitutes mental disorder, their worries, fears and eccentricities, make up precisely the same state of mind although in a lesser degree than that which constitutes obvious mental disease. To this tremendous army of insane and semi-insane, many are added daily because of the over-powering fear of insecurity. They spend an enormous amount of time, empty time, with nothing to do. This helps to bring about mental disorder. Sir Ronald Lindsay, British Ambassador, explaining a recent march of the unemployed in London, said it was largely due to the fact that they had been sitting around so long that they wanted to "kick up their heels." Even when provided with food and shelter, men and women congregated in idleness, grow restless and even rebellious. Activity is a fundamental need of human nature.

Dr. John H. Finley, former Commissioner of Education of the State of New York, and at present an editor of the *New York Times*, in an open letter to the Governor of the State of Illinois said: "If the present condition of the unemployed is long continued, young men and women are in danger of becoming embittered against the social order which makes such a condition possible." He believes that if these young people could be allowed to use on a larger scale the gymnasiums, recreational facilities and assembly halls of public schools, and educational opportunities of an informal nature, it would keep their bodies and their minds in a healthier, happier state. Dr. Finley says that he would prefer to be known in years to come as one who stood in these days for strengthening education rather than weakening it; as one who helped to modify and adjust education to meet new problems and to prepare for a new day; as one who has not discarded the great tradition of America that recreation and education are essential to public welfare.

Mr. Felix Frankfurter in a recent address on the subject: "Prevent the Terrible Psychology of Idleness and Hopelessness," said:

"Child welfare, health, education, recreation, security for old age, a wider diffusion of æsthetic opportunities for the masses are dictated alike by the amenities of a civilised society, and the consumptive needs of modern industry. And in the promotion of these ends the government will have more and not less share, while more and not less public funds will be needed for their realisation. The debt service, of course, absorbs much more of taxation than the social service. But at the lowest, the debt service will remain enormous. The only opportunities for large saving are spurious veterans' claims, and the armed services. Reduced military and naval appropriations imply a pacific temper in the world and a reliance upon that temper, far greater than appear immediately dominant.

"Mass relief raises most delicate and complicated problems of administration. It is important to realise that we must not merely provide for the backs and for the bellies of men, but also for their spirits. Ways must be found, if necessary through government leadership, to prevent the terrible psychology of idleness and hopelessness from settling upon the unemployed. In diverse forms, attempts must be made to turn the enforced idleness of millions of people into opportunities for part-time education and recreation, and more constructive economic activity."

Constructive use of enforced leisure is quite different from constructive use of normal leisure. The latter can well be relaxation, it can be recreation or study; it is undertaken with a mind free from care about other things. To use constructively the leisure forced upon one by a long period of unemployment with its accompaniments of strain and worry takes a real effort of the will and a potent stimulus from outside oneself. Carlyle said that merely to provide the working man with weather-proof shelter in which to eat, breed and sleep is to give him only what domestic animals already have. Surely we must think of man in higher terms than of domestic animals. For a man to live like a pig is to be one; to act like a pig makes a man believe that he is one.

Why adult education? What is adult education? At a meeting of the Adult Education Association, a speaker said that, quaintly enough, promoters of Adult Education commonly take a defensive position, as if they were recommending to mature people the resumption of childish things. They stress the fact that a great part of mankind has been denied a thorough education in its youth, and

therefore is entitled to an opportunity to make up; or they cite instances of adults who have learned as fast or profited as much as adolescents. The tacit assumption is that education belongs to the adolescent by right, to the rest by courtesy. Yet the great teachers of history gave themselves to the teaching of adults. The disciples of Socrates were of mature mind. The crowds who flocked to the great Stoic teachers in the age of the Antonines, were mature men and women, and the same was true of the immense following of Abelard. Only in modern times have we made education a prerogative of children and adolescents who formerly were left to pick what they could at second hand from gentle, lean-ribbed pedagogues. There is a reversal here in the theory of the intellectual life. The old theory was that the adult mind, experienced in the realities, could accept the truth undiluted. The teacher was therefore expected to address himself to adults. It was taken for granted that the truth would then filter down to the adolescent and the child.

The conventional modern theory is that the truth is most easily planted in the receptive minds of the inexperienced. It is piously hoped that once planted, it will survive and bear fruit in later life. But, it takes more than one theory to contain the whole of wisdom. We do well to take the education of youth seriously, but so long as we take the education of the adult less seriously, great teachers will find us desert soil. Men who have given courses in the New York People's Institute, the New School of Social Research, the educational clubs in England or the Jewish People's Institute of Chicago, generally agree that the problem of teaching groups of adults is at first a trying one, but in the end is in the highest degree stimulating. Teachers cannot long hold an audience of adults unless they go straight to fundamentals. To teach adults, the teacher must present ideas that matter to them—but which above all matter immensely to the teacher. This is the key to great teaching. When adult education has reached its full development, it can hardly fail to improve the spirit of the whole body of teachers, whether their services are given to the mature or to the young.

Dr. John H. Finley states that he looks forward to the day when we shall have a system of adult education reaching every man and woman, as now we are reaching children. I doubt if Dr. Finley was thinking only of the illiterate adult or the foreigner, or of one who had very little formal education in his youth. He undoubtedly meant all adults, even college graduates and holders of advanced degrees, as well as professors themselves. Indeed, the people who profit

most by what the best schools for adults offer, are usually those who have spent the most time in formal learning. We who are in the great adult educational movement conceive of education as something never finished, an on-going process throughout life.

The question arises as to how this system of schools for adults is to be brought about. Perhaps it is unfortunate that American people are conditioned to think of education as something that should be paid for by taxation or by donations to institutions of learning. The question is whether adult schools are to be financed at all, whether they may not in time be entirely self-supporting. Private funds do and will help to support projects in adult education, but it will be many a year before state legislatures will appropriate money for adult education. With the rarest exceptions those responsible for dispensing public taxes for educational purposes, consider only the education of children. They never realise that unless the child, after he grows to manhood, is given opportunities to continue learning and developing intelligent opinion, the country will be harassed by a huge army of grown-ups unfit to govern themselves—and still less fit to be governed.

A catalogue of our own adult activities reads:

“To cultivate ideal friendship and to gather into an intimate circle all who are hungering for truth and right, remembering that heaven itself can be nothing but the intimacy of pure and noble souls, shall be the end in view of all service rendered by the Jewish People’s Institute of Chicago, and particularly of the department of adult education. Never to be satisfied until the meaning and the purpose of the world and of each individual is understood, and to reduce the world to a rational cosmos is the Institute’s avowed aim.”

Education of the adult and imparting such knowledge to him as may place him in intelligent relationship with the outside world in its physical, economic and cultural aspects is a further aim. The Institute endeavours to develop in the adult a taste for science, literature and the arts, and above all, to stimulate a desire for association with the best and noblest in human personality. We feel that our educational efforts should not be directed to reproducing the college student, but rather to serving adult men and women who spend their days in industry and office but feel an imperative need to devote their evening time to serious study.

Men and women who have been students of schools of higher learning feel, even more emphatically than others, the necessity for

sustaining their cultural backgrounds, for widening their horizons, for not growing stale in their sense of human values. The courses offered are in many instances calculated to appeal to just such persons. There are many subjects which a university student knows nothing about of which he now feels a definite need.

Our policy is, definitely, the education of the adult. To make the adult open-minded, to enable him to appreciate human values everywhere, to see the processes of the outside world as integral phases of his own being, and the psychic processes in himself as manifestations of the common mental phenomena of human personality—this is a service which we render through our adult education activities. In fact, we render a still greater service in the end by orientating him to life, thus affecting the complete happiness of the individual in the body social. With this end in view, our institution of necessity rejects any and all doctrines which might involve it in one political or social philosophy to the exclusion of others, and, of course, adjures any purpose of propaganda.

PROHIBITION

THE REV. CLARENCE TRUE WILSON, D.D., LL.D.

General Secretary, Board of Temperance, Prohibition and Public Morals, Washington, D. C. Clergyman of the Methodist Episcopal Church since 1891. National Secretary, Temperance Society M.E. Church, since 1910. Erected the Methodist Building in Washington as headquarters for temperance forces. Author. Lecturer

THERE have been five major conspiracies against Prohibition, each designed to deceive the American voter. First is the wet millionaires. There are no Duponts, Raskobs or Rockefellers to pay the campaign expenses of the Drys. Second is the Metropolitan press expecting to get hundreds of millions of beer money for advertisements. Third was the bi-partisan conspiracy to hogtie the American people, so there was no way for a Dry to register his conviction at the election. Fourth is the liquor combination to put beer forward, making no claim for whiskey, brandy, gin, wine or other liquors, with a distinct understanding that wherever beer began flowing, every place that sold it would also handle every high-powered drink that the thirsty call for. Fifth is the foreign conspiracy, reaching from Rome, from Italy, from France, hiring our radios to advertise French wines and even absinth and the drinks from Italy. These five fingers are doubled up into the mailed fist trying to beat prohibition to death before our eyes. But, we believe the people will come to the rescue. We have never had such audiences as

assemble now at every temperance meeting. We have never had such liberal offerings for the support of the organisations. We have never had such large conventions—where people came a thousand strong, paying their own expenses, to plan to save prohibition. The fight is on. May the right prevail.

Beer is still intoxicating liquor. That is, men get drunk on it. Alcohol is still a dehydrating protoplasmic poison; it is a habit-forming, irritant, depressant, narcotic drug. Two words, "habit-forming" and "poison" are the danger signals and require social action in regard to the alcoholic liquor trade. It ought not to be sold for beverage purposes, but only for medicinal, sacramental, scientific and mechanical uses. Prohibition was right when adopted. It was right in principle and had proven itself efficient in practice. Thirty states had tried it and found it the only method of dealing with the liquor habit and traffic. The 18th Amendment was the summit of the wisdom of a hundred and twenty years of a nation's experiment by communities, counties and states. It succeeded wherever tried. It was not tried under Mellon, or Harding or Hoover. It was just betrayed.

Since alcohol is what it is, the State has no right morally or otherwise to maintain an alcohol trade which encourages the spread of the drinking habit. The license system inevitably does encourage excessive drinking. It affords convenient facilities, accessibility, opportunity for advertising and display, gives public sanction and permits the treating system. Thus it becomes responsible for the inevitable wreckage and a citizen who favours this policy shares in the responsibility.

In the old days, when the farmer drove "old Dobbin" to town Saturday afternoon, he exchanged the eggs for groceries, sold the potatoes and bought some calico, piled them under the seat in the wagon and then filled himself up at the saloon. When he had taken too much his neighbours helped him into the wagon, unhitched his horse and headed it towards home. The man's temporary loss of consciousness was comprehended by "old Dobbin's horse sense." He turned out to the right for every passing vehicle and took his master safety to the home gate and neighed for somebody to open it, and "let us in," but even a Ford will not do that to-day for a drunken driver. The auto in the hands of a drunken driver is a deadly weapon. The nut that holds the steering wheel must be sober.

To repeal prohibition is to restore to positions of controlling power in public life, the brewers, distillers and whiskey brokers. In former days they were able out of their abnormal profits to appropri-

ate immense sums for safeguarding their trade and promoting its political influence. An investigation by the United States Senate revealed that in Pennsylvania alone hundreds of thousands of dollars were spent for corruption of politics. To prevent the Government from locating trade expenditures, the brewers, conscious of guilt, destroyed their records, including even their check stubs, on the first day of each month. In the cities, the saloon exercised an almost complete control of municipal affairs. Tax assessments and expenditures of public funds were determined in the back rooms of grog shops. Graft was systematised. Gambling and the social evil were both protected and political racketeering was unrestrained.

While temptation must needs come, the Government ought not to go into partnership with the devil in organising temptations for mankind, for womankind, and for childhood. Men can get liquor under prohibition if they hunt it; but under repeal, liquor will hunt men on every street-corner, highway and cross road. "The purpose of law is to permit what is right and to prohibit what is wrong," wrote Blackstone. "It is the province of government to make it easy for man to do right and difficult for them to do wrong," declared Gladstone. "If the liquor traffic is right, Prohibition is wrong; if the liquor traffic is wrong, Prohibition is right." The ideals of a Christian nation ought not to be dragged down, crushed and buried during periods of moral slump. We should leave some principles standing even if we are "money mad," "beer crazy," "obsessed with depressions" and "looney" in hallucinations that beer will make the poor man pay the rich man's taxes; that beer of the same alcoholic content that used to make men drunk and the saloon a dive, is now a temperance beverage and its place of sale respectable. I told a Senator, "man should not live by beer alone," and he looked surprised.

The wets promised in all political platforms that the saloon should never return, but there were no wets trying to keep the saloon out when the beer legislation was on. They wanted to make a saloon of every place that would apply for a selling license, and every proposition that would eliminate saloons was voted down by both houses of Congress. They told the world that the bad features were going to be eliminated. The worst features were the brewery-owned saloons, gambling hall accompaniments to saloons, brothels upstairs, Sunday carousal, hangouts for criminals, harbouring women, treating to make men drink more than they needed and more than they wanted, selling intoxicants to minors, selling to

inebriates while drunk, selling all night, selling on Sundays, keeping open Election Day. Has any wet congressman or senator in America tried to eliminate one of these evils? Is there any plan to eliminate the saloon on the part of the party now in power or of the leaders who were voted out of power for their perfidy? I know of no plan to fulfil one promise made to the drys before and during the election. The whole repeal movement is a colossal deception upon the unsuspecting American people.

The Wets have even forgotten the promise of protection for dry territory. The people of our dry states are being told throughout the nation that they cannot maintain local prohibition surrounded by territory where the sale of liquor is legalised and that they must re-establish the liquor traffic in order to realise revenue and to maintain some control. A great advertising campaign is planned for the weekly newspapers of small towns and country districts. The traffic in liquors must return, not only to New York City but to Jonesville, not only to business districts but to residential areas. It is not to be thwarted or circumscribed, held back from schools and churches or handicapped by any restrictions whatever.

The character of an individual is largely determined by environment. We have a right to create a proper environment and we must create it if we are to hope for a better society. Never yield to discouragement. The day will yet come when Congress will be overwhelmingly dry once again; when officials can hold office only by proof of sincerity in the enforcement of the prohibition law. There is no truth in the statement that prohibition has failed. On the contrary, in comparison with every other method of dealing with the liquor traffic, it has been an outstanding success. Remember, it must be federal in scope. The liquor traffic is too great, too powerful, too all-embracing in its appeal to be effectively limited by the actions of states. It can be controlled only at the source and that means control by the federal government.

The Christian can never afford to yield to this warfare. If prohibition fails, idealism has failed. We will have to acknowledge that a major effort on behalf of the church and the school and the home, an effort to crush one of the great evils which has existed since the beginning of the agricultural era, has been abandoned. The morale of our people will be appreciably lowered; moral and civic ideals will be generally surrendered.

Note some facts and figures indicating the value of Prohibition to industry, education and longevity:

The growth of the soft drink business during the past decade has been remarkable. The total value of soft drinks produced in 1930 is estimated by the Association of American Bottlers of Carbonated Beverages as \$625,000,000, a production increase of 100 per cent since 1922.

The registration of automobiles grew from 9,232,000 in 1920 to 25,814,103 in 1931. During that time the production of inexpensive cars advanced from 59 per cent of the total production in 1920 to more than 83 per cent of the total production of 1930, an actual production of 26,180,346 low priced cars in the eleven years, 1920 to 1930.

Since prohibition was enacted, the movie theatre has grown from a baby industry to one whose returns now exceed \$1,500,000,000 annually. The repeal of the Eighteenth Amendment will certainly affect this business throughout the country and divert much of its money to beer.

Repeal of National Prohibition will injure the farmer and will probably reduce instead of increase the market for grain in the United States. Less than one per cent of the total grain produced in the United States in the years 1913-1917 was used in the production of liquor even at the height of the liquor traffic during state control.

"The return of beer would reduce the consumption of milk alone sufficiently to more than offset the additional amount of grain that might be used in the manufacture of beer," said Mr. L. J. Taber of the National Grange before a Senate Committee. It is in the dairy industry that the benefit of prohibition to the farmer looms. In 1917 per capita consumption of milk was 42.4 gallons. In 1926 it was 56.6 gallons and it is now almost 60 gallons. When the beer bottle went out, the milk bottle came in.

"The growing and marketing of fresh fruits and vegetables now provide profitable employment for nearly a million growers, distributors and dealers and this industry would be imperiled by the re-legalisation of any kind of alcoholic beverage."

Under Prohibition, consumption of beverage alcohol has decreased (1930) at least 65 per cent as compared with peak consumption of 1913.

Home building and loan associations' memberships increased from 4,000,000 to 11,000,000 while assets grew twenty-one times faster than the population increase.

Life insurance policies rose from \$342 to \$858 per capita in the first ten years under the Eighteenth Amendment. High school attendance increased nine times faster than the rate of population.

In ten years, lynchings dropped more than 50 per cent as compared with the ten years before prohibition.

The annual death rate from alcoholism since prohibition has averaged 42 per cent lower than during the eight preceding years. In consequence, drink cure establishments in the United States dropped from more than 200 before 1920 to less than a score in 1931.

The auto death rate in the United States is one-third the rate in England, despite the fact that the U. S. A. has eight times the number of cars of that country. "Is it unreasonable," asks a well-known statistician, "to assume that England's excessive drinking of intoxicating liquor figures largely in the automobile fatalities and injuries, out of all proportion to those in dry United States?"

If we cannot control the liquor traffic with the Constitution and the laws and the organised government on the side of right, what hope can you find for civic decency and the liberties of the people when the Constitution itself is formally allied with an evil trade? By allowing a reaction to destroy the Eighteenth Amendment, we have in the Constitution itself the Twenty-First Amendment which writes into our fundamental charter perpetual rights for the liquor traffic, a Constitutional recognition given to no other business on earth.

What will look better to our children and our children's children—to have history say that we met the crisis and sustained our ideals, or that we turned yellow in a crisis, withdrew from the battle-front and let the enemy take the nation?

Give the brains of the country, wet and dry alike, a chance to work out a better plan if one can be found. To vote for repeal without a substitute in sight is to turn on the floodgates of a Niagara of booze, with no barrier to hold it in check.

THE STAKE OF THE CHURCH IN MOTION PICTURES

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It is but forty-four years since Thomas A. Edison began work on the motion picture, and forty-two years since, seizing upon the invention by George Eastman of the photographic film, he produced the first strip of pictures.

With unbelievable swiftness the industry developed its marvellous

technique and organisation; the moving camera, the microphone and the studio; the silent picture, the sound picture and now television; the cinema theatre with its costly interior and its varied entertainment features; the universal development of the educational screen. A major industry has arisen like an Arabian Nights tale, and spread over the world.

Social Trends in 1930 estimated a weekly attendance in the motion picture theatres of the United States of 100,000,000. Professor Dale in "Our Movie-Minded Children" estimates 77,000,000; the current Daily Film Year Book, 60,000,000 in 1932. The number of motion picture theatres in operation in the United States as of January 1, 1933, was decreased by 8,020 from the peak of 1929. The total number of moving picture theatres in all lands in 1929 was reported at 57,745, of which 20,500 were in the United States and 27,399 in Europe. The capital investment in all lands is in the neighbourhood of \$3,500,000,000.

In the motion picture, the mind of a man, the camera, and the microphone, travelling together, go up and down over the earth, into the air and under the sea. They penetrate tropic jungles and enter the *mêlée* of battle. They seize upon the microscope and bring to light the invisible life of the world. What cannot be seen of life in action, such as the doings of the underworld and happenings in the privacy of men's lives, are re-enacted in the studio and recorded; and what cannot be seen or posed, such as the processes of geologic change, are portrayed in the animated cartoon.

The motion picture, therefore, mirrors the entire life of the world, visible and invisible, animate and inanimate, and shows it on the silver screen of the neighbourhood theatre. The humblest manual labourer and his family see and hear Mussolini speak. The streets of Paris become as familiar to them as their own village main street. They observe the Russian, the Japanese, the South Sea Islander, the Argentinian, about their daily tasks, and realise how like themselves they really are. They see the feeding and combats of monsters of the primal world in their tropical jungles, and mountain ranges rising from the depths of ancient seas.

The distinction between the photoplay and the stage is fairly clear in the large. The genius of the photoplay is movement—the predominance of action over dialogue. The camera makes possible swift, changing scenes and innumerable figures. In the true motion picture the current of action moves like a river, now slowly, now swiftly, now in rapids, now in the plunge of a fall, now in the deep slow eddies of dialogue. It is a matter of debate whether a film

which is essentially a reproduction of a stage play, as for example, "A Bill of Divorcement," or George Arliss' "Disraeli," is a true motion picture. But no artificial limitation can be put upon the screen and no attempt can successfully limit its artistic scope. Certainly, from the point of view of the welfare and happiness of the people of the nation, it is extremely important that the rich values of the stage for entertainment and education shall be taken to the masses and to the remote hamlets of the land. The stage has been too largely an aristocratic and privileged institution, like grand opera, one of the expensive entertainments of wealthy people. The motion picture and the cinema have broken down these barriers of privilege and taken these great arts to the people.

An important aspect of the cinema is that it has developed as the people's theatre. The cinema has been made possible by mass interest and mass support. It has appealed and must continue to appeal to the intelligence and moral attitudes of the populace. The common people are wholesome. They want to see evil overcome. They want a simple story. They love the emotional drama. They delight in action, even boisterous action. They like a rough scene which is like the life they lead. They are entitled to the entertainment for which they pay so long as it is decent. If intellectual people want to see a special kind of show it is for them to encourage its production and to arouse an interest in the mass in the exceptional picture.

With these general considerations as an approach I now turn to the significance of the motion picture for religion. But before entering directly upon the theme, and because education and religion have so much in common both as to purpose and technique, I ask your attention first to the place of the photoplay in education.

The most pertinent inquiry I know into the value of motion pictures to education is the recent research by the Harvard Graduate School of Education and the Harvard University Film Foundation, with the assistance of the scientific departments of the University. As described by Professor Kirtley F. Mather of the Department of Geology, in the National Board of Review Magazine for April, 1932, page 9, and now elaborated in the published report by Dr. Philip Conlon, the tools of the experiment consisted of a textbook pretty new, covering general science as it is taught in many high schools, and a series of audio-films covering the same matter. The textbook was prepared by the educational faculty assisted by the science faculties; the films by the Harvard Film Foundation, assisted by the same faculties. The classes consisted of first year high

school students in Revere, Lynn and Quincy. Average students, determined by intelligence tests, were selected.

Students were divided into three groups. To one instruction was given by textbook only. To another textbook instruction was supplemented by sound pictures. To a third no instruction whatever was given, but only the pictures. At the close of the period tests were given to determine the results. Several weeks after the instruction had been given a second series of retention tests covering the same material were given to discover the retention values of the two methods of instruction.

As described by Professor Mather:

"Each film was shown to the class, assembled in the classroom at the beginning of the hour, without any introduction on the part of the teacher. The voices came from the loud speaker as the pictures appeared upon the screen. At the close of the first showing the teacher took command of the class and all were engaged in a discussion of what they had seen and heard, lasting about twenty minutes. At the end of the discussion period the same picture was shown a second time. Then the next day that the class met, that same picture was shown a third time. Curiously enough the teachers report that the interest in the picture grows with repetition; that the boys and girls are even more alert at the third showing than they were at the first; that this repetition of showing the film does not weary or bore them, but instead stimulates them."

I wish it were possible to describe the instruction in detail. I can only say that there were pictures showing mountain streams, glaciers, speeded-up films of growing plants, and micro-photographs of invisible objects. The sounds which occur in nature were reproduced with the visible scenes.

The findings of the study have extraordinary interest and importance. The films developed surprising interest in the pupils. Quoting Professor Mather:

"The teachers report that the audio-films have stimulated questions in the child mind to a degree which had never been imagined possible. The moment the film has been shown the first time and the teacher says, 'Have you any questions?' the questions pop out like bullets from a machine gun and the difficulty is to find time enough to answer the many questions which come. The questions are from all the boys and all the girls. Some of you who have had experience in teaching know

that often there are three or four boys or girls in a class of thirty or forty, who monopolise the time by asking practically all the questions. But these teachers say that every student asks questions and that the minds of even the dullest, even the most modest and least self-assertive of the boys and girls, are so quickened that they cannot restrain themselves from bursting out with questions about what they have seen."

The report of the study has just been published and reveals that the process of acquiring scientific knowledge is increased from twenty to forty per cent when the talking picture is used to supplement textbook instruction. This is brought about by a phenomenal increase in interest, by a powerful stimulus to mental activity, by a new accuracy in the grasp of details of nature objects due to visualisation, and by a corresponding vividness in retention.

The importance of these facts can hardly be overstated. They reveal the power of the motion picture for good or for ill in the acquisition of knowledge, and they give a hint of why a good picture gives such release and happiness, and why a lively and imaginative picture breaks the monotony of labour, sets the fancy free, gives healing expression to the emotions and expands the horizons of the mind.

It does not lie within the scope of this paper to describe the extent to which visual aids are in use in education and in industries. I saw a statement recently that probably eighty per cent of the public schools are now equipped to use motion pictures in the classroom. It is certainly true of high schools, colleges and medical schools.

What now is the value of the motion picture to religion? Is the film a visual aid which religion can use for its own purpose? I withhold for the moment discussion of religion's stake in the commercial cinema.

Naturally the great use which the churches will ultimately make of the motion picture will be in religious education. Not being a religious educationalist, and having had no experience in the technical aspects of visual education, I cannot speak with authority in this field.

Dr. Nicholas Kaufmann, Director of the Cultural Section of the U. F. A. of Berlin, in the July issue of the *International Review of Educational Cinematography*, considers that the sound film is not specially adapted for teaching religion. It is not easy or advisable, he thinks, to make sound film reconstructions of events that took

place in Palestine 2,000 years ago; or of religious events of the intervening centuries. On the other hand it would be possible, in his judgment, to use the film for making known the social activities of the various faiths.

These objections seems to me, however, not to be fundamental. Those notable American photoplays, "The Ten Commandments," "The King of Kings," and "The Sign of the Cross," show the possibilities of screening the most sacred personalities and events. The biographical film is to be a feature of the year's production at Hollywood. It would be as easy and as inspiring to produce a film of David Livingstone as of Napoleon, although it would require a journey to Africa to get the proper sets. What a personality for the film would St. Paul be; or Mahomet, or Buddha, or Peter the Hermit, or St. Theresa, or John Wesley! Luther and Joan of Arc have been successfully filmed.

The American church boards of education and missions are producing educational films, and they are being widely used by the churches. The Religious Motion Picture Foundation and a number of private corporations are undertaking significant screenings, but they are as yet inadequately financed and consequently lack writers, directors, actors and technicians comparable to those in the commercial studios. The religious motion picture production is further hampered by lack of distributing agencies, and by the fact that few churches know how to use pictures, that few are equipped for sound pictures, and that local churches are not yet prepared to finance showings properly. Until these difficulties are overcome little progress can be made.

The 16 m.m. film offers great possibilities to the churches, especially since sound has now been successfully superimposed upon the strip. Church auditoriums are not so large but that this size of film can be used in most of them. The sub-standard film is comparatively inexpensive. The projector does not require a costly booth, since the film is non-inflammable, and is itself reasonably priced.

The churches will make headway slowly and disappointingly in the production and use of motion pictures until they take them more seriously, employ experienced writers, directors, technicians and actors, and are willing to lose money in experimentation without batting an eye. Large circuits of churches, corresponding to theatre circuits, must be built up by helping local churches to secure proper equipment and by teaching them how to use films; otherwise the religious motion picture can never be financed. The Catholic Motion Picture Bureau has a non-theatrical circuit of

above 800 centres, consisting mostly of schools, colleges and parish halls.

The church needs a different kind of picture than, with a few exceptions, it has yet produced: pictures having more power—pictures less didactic, more dramatic, more swiftly moving, more skilfully written, better directed and acted, less obviously propaganda. Religion must be shown working dramatically in personal and family life situations, and in the social movements which are reshaping human society. Such pictures could be shown on Sunday nights to overflowing and inspired audiences.

The great national church boards can produce excellent pictures, equal to the best, and at much less cost than those produced at Hollywood, once it makes up its mind to do so. People would turn to them with relief and gladness from so much of the showings of the commercial studies. Indeed, one effective way to stimulate the production of better commercial pictures is to equip ten thousand churches to show sound pictures and to produce the right kind of films to be shown in them.

We should not forget also that every church is a neighbourhood centre, thousands of them having finely equipped social rooms and parish houses. People come to them in large numbers not only for worship and religious instruction, but for friendship, neighbourhood and community work, recreation, and other leisure-time activities. The entertainment film—the thrilling western, the news reel, the magic carpet, the comic strip, the animated cartoon, and the wholesome photoplay—has a place in parish house activities. The church can control its own program for the child and the family, and while the difficulties involved in such showings are serious, they can be overcome. Those properly equipped churches will some day open an enlarged market for the better commercial pictures. Rumours are current that a well known producer is about to enter upon production for the religious field.

I have been speaking so far of the use of the motion picture by religion for its own purposes. But religion, considering what it aims to accomplish in the world, and the concern for human welfare in present day religious thought, has an even greater stake in the commercial cinema. The commercial picture reaches the masses of the population, and in the centres of population, it reaches them every day of the week. It is patronised by millions of people who never go to church.

In spite of its glaring evils, the commercial film has great social and spiritual values. You cannot see pictures like "Arrowsmith,"

"Cavalcade," "Disraeli," "Mädchen in Uniform," "Destination Unknown," "A Bill of Divorcement," "Zoo in Budapest," "Rasputin and the Empress," or "The King of Kings," without being interested, stimulated, and often profoundly moved and helped.

"Silver Dollar" restores vividly the mining era in Colorado which followed the Civil War, as the "Covered Wagon" brought back to a remote generation the days of the Oregon Trail and the gold rush to California.

The so-called "documentary pictures,"—the news reel, "The Magic Carpet," and the travel picture are films of great social importance. They are making the life of all peoples and all lands familiar to the masses, and are laying foundations for international understanding and good will.

The film "I am a Fugitive from a Chain Gang" is the most powerful attack yet made upon society's treatment of the prisoner. It may perhaps be criticised as overdrawn and as unfair to the South, but these dramatic exaggerations are essential to the art and are justified by the results.

While most war films, even though intended as anti-war propaganda, throw an inevitable glamour about war, as for example the recent notable submarine film "Hell Below," many remarkable pictures are being produced here and in Europe which are true anti-war films. Such are "Broken Lullaby,"—or as it was better named—"The Man I Killed," "Gallipoli," "The Doomed Battalion," the German film, "Niemand'sland," called here "Hell on Earth," King Vidor's "All Quiet on the Western Front," and that superb early war film, "Journey's End," in which the cruel tragedy and anguish of war found expression. I refer to these pictures because of the absorbing interest of our Protestant churches in the movement against war.

Nor can we as religionists, in view of the value of pure relaxation to human well being, allow ourselves to undervalue a mass of clean films in lighter vein: stirring westerns and adventure films which children love so dearly, melodramas freighted with the every day emotions of the people, wholesome comics, the animated cartoon at its best in "Mickey Mouse," the type of picture in which Douglas Fairbanks stars so admirably, the delightful comedies such as those written for Marie Dressler and Will Rogers. The number of such pictures, seldom marred by suggestive scenes, is very great. We can rejoice that a hard-working population, whose lives are burdened with anxiety and confined within narrow horizons, find joy and release at low cost in these wholesome films.

But religion enters directly and inevitably into the commercial picture, since it is an inseparable part of life. Religion is not only belief in God and the unseen. It is what is right. It is the struggle for the good. It is the play within us and about us of psychic forces. It is faith, courage, unselfish love, devotion to the common welfare, sacrifice.

These spiritual and social qualities in commercial pictures are increasing with the development of the art of the motion picture. I think that anybody who sees pictures regularly and in large numbers, and who attempts to keep up with the progress of motion pictures, will agree with me that this is true. These qualities are finely developed in such plays as "Mädchen in Uniform," "Cavalcade," "The Man Who Played God," and "Destination Unknown," and they appear somewhere in all good pictures. They are of the greatest importance to religion, because as I have said, the theatre reaches multitudes who never go to church.

Institutional religion also appears directly in the commercial picture and is seldom any longer treated with disrespect and often with great sincerity. Recall as illustrations the stately Greek service in "Rasputin and the Empress," the church interior scenes in "The Man I Killed," the bedtime prayers in "Mädchen in Uniform." In the play called "The Miracle," Catholic belief in present day miracles was directly filmed. Pola Negri introduces religious scenes, especially the white faces of the sisters, into many of her pictures. The church altar and the minister are a necessary feature of stately film weddings. The pageantry and colourful interiors of Catholic churches lend themselves well to the movie.

There is also the distinctively commercial religious motion picture—at its best in "The King of Kings," "The Ten Commandments," and "The Sign of the Cross." "Ben Hur" may also be classed as a religious motion picture. These films were not designed to be shown in churches. They are great spectacles and were immensely popular. Religion treated historically as in these DeMille films, or pictures dramatically in social movements, and especially as dissociated from creedal forms, offers splendid source material for the scenario writer.

Degradation of the Motion Picture

These better films reveal the splendid accomplishments and possibilities of the motion picture for those things which the constructive forces of society—the school, the church, the social agency, and

the family circle—are working. But they also reveal by contrast the degradation of much of the output of the studios. This is so shocking, so persistent, so deliberate that it is not surprising that the moral sense of the world is aroused against the industry.

The study by Professor Dale of 1500 feature pictures establishes what everybody knows, that the usual picture is heavily weighed with sex and crime, tawdry goals in life, and that the characters match the goals. The producers are deliberately appealing to sex emotion and to perversions of sex. Publicising of films in trailers, newspaper advertising and bill posters are often worse than the films themselves. Seldom can an audience enjoy a programme with unalloyed pleasure.

I see an increasing number of the fine pictures and many that, while not exceptional, are nevertheless interesting and wholesome, but I seldom go to a show when I do not come away indignant and wearied by some such perversions. For example, I saw on two successive nights in the last month John Barrymore and Diana Wynward in "Reunion in Vienna," and a splendid cast including Robert Montgomery and Walter Huston in "Hell Below." Both are excellent pictures, finely directed and acted, and superbly photographed. But in "Reunion in Vienna" the seduction of Ileana is carried to amazing lengths. "Hell Below" is a thrilling and tremendous film of the submarine, with extraordinary sub-sea pictures. But the film is marred by the character of the delinquencies of two of the principal characters and by excessive drinking scenes, and it is what they fairly shout to youth that is dangerous. The subsequent heroism and the death of the young lieutenant but add glamour to the idea and veil the shame of the betrayal of a wounded husband.

Current studies are revealing the harmful effects of motion pictures upon the mind and personality of the child. The Harvard study previously mentioned shows how vivid and rapid the acquisition of knowledge is made by using the sound picture as an aid in education. Certainly this would hold in the knowledge of evil. When evil is presented glamorously to the immature mind it often seems an evangel of light.

The studies financed by the Payne Fund and directed by the Motion Picture Research Council throw much light upon these problems. Children's capacity to observe what is shown them in the theatres, is for the young 52 per cent as compared with adults, and 72 per cent for the average child. The Payne study reinforces the Harvard study as to the stimulus to memory and reveals that the

visual image seems to increase in vividness with time. Children who go much to the cinema become "movie-minded," as shown in their compositions. Exciting pictures, especially gangster pictures and horror films, break the sleep of the child, and cause emotional disturbance and often great fatigue.

The Payne studies confirm the findings of the Mitchell study, that children are greatly influenced by what they see. They tend to copy manners, speech and dress. They are easily prejudiced against other races and people. The treatment of the Orientals in some American films is most unfortunate. They are favourite subjects for murder mysteries, and for lasciviousness and cruelty. Recall the bandit general in "Shanghai Express," and the "Fu Manchu" mysteries. Children develop interest in particular stars, which may be wholesome or evil, depending on the star. They are known to have patterned after the criminal in gangster films, but the extent to which this holds is not yet determined.

I cannot leave the discussion of the evil in the commercial cinema without drawing a distinction. The evil in a picture is not so much what is shown as the way it is shown. A woman's body shown on the screen in shorts at a tennis match or in trunks at a swimming meet, has no evil suggestions, but shown in a bedroom or bath scene when not called for in the continuity, as in "The Bitter Tea of General Yen" it is degrading.

In a one reel film by Lubitsch which was one of the episodes in that interesting picture, "If I had a Million Dollars," the scene where the prostitute, having been given a check for a million dollars, goes to a hotel, selects a luxurious room, throws the extra pillow in disgust into the closet, undresses and retires, turns on the light again to be sure that she is alone and then relaxes, is profoundly moving and highly moral. No more terrible portrayal of the immorality and horror of prostitution and its affront to personality has ever been shown.

The gang picture is another illustration of the same truth. It is not evil in itself, except for the young child. The gangster is a lurid feature of our society, a product of corrupt business and politics, and of our neglected homes and neighbourhoods. It is well that we should know what gangsterism means by seeing the gangster's doings on the silver screen. The gangster picture becomes evil when as in most such films the gangster is made a hero, and the moral quality of what he is doing is not faithfully revealed in the continuity but perhaps by a belated and glamorous retribution at the

close, which turns the sympathy of the audience to the villain. The tremendous new film, "This Day and Age," now having its first run showings, is the right kind of gangster picture. It shows the gangster for what he is, an enemy to society, cruel and despicable. The well filled with rats into which the gangster is lowered by the students and the riding of him on a rail as he is taken to court by this hilarious procession, are admirably fitting.

That religion has a stake in the evil influence of motion pictures upon the populace, and that the churches should join forces with the constructive agencies of society and those within the industry itself to bring these evils under control, is apparent. The problem is how to act effectively.

That there is need of closer federal and municipal regulation of the industry has, I think, become obvious. Few of us would favour censorship. Certainly I do not. There are boards of censors in seven states and possibly a hundred cities in the United States. Most foreign countries censor films, but mainly to govern quotas. There is need of a study of the actual extent, operation, values and evils in censorship, comparable in thoroughness to those made by the Motion Picture Research Council of the effect of motion pictures on the minds of children.

Federal regulation of the business practices of the industry, both as to fair dealing and their social effects, is certainly as necessary as the regulation of banks, railroads, agriculture and manufacturing.

It is to the interest of the public that the local exhibitor should be able to buy freely, that he should not only be able to know what he is buying but should be obliged, as a good showman, to study every feature picture and every short subject before contracting for them. If he is not competent to do this he should not manage a picture house. The interest of the public is not served by the support of an over-developed industry which must sell its pictures good or bad, but rather by an arrangement that the best pictures, on the basis of a wide market, shall be shown not only in the large cities but in small towns and villages.

The Federal Code upon which the industry and the Government have been at work during the summer deals drastically with these problems. For the first time the entire industry will be co-ordinated under one system of ethical and economic rules and agreements. The Government, it is to be hoped, will take a hand, as it has not done before, in supervising finance, regulating trade practices and safeguarding the public interest.

Development of Public Taste

But the sole or even chief reliance of the public to secure better films cannot be upon governmental regulation, as has been abundantly proved in the prohibition issue. Society must depend rather upon public pressure upon producers, directors, artists and exhibitors, upon constructive forces within the industry, and finally and mainly upon creating a public demand for better pictures.

That the vast public is sound mentally and morally is incontrovertible. They want to see good triumph and evil overwhelmed. Every parent desires to protect his child from moral contamination. The public mind is capable of great intellectual progress. The industry, unwittingly perhaps, is itself creating a vast audience which is demanding better pictures, better artistically as well as morally, and pictures having greater significance. It is weary of mushy and vicious love films, and rallies to the great pictures—only there are not enough of them, and the poor ones must be sold. I do not know which is worse, a positively immoral film, or a film badly done, filled with unreal or shallow people who have no goals in life which are worthy of admiration.

Pressure upon the industry requires united action. It should take the form of criticism and protest, and of assistance to sincere efforts within the industry to remove its own evils, and of support of constructive legislation for social control. Social organisations of every kind—schools, civic agencies, societies of women and churches—must work together in better films councils and film clubs. They must collaborate with the local exhibitor to secure better programmes in the neighbourhood theatre, and the showing of exceptional films.

Out of all this strenuous effort, justified and demanded by the social importance of the cinema, will come an ever-widening circle of persons who care for good pictures, who know how to judge them, and who will not care to see inartistic, inane or dirty pictures. This is a work of education in which the churches should join with all their power.

MOTION PICTURES AND A NEW SOUL SCIENCE

DR. FRANCIS S. ONDERDONK

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In the news items of one newspaper we find enough crime, injustice, and cruel neglect occurring within twenty-four hours to

make us despair. Modern man's mentality shows signs of mass insanity. For the stupidity and indescribable horrors of the World War sane persons to-day find no explanation other than that Mania of Persecution gripped the nations. This view finds support in the book, "Society at War," by C. E. Pleyne, an English authoress who investigated the hysterical nature of Britain's population during the World War. Eminent thinkers have pointed out the diseased character of German mentality now dominant through the Nazis. Excessive nationalism and increasing armaments in the face of threatened world bankruptcy have turned our modern world into a madhouse. "Delusion of grandeur" is possibly the best name for this mass insanity. I quote a few of the endless news items which seem to justify this diagnosis of world madness:

A man desiring to return to Europe and not permitted to board the ship for lack of a passport, committed suicide by jumping off the pier.

A man who lived for decades in the Czechoslovak border-town Teschen was expelled for not being a citizen. Polish authorities on the other side of the border also disclaimed him and he spent 24 hours in the middle of the bridge connecting Czechoslovakia and Poland till finally he was arrested by the Czechoslovak police for "disorderly conduct."

Famine kills millions in some countries and many go hungry in others while food is being used for fuel or milk dumped in price disputes.

The same people who have the organising and technical ability displayed in the marvels of the Century of Progress World's Fair, have been unable to organise society to provide employment for all.

Recently an unemployed man begged for a trifle from another man who was also jobless, and on being rebuffed, attacked him. Another man, asked for a dime became angry and shot the beggar. The throwing of a lemon at a party started a fight which ended in the stabbing to death of a participant.

Such examples of the mental darkness of our age could be cited without end. Spiritually we seem still to be barbarians and our technical achievements are like dangerous instruments placed in children's hands. Only a religious awakening can save mankind from its present plight. As in individuals, so in nations, the Eternal may well up and break through into human consciousness in the darkest hours when human resources have failed.

Astronomy developed from astrology which was a mixture of

gross superstitions with some correct observations of heavenly bodies. Similarly, the ridiculous search of alchemists for means to manufacture gold and for a life elixir led to the marvellous accomplishments of modern chemistry. According to the famous chemist, Prof. W. Ostwald, the history of sciences shows that the more encompassing and humanly-significant a science is, the later it is developed. This may explain why we do not yet have a scientific religion. In some respects religion is still on the level of astrology and alchemy; our sole hope lies in its quickly reaching the scientific stage. From the contemporary religions of mankind there may develop a genuine Soul-science, the religion of the future. This scientific religion of the future will be universally accepted—just as no one now disputes the fundamentals of electrical science. This does not imply that religion will then have lost its mystery and grandeur; the electric current remains an amazing secret to the expert—how much more will God remain the indefinable Holy of Holies in the scientific religion of the future! The World Fellowship of Faiths demonstrates that the elements which the great religions of the world have in common are being recognised more and more as the worthwhile essentials; these form the common foundation on which will develop the Religion of the Future. Admiration for the great prophets and the noble teachings of other religions, which in so many instances fortify the commands of Jesus, do not make a Christian less loyal to his master; some of the words of Jesus urge us to take this humble, brotherly attitude towards other religions.

Count Leo N. Tolstoy collected the essential commands and great teachings of the prophets of mankind and published them in two books, "The Pathway of Life," and a larger volume called "Cycle of Readings." The latter was published in German, French, Russian and Bulgarian but has not yet been completely published in English. These books might be considered text books for a Soul-science for they demonstrate the complete agreement concerning essentials between the sages or divine messengers of all ages and races.

This future religion will include much of what is now called mental hygiene; actually, a famous psychiatrist once said that the Salvation Army has accomplished more psychiatric healing than many a clinic. The English language expresses a great truth in using the word "mad" for angry as well as for an insane person. Selfishness is the disease which Jesus came to cure—and we must complete his mission. Yet we must admit that the forces consciously striving against evil in our day are pitifully weak; they seem more

and more to be inadequate to control the current of events. Religion must adopt the methods of engineering if we are to build the Kingdom of God on earth. And if we fail—the Hell of the World War will be resurrected with still greater horrors.

Religionists still use the soapbox which had to suffice for the apostles; but we now have at our disposal a machine which will spread wholesome thoughts and sow the seeds of sane emotions with the same regularity and the tireless energy with which the Ford assembly line turns out automobiles; the motion picture projector. It is the gift of God for the crying needs of the hour. With its light beams we can pierce the spiritual darkness through which mankind is drifting towards self-destruction, provided we insert the right kind of films. Motion pictures are the most powerful of all means for moulding mankind for, as the Chinese say, "One picture is worth 10,000 words." We must sow the seeds of Tolerance and Peace throughout the world by films—for that is now the most scientific, energy-saving way to spread ideas.

Just as militarists perfect their methods year after year, so we should strive to spread the light as efficiently as possible. Modern warfare is conducted with machine guns, tanks, and poison gas; the individual sharpshooter is out of date, replaced by the machine. Likewise our peace and other religious campaigns can no longer rely on the individual speaker; we need the machine gun of the mind, the cinematograph, to fire good thoughts unceasingly, everywhere. The great tragedy consists in the fact that Truth—above all, the wisdom of the Sermon on the Mount—has been found and yet mankind is rotting away because it remains hidden to the majority. The present emergency calls for a light-spreading machine, motion picture projector, mounted on the peace-tank—the automobile-cinema. We must permeate men's minds with an antidote to the poison gas of militarism, with faith in brotherhood. Untiring, wholesale education in the laws of soul-science is the need of the hour. That alone can also protect us from the kidnapper and other gangsters; the right kind of films can awaken these criminal products of our dark age to ponder Jesus' question: What would it profit a man if he gained the whole world—and was then put on the spot, physically and spiritually?

The cinematograph is the ideal educational machine for it enables a complete division of labour: the production of the message is detached from the spreading of it and thus each can be developed to highest efficiency. The secret of the film's magic power lies in its limitless repeatability. A lecturer may have a manuscript, yet

each time he delivers his speech his emotion and his general fitness vary. Education by lectures is the most wasteful method imaginable! The film, like the speaker, radiates across the audience thought-waves which partly die out as the people disperse and other thoughts confront them; but the same film produces identical thought-waves in Chicago and in Stockholm, in Tokio and Budapest, in 1921 and 1933. Thus it becomes worthwhile to spend months or years to create a film; it is impossible to lavish too much thought or care on its production. A book may reach 500,000 people but a film can be shown to 500 million or more. Thoughts and emotions used to be like birds that slipped away just when we thought we had caught them; the motion picture has become the great trap; thoughts and sentiments poured into the camera are kept prisoners for good.

Socrates identified Virtue and Insight. As spectacles aid weak eyes, so motion pictures make unenlightened people see as nothing else can. People must be given opportunity to SEE the truth before they can accept it. The cinematograph, the light-spreading machine, can eliminate war by illuminating the night of ignorance, prejudice and fear. Already the newsreel is constantly introducing the peoples of the world to one another. Even the children in our grade schools know the world more intimately than any widely travelled person could have known it forty years ago; they see the life, habits, and customs of all the important foreign nations. Prejudice and hatred are thus more difficult to arouse. Films containing great messages have been repeatedly made even by commercial companies. Such dramas as "Broken Blossoms," "Over the Hill," "Intolerance," and "Broken Lullaby" (or "The Man I Killed") were gigantic parables comparable in their effectiveness to the tales in which our Master loved to clothe his lessons 2,000 years ago. And it is no mere coincidence that these great inspirations were released by profit-seeking companies—rather an exemplification of a divine law according to which the Good, the True, and the Beautiful must always come to the top—just as necessarily as cork floats on water. That the most artistic film directors and the most masterly scenario writers should be more open to divine inspiration than their mediocre confrères is a necessary consequence of this law.

The main endeavour of religious leaders must be to bring the good message before the 1,800 million indifferent citizens of our globe by the most soul-gripping medium yet invented—the motion picture. They must not be satisfied to have a few million people see these mighty screen parables in their neighbourhood theatre—if they chance to attend on the day when one of them is being screened.

When such pictures have completed their commercial usefulness, a religious film centre should take charge of them and see that they are screened before the other 1,790 million. Cinema caravans consisting of a truck carrying projector, screen, films, a technician and an organiser should bring these films to schools, churches, granges, camps—in fact, wherever people congregate. On warm evenings these films should be screened in parks and playgrounds. The expense would be covered by contributions from spectators. Excess funds can be used to manufacture films with the help of first-class film directors.

Some people may be shocked at the thought of thus apparently mechanising religion; but it is impossible to reach all the inhabitants of our globe by speakers. In olden times when populations were small and life ran slow, the mouth-to-mouth method may have been sufficient to spread the truth; but nowadays only that which is done wholesale counts. There are 3,000,000 villages in the world; if Jesus had visited three a day it would have taken Him 2,000 years to reach them all. The number of inspiring preachers is small; a recently published book lists only 32 as outstanding. These should not be reaching just a few hundred or a few thousand in their localities—and always the same people each Sunday—as they do now. They should be co-operating at a Religious Film Studio to pour their souls on to the celluloid band which encircles the globe. It is estimated that any story carried generally by the five American news reels is eventually seen and heard by fifty million individuals. How many more millions could the film produced by the united efforts of the most inspired religious leaders of the world reach, once united endeavour were harnessed to have them screened in each of the 3,000,000 villages of our globe? A gigantic task—but if it is God's will, should we shrink from it?

The supreme religious task of our day is the combating of War. Our country should join the World Court and the League of Nations and immediate disarmament should become the crucial issue for Christians. Hence it is with the screening of anti-militarist films that a religious film crusade should begin. The talkie, "Must War Be?" built together of news-reel items by Mr. Walter Niebuhr, is a step in the right direction.

As Tolstoy said, the God to whom we have become accustomed, we don't really believe in any more; only when we experience God afresh do we actually believe in Him. Motion pictures can jerk us out of our "habitual God" into the Living God. For many people religion signifies something tedious; motion pictures can awaken

them to the fact that this life is a great adventure—far more thrilling than all the baseball and football games combined; we can show them that the gift of life is like a million-dollar ticket admitting us to the countless mysteries and splendours of the universe. This ticket grants us a 70-year cruise on our globe—an interstellar ship—which bears us amidst hundreds of thousands of milky ways each having billions of suns. In former times we had to believe the psalmist that the heavens declare the glory of God, but now the motion pictures can help us see a thousandfold glory. Formerly it was Moses' psalm that reminded us to count our days. Now in the Federal Building at the Fair we see in the Statistics Division electric bulbs flash out in intervals of seconds the birth of persons then occurring; while another set of lamps counts the deaths happening in the same seconds. These flashes might form the core of a wonderful film-parable which would place Jesus' searchlight questions before all people in such a way that they could not be dodged. I have collected numerous similes illustrating spiritual laws; they could be filmed and would be welcomed by theatre owners as novelties. Thus the fundamentals of soul-science could reach millions who now do not search the truth. Because of lack of financial resources these plans have not yet been realised. If you want to help to carry through these plans, communicate with the Peace Films Caravan, 1331 Geddes Avenue, Ann Arbor, Michigan.

SECTION VIII

PEACE, WAR AND AHIMSA (NON-VIOLENCE)

WORLD FELLOWSHIP FOR PEACE

ELEVEN SPEAKERS

Fletcher S. Brockman, LL.D., formerly General Secretary, National Committee, Y.M.C.A.s of China

WORLD FELLOWSHIP FOR PEACE

The Rev. Stanton Lautenschlager of Shantung, China

PEACE PROJECTS IN CHINA, JAPAN AND CHRISTENDOM

Rabbi Abraham Nowak, of Cleveland's Fellowship of Faiths

A GATEWAY TO PEACE

Vidya-Vibhushana Pandit Dr. Shyama Shankar of India

THE PROBLEM OF INTERNATIONAL PEACE

Hon. Frank B. Kellogg, former U. S. Secretary of State, Professor Charles S. Braden, Ph.D., and Mrs. Lola Maverick Lloyd

KELLOGG-BRIAND PEACE PACT ANNIVERSARY

The Rev. Hugh S. MacKenzie, Morgan Park Congregational Church, Chicago Is WAR INEVITABLE?

Professor Nicholas K. de Roerich, of Russia BANNER OF PEACE

Arthur Lee Delisle, Ph.D., of Budapest, Hungary

THE LAST WAR—AND THE NEXT

Miss Elizabeth Gilman, Director, Baltimore Maryland Open

Forum NON-VIOLENCE

WORLD FELLOWSHIP FOR PEACE

FLETCHER S. BROCKMAN, LL.D.

Secretary, Committee on Promotion of Friendship between America and the
Far East. Formerly General Secretary, National Committee, Y.M.C.A.s of
China

IN the presence of the Oriental delegates who are here, I must begin anything which I say with a humble confession. The West calls its civilisation Christian but its history does not justify its right to the title. In its ruthless seizure of North and South America, it not only destroyed the native culture but over a large area the native population. Its expansion into Asia and Africa has been characterised by arrogance, deceit and greed. The gifts of modern science, of which it has been so largely the custodian, should have been used to bring leisure and plenty to every man and to afford intimate fellowship between nations. Instead, these gifts of science have been used as the tools of imperialism for the exploitation of innocent and helpless people. The West has professed allegiance to the Prince of Peace while it obeyed the god of force. In spirit and method it reveals a clearer kinship to Imperial Rome than to the Kingdom of God as taught by Jesus. Instead of justice it has accepted the arbitrament of the sword as the final settlement of international issues. It has worn the mask of peace over a face of greed. In any discussion of peace the West must sit at the feet of the East.

The first essential in an intelligent discussion of religion and peace is a clear conception of the primary qualities of peace. Peace is a fruit of the right relations between men. It is a result, not a cause; an end, not an instrument. What health is to the body, peace is to the body politic. Peace does not come from wishing peace. Everybody wants peace. Peace is to be obtained by weaving the principles of righteousness into the whole fabric of human relations. This truth is put with rare clarity and beauty in the Confucian Classics. In explaining the steps by which the ancients had brought about the tranquillity and happiness of the empire, we find these words:

"They first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere

in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides."

The acid test of twenty-five centuries has not left its corroding mark upon a single word of this statement. All subsequent history has confirmed it or served as a commentary upon it. Fix our attention upon it and we shall avoid shallow and futile efforts for peace. Here we see the secret of the well-ordered state traced through the well-regulated family to the individual. The cultivation of the person is the root, the ordered state the plant, peace the flower.

That the ancient Hebrews had a similar conception of the nature of peace is revealed in the fact that the word translated "peace" in the Old Testament comes from the root "to be whole" and means soundness, health, as well as more particularly, concord as opposed to strife. And more than a hundred years before Confucius, Jeremiah, a prominent figure in the life of Judea, clearly foresaw her captivity. We do not find, however, as we should expect, that his later prophecy of his country's doom is accompanied by denunciation of the great empires which threatened her. His denunciations are poured out against the immoralities, self-deception and superficial reforms of the Jews.

A wide gulf exists between these conceptions of peace and the so-called peace of diplomacy, which is often only a latent state of war. By the standard of these two great statesmen of the past we can test many misnamed treaties of peace. The Versailles Treaty, for example, was never a treaty of peace. It deepened the differences between the parties at conflict and planted the seeds of future wars. There can be no such thing as an armed peace or an imposed peace. Peace between two nations or between different groups within the same nation assumes accord of purpose, an attitude of good-will, a working programme of co-operation. Peace does not happen. It is not

something given. It is built. "Blessed," said Jesus, "is the peacemaker." He gave no blessing to the peace-wisher.

But some one will object—What is the value in offering a solution which is impossible? He will say—"Everybody will agree that in a world made up of none but men of good-will there would be no war. But we don't live in such a world. Moreover, even if the realisation of your programme is ultimately possible, we can't wait. Civilisation is in immediate danger. Science has placed undreamed-of power in the hands of man which may be turned to his destruction. Another World War is not only a possibility; it may break out to-morrow. Your solution is to change the human heart. It is about like saying, the way to avoid war is to get men not to fight."

Such an objection is not to be taken lightly. I have no illusion about the difficulty in changing the human heart. I have devoted my life to the business of changing human hearts. Moreover, the one I carry around in my own bosom is humiliating proof of the power of pride, prejudice, greed and ill will. One's own heart is proof not only of the difficulty of creating a spirit of good-will, but of the greater one of maintaining it. It must be borne in mind, however, that we are looking now at the basis of peace, not how it is to be obtained. The worse the storm which imperils him, the more the mariner welcomes the sight of a distant headland which marks his port. It gives him the direction in which he is to steer and enables him to avoid the hidden rocks and treacherous currents. So we make no mistake in centring our attention upon the primary characteristics of peace. Such study shows us we have a hard task, the hardest of all. It dissatisfies us with shallow conceptions of peace and with futile remedies for war. It is not meant to furnish the programme for our efforts, but a touchstone by which we may test them.

We do not need to wait until perfect peace has been established before the menace of war is removed. An ounce of good-will can destroy a ton of force. The little finger of Right is more powerful than the fist of Wrong. If we have clearly in mind what is the nature of peace we may start processes which, though long in maturing, are immediately and powerfully effective. Let us take as an illustration the relations between the United States and Canada. Neither country is composed entirely of men of good-will, nor can either claim entire freedom from a spirit of selfish nationalism. But in their relations with each other for more than a century war has not been considered a possibility. If not perfect peace—and it is not perfect—here is a workable peace, and one which is growing in

depth and strength every year. We could give another example, in some respects more striking because maintained under more difficult circumstances. I refer to the relation existing between the three Scandinavian countries, Norway, Denmark and Sweden. Some years ago when Norway wished to sever her political connection with Sweden, the withdrawal was accomplished without any interruption of good-will between the two peoples.

When we come clearly to understand that the foundations of peace lie within the human heart, then the relation between religion and peace is clear. The enemies of peace are such wrong attitudes of mind as greed, fear, ignorance, mistrust, prejudice, false pride and arrogance. If we are to establish peace these are the enemies we must fight. Notice that none of them can be killed with guns; all of our machinery of war is powerless against them. It is not strange that practical statesmen become discouraged or cynical when they realise that all of the traditional instruments at their disposal are unable to bring peace. I know of no book of recent years that is more inclined to bring tears to one's eyes than Professor Madariaga's account of his six years' service on the Disarmament Committee of the League of Nations. In his concluding chapter, after he has described his heart-breaking experiences with designing politicians, the growing disillusionment, he closes with the words, "What must be emphasised is that success in disarmament is impossible unless a new spirit is felt in world affairs."

The critical importance of this new spirit is what every statesman must be brought to understand. The heart of man is where the issues of peace are settled. "The Kingdom of God is within you," said Jesus. Such is still the case. Religion thus comes into a primary and powerful relationship to world peace. The human heart is the field of religion. To change the human heart is the business of religion.

Politics can supply the instruments of peace. All praise is due it for what it has done in the formation of such institutions as the League of Nations and the World Court. It can execute the plans, co-ordinate the forces, and apply the principles of peace. Science can place at the service of peace the powers of Nature and facilitate its working by improved methods of inter-communication and inter-transportation. Industry, business and finance can render indispensable service to peace; but the foundations of peace are laid in religion.

The statesmen have made much progress in devising, perfecting and adapting the machinery of peace, but it is proving futile. Despair

reigns among the world's statesmen more than among any other group of leaders. The human heart is the Waterloo of every great political plan. Insincerity, mistrust, prejudice, hate, are the old-fashioned but deadly weapons which work night and day in all parts of the world. They are in evidence before and after declarations of war, and sit at every disarmament conference. Against them Power is helpless. The heart of men,—there is the untaken fort.

The great religions differ in many things, in some most important things; but they all unite in centring attention upon the spiritual rather than the material; in the search for the Spirit behind the body; in the necessity of man's spirit dominating the flesh. They recognise the unity of mankind. They believe in the possibility of the transformation of the heart from bad to good. They are engaged in the business of making love, hope, truth, dominant in the hearts of men. Granted that religion as a human institution often fails to embody its own ideals, that in some instances it has been a slow and painful growth of superstition and error, that it has advanced and receded, that at times it has taken the wrong paths, that some of its leaders have betrayed it, that it has made unholy alliances with Power in government and finance, that much of error and wrong is still mingled with its good, that it has often professed one thing and lived another, that even yet the great religions differ among themselves as to the nature of God and man's relations to Him, and offer differing explanations as to the great mysteries of life. Let us grant all of this, because in this study we must be realists. But when we have acknowledged all the shortcomings of all the great religions and magnified all of our differences, it still remains true that among us all there is a deep fellowship; and with reference to the task of building the peace of the world, we may say with confidence that it is an enterprise in which we may unite with all of our strength, and all our conviction. The united influence of all the great religions has not heretofore been exerted in behalf of peace. We have not understood each other. We have in some cases resisted each other. Religious leaders have been oftentimes the unwitting tools of imperialism, nationalism, or racial or class spirit. These nearer claims of race and class have deadened the more distant call of mankind. But the very peril of the hour is a promise that our separation from each other in this great undertaking is at an end.

In the long separations of the past, men of the different religions have misunderstood each other, and we have allowed the affairs of mankind to fall too much into the hands of designing men, who

have exploited people for their own ends. Because we have been divided, we have been weak, but here is a great objective in which we are all one, both in spirit and method. Religion transmutes values, changes objectives, reinforces powers, gives courage and insight. With the promise of one whom those of all faiths revere, "Peace, I give unto you," we may go forward.

PEACE PROJECTS IN CHINA, JAPAN AND CHRISTENDOM

THE REV. STANTON LAUTENSCHLAGER

of the Cheeloo School of Theology, Tsinan, Shantung, China Sponsored
and conducted the Good Will Seminar Trip of Chinese students to Japan
in the summer of 1931

TOYOHICO KAGAWA, the great social engineer and peace prophet of Japan, organised the Anti-war League of Japan, and has been often imprisoned for his anti-military and anti-imperial utterances, yet in speaking in our University in China, he said:

"Forgive me for the sins of Japan. Forgive us Christians in Japan that we are not yet strong enough to overcome the militarism and imperialism of Japan. I cannot speak to you in China until I have asked forgiveness for my nation."

Dr. Kagawa is such a good patriot that he feels that the sins of Japan are his own sins, such a good religionist that he felt that these sins had broken Sino-Japanese fellowship which, as far as he was concerned, could only be restored by confession and by a request for forgiveness on his part. He was right. By this utterance fellowship was restored between all Chinese and Japanese who struggle for justice, reconciliation, and peace.

Religionists who expect to abolish exploitation and war by religion must be such good patriots of humanity that they can feel that the sins of all humanity are their sins, and they must resolve that they will not rest until the sins of exploitation and war are abolished and human fellowship is restored.

Our "Fellowship of Faiths" here must be transformed into a fellowship of works. Faith and fellowship must become a programme. Faith and fellowship are deepened by a common purpose, common ideals, common suffering and a common programme. Religion believes that there are personal sustaining co-operative forces in the universe which fight eternally for the right. Therefore if we fellowship with each other in the struggle against war and against other

world evils, we fellowship also with the universe itself in its struggle for righteousness. This is religious fellowship and religious faith.

If religion is to regain its moral authority, it must repent of its past complicity in the making of wars and of slums. Religion must confess with shame its oftentimes withdrawal from the struggle for righteousness. Religion can no longer be only a slogan or a magic talisman. Religion must become an affirmation of faith, a principle of life and a fellowship of works. Present world systems must change—from within by repentance and moral transformation—or from without by revolution and violence. It is the task of religion to call the world to repentance and to transform the systems of this world by the power of moral renewal and religious fellowship. It is the task of religion to change the world from within, without the economic and moral losses which come from violence and war. The present spread of violence, revolution and dictatorship spells the failure of religion. Until religion has created a warless world of justice and freedom, the work of religious faith is not done and a working fellowship of faiths is still necessary.

There are now scores of international anti-war organisations. Most of these are the result of religious faith and are religious in spirit and outlook. The Fellowship of Reconciliation, generally called the F. O. R., is out and out Christian, and has now branches in twenty-five countries. In China this anti-war group sponsored a student good-will tour to Japan and Korea in 1931. The writer was the organiser of this tour and our good-will group was entertained in Japan by the prime minister, the Women's Peace League of Japan, the Imperial Universities of Tokyo and Kyoto, the Japanese F. O. R. and many other groups and individuals who work for peace and good-will. In Korea, Korean churches and colleges, the Y.M.C.A., the missionary community and the Japanese government were our hosts. In Tokyo, Mr. Marayama, who lived for years in China and who is called the Japanese apostle of good-will to the Chinese, gave us his whole time for twelve days. Mr. and Mrs. Marayama lost their daughter, an only child, a few years ago and though they have only a very small income, they now give their whole time to good-will work. When we left Tokyo, Japanese and Chinese friends there paid our entire entertainment bill.

The F. O. R. in China is now sponsoring another good-will project. It is helping to finance the first Chinese friendship student to study in Canada. This good-will scholarship went to a young Chinese lady who will study Sociology and do friendship work in

the University of Toronto after which she will return to China to work for international good-will.

The "War Resisters of the World" is a very aggressive anti-war organisation. It has groups in twenty-one countries. Many of its members are young people who are now in prison for refusing to go into military training. They are a fellowship of suffering as well as of protest.

Socialism is another force for peace as well as for a new social order. Between the two violences of Fascism and Communism with their dictatorships, Socialism stands for social democracy and for pacifism.

At the Disarmament Conference in 1932, on February 6, the anti-war strength of the World became vocal. Nine speakers presented petitions signed by ten million people. These petitioners represented groups of anti-war people with a total membership of two hundred million. The League of Nations' Covenant and the Pact of Paris also represent some of the organised results of this growing anti-war mind.

In spite of a great naval program, the United States of America has now over two hundred anti-war organisations, which are amalgamating for a struggle against war. During the Disarmament Conference 10,000 committees were securing signatures for the "National Council for Prevention of War"; 11,000 Christian ministers received literature on disarmament. Ten caravans of speakers toured the country in the interests of peace for the "Society of Friends," an anti-war church. Representatives of the Women's Peace League visited the governors of twenty-one states and the mayors of scores of cities. "The World To-morrow," a religious anti-war paper, organ of the American F. O. R., conducted anti-war campaigns in two hundred cities. In these campaigns 10,000 Christian ministers refused to sanction war and 1,000 students in Christian seminaries pledged themselves against war.

In Canada, the Boys' Parliament, which consists in each province of from 50 to 100 boys less than twenty-one years old, has declared against war. The boys in these parliaments must all be active in religious work in order to be eligible for membership. These boys believe religion is a force for social betterment, and they dream of a boys' League of Nations which will create an atmosphere and spirit that will make war impossible. Canada and the United States of America have recently celebrated a century of peace. On the frontiers of these two great nations are neither armies nor navies, only peace memorials. In the far West, at Blaine, is a great gate

called "Peace Portal." On the American side of it are the words "Children of a Common Mother," on the Canadian side, "Brethren Dwelling together in Unity." On one of the gates are the words, "Open for 100 years," and on the other, "May these gates never be closed." On the Eastern frontier, where British and Americans once fought each other, now stands a bridge called "The Bridge of Good-Will and Peace." In 1932, a new peace garden of 3,000 acres, partly in the United States of America and partly in Canada, was opened between North Dakota and Manitoba. A single stone marks the international boundary on which are the simple words "To God in his glory, we two nations dedicate this garden and pledge ourselves, as long as men shall live, not to take up arms against each other."

England now has thirty nation-wide anti-war organisations, almost entirely supported by the religious people. World peace and international co-operation is taught in British schools. The League of Nations Union in England devotes itself entirely to peace work and has 700,000 members. The British National Council for the Prevention of War includes over forty organisations and the British Co-operative Union, including several million members, has a strong peace programme.

Germany and France, which have fought each other in every century since Roman times, now realise that their greatest enemy is not the Frank nor the Teuton but war. France now has 41 and Germany 46 anti-war organisations. In 1932, 300,000 French citizens, representing fifteen political parties, demonstrated at Coblenz for peace and reconciliation with Germany. In the spring of 1933, a Youth Crusade against War, sponsored by the F. O. R., marched through France and Germany and held scores of meetings attended in all by 150,000 people. The crusade converged in Geneva with petitions to the Disarmament Conference. Protestants and Roman Catholics co-operated in this crusade, the aim of which was not to wrest a sepulchre from the control of another religion, but to free the spirit of man from the tyranny of war. Before Hitlerism conquered Germany, the anti-war slogan "Niemals mehr Krieg," (no more war for ever) was often heard in Germany. In 1931, when Briand and Laval from France came to Germany in the interests of peace, great German crowds shouted a new kind of welcome, "Long live peace. Bring peace to the world."

In India the greatest religious leader is also the leader of the pacifist non-resistance movement. Gandhi has had the religious faith and wisdom to apply the method of self-suffering to the political,

social and international problems of a great nation. Gandhi believes that long before India could create enough military force to drive out the military power that rules her, India would be the slave of its own militarism. Recently Gandhi said:

"Being a confirmed believer in the method of non-violence, I sought shelter in self-suffering. In this way, I offer all resistance within my capacity that a peaceful man like me can offer."

China has few efforts to resist war, but the philosophy of her sages was a philosophy of peace. China has suffered from civil wars within and from military aggressions without and so by reason of experience and tradition Chinese people hate militarism and all its ways. In spite of her present military defeat and the loss of a territory equal to France and Germany combined, which has created a growing feeling that only by universal military training can she protect herself from aggression, thoughtful Chinese realise that war offers no permanent solution for the Sino-Japanese problem—or indeed for any problem. Recently Chinese leaders have organised a nation-wide Anti-Civil-War League. Concerning this League the great Chinese scholar, Hu Shih, said:

"The Anti-Civil-War League is the life-line of China as the League of Nations is the life-line of the world. If we had had such a league twenty years ago, China would not now be threatened by civil war within or by military aggression from without."

In 1931, soon after the outbreak of Sino-Japanese hostilities, Christian churches in North China organised an anti-war League and invited all Christians in the world and especially the Christians of Japan to unite with those of China to resist war. This summer (1933) on Tai Shan, the sacred mountain of China, the Christian students of Shantung met in conference and at a special anti-war meeting students represented different nations. After making anti-war speeches, they pledged themselves to the cause of peace.

Japan has more than fifty anti-war organisations. The powerful military machine, which controls both the Japanese people and the government, now has almost completely silenced in Japan all protests against war. A direct protest against the military endangers one with prison or death. Nevertheless there have been many earnest protests by religious pacifists in Japan. Neither Chinese nor Japanese pacifists claim that China and Japan had no grievances against each

other, but they agree that military force, instead of being a solution, only aggravates those grievances, and makes a permanent solution more difficult.

As soon as Japan began to use military force in Manchuria, the F. O. R. and the Women's Peace League of Japan protested, and urged the government of Japan to settle the matter by peaceful means. Telegrams of good-will, asking anti-war groups to urge their respective governments to use only peaceful measures, were exchanged between peace groups in China and Japan. The Church of Christ in Japan sent a delegation to Shanghai to investigate the damage and loss of life caused by the destruction of Chapei and other parts of Shanghai. This delegation expressed deep regret and strong condemnation of war as a method to solve international problems. This Japanese commission also appealed to all Christians in China and Japan to unite in the spirit of Christ to resist and overthrow the common enemy of both; namely, war. They suggested a permanent Christian Sino-Japanese commission to assist the governments in solving all Sino-Japanese controversies.

A Japanese Christian lady lost her position in a university because of her protests against war. From an anti-war religious leader this message came to me in China early in 1932:

"We have no word but to ask pardon for the mighty wrong our people have inflicted upon your people. Please redeem our wrongs by explaining that many Japanese oppose these wrongs and they are working hard to move public opinion and the government to settle the matter peacefully. The masses in Japan want peace and do not wish to go to war with their neighbour."

From a woman's peace group in Japan came this good word:

"The hearts of our women are closer to yours than to such military leaders. . . . If Chinese peace people will help us, our better opinion will become stronger. Do please help us. Let us work harder than the militarists."

Representing the World Christian Student Federation, Mr. Luther Tucker accompanied three Chinese Christian students to Japan, this summer, in the interests of good-will and Christian co-operation against war. Concerning this experience my friend Mr. Tucker writes:

"This has been the greatest religious experience I ever had. I now have some basis for my faith that God's power can create

solidarity between people consecrated to His will, even in a situation of conflict. The method of reconciliation I am certain is valid, but the chances for its use are far greater among young people than among older. The older people *know*, the young minds are able and willing to *learn*. Since returning to Tokyo, I have discovered the deep impression which the Chinese group made on the Japanese. One Japanese teacher told me he had never seen his student group so crushed as when they were told about the situation and feeling which Japan's military action had created in China.

"One clear call sounded through our full two weeks together in China, the call to establish among students a live Christian Internationale, to which we can together give our allegiance in China, Japan and America. Membership in such a body will alone qualify us to work effectively, each in his own nation, to bring about those fundamental changes which will make a just peace possible."

A return Christian student group from Japan plans to visit China next winter, in the interest of anti-war friendship. A Japanese Christian teacher, at Christmas time last year, said to her students that she had a dream in which she saw a Chinese soldier slain by the Japanese in the war, and that, as she looked, the face of the Chinese soldier slowly changed into the face of Jesus Christ. Slowly Christ is more and more seen as the enemy of war, and by all religions war is more and more being recognised as the common enemy of mankind.

Dr. Toyohiko Kagawa, the great Japanese leader of the anti-war movement, told us, on August 18th, that more fundamental peace work must be done in Japan among children before peace can actually come. To Mr. Tucker he said:

"Before anything else, the Japanese people must repent for the suffering and destruction they have wrongfully inflicted on China."

Dr. Takahazhi, another peace worker, is using stamps of all nations to educate Japanese children in world-mindedness and peace. When we visited Japan, we saw a Sunday School of 2,000 children singing songs of loyalty to mankind and against war. The "Christian Graphic," a new peace magazine in Japan, is bold in its attack on the war system.

If all religious groups in China and Japan, or in other nations which are threatened with conflicts and war, would organise good-

will groups to seek understanding and fellowship, and to visit not only their co-religionists but other religious groups in the so-called "enemy" country, great good would certainly result. Exchange of students, professors and lecturers, should be common. Correspondence between individuals and groups should furnish information so that people in the different countries would not be left entirely at the mercy of military and nationalistic propagandists.

Each religion should organise a permanent council of good-will and peace. These should organise a super-council, including representatives from each religion. These councils should study causes of conflict, give reliable information to the laity and seek for peaceful solutions and carry out a programme of international fellowship and good-will. In this way the religions could also unite to bring pressure to bear on their respective governments to do four things:

1. To make national education aim at international friendship and good-will.
2. To create departments of peace and good-will in each national government.
3. To establish special research institutes in government schools to study the causes, consequences and cure for war.
4. To have a foreign policy based on the fact that war is already outlawed by the Pact of Paris and that national interests can only be safe if international peace is guaranteed.

Each religion should also have its own institutes to study the problems of war, and all religious institutions should make world-peace one of their main aims. Could not also all spiritual groups, for example this "Fellowship of Faiths," co-operate in an international, inter-religious college of good-will and peace?

Finally, this Fellowship of Faiths in Chicago should give birth to national and community fellowships all over the world.

By its very nature, religion can help solve the conflict between classes and nations. Over against every other loyalty making claims on men, religion sets the transcendent loyalty to one supreme being and one supreme truth. This religious loyalty transcends all class and national barriers. It is a loyalty to humanity and to righteousness. Collective social loyalties are to-day changing every aspect of men's lives. Our "Fellowship of Faiths" believes in the possibilities of a warless world. We believe loyalty to peace and justice should transcend our every other loyalty. United by a common will, and inspired by a common emotion, we belong to one another, to a

community of mutual trust, and at the same time to that new world that is yet to be, the product of our fellowship of faith and work.

Thus, by religious faith and fellowship, we take courage to-day to affirm our unity in the face of the desperate divisions that cut across the social, political and international life of our modern world. Our common enemy is the enemy of mankind—the spirit that makes war. The real enemy is something within ourselves. It is that within our souls which makes possible fear and suspicion and hate. Victory means to suffer anything rather than to surrender to this spirit! If our enemy is a spirit—an evil spirit—then we look for another spirit—a good spirit to overcome the evil one. Where shall we go for this good spirit, if not to religion? Politics and diplomacy have succeeded in filling the earth with misunderstanding, strife and war. If this is what we want, let us employ these means. If, however, it is from these things we want to be delivered, let us look elsewhere.

Let us look to a World Movement, a World Community, an Internationale of Religion, a working Fellowship of World Faiths. What shall be our Creed? Let us quote from the words of E. L. Allen in the British Fellowship of Reconciliation (April, 1933):

“We believe in the coming World Community; even if it exists nowhere else in the world, it shall begin here and now with me.” Let me add, “Here and now with us.”

To this creed I would add the words of the Japanese anti-war worker, M. Takahashi:

“When the perishable has perished
And the corruptible has been corrupted,
Upon the new earth will grow the seeds of God,—
Gentle souls of love and justice,
Smiling in the blessing of God,
Let us become seeds of God!
A new heart and a new society.”

A GATEWAY TO PEACE

RABBI ABRAHAM NOWAK

Executive Chairman, Cleveland's Fellowship of Faiths. Rabbi of the Temple on the Heights, Cleveland Heights, Ohio. Later, Rabbi of the Community Temple, Cleveland

WHEN some fifteen years ago, the news flashed around the world, that the Armistice had been signed, our hearts rejoiced and pulsed

in ecstasy. And indeed it was a moment of bliss when our dreams glowed and our hopes soared high. We thought then, we saw the eyelashes of a new day, in the fulness of which we were to witness the reign of righteousness and justice, when all instruments of war will be turned into implements of industry. . . .

But all that was only in a moment of excitement. Life's habits cannot be changed over night. Progress does not come in a twinkling. The mills of the gods grind slowly. The advance of civilisation is like the rise and fall of a tide. There is something in the nature of man that holds him down to the earth, that throws him back to the beast within him. After all, man is like an animal, with instincts of an animal, only more restrained. At a given provocation, these instincts flash forth again. Basic are hunger and sex. There are no greater urges in life, than preservation and propagation. Sociologists tell us, these two instincts control and motivate all our actions. So that, whatever we do as an individual or as a group of individuals, personally or nationally, it can be traced to hunger and sex, or what is sometimes termed, "the will to live."

Can civilisation curb these instincts? Can world politics abolish war? Dr. Edward M. East, professor of Genetics at Harvard College, says, "No. The population of the world in the year 2500 will be 3500 millions," writes Dr. East, and "this population will be a hybrid mixture of all kinds. One may assume that this situation will bring about important sociological changes, but I do not believe that a world union of any kind will be promoted. War will probably continue to be the great adventure of the human race." The late Clemenceau, the tiger of France, made the same prediction. "From the primary organisms," writes Clemenceau, "to finished man, war without quarter never ceases, and the result is an indescribable accumulation of cruelties which make of this planet an immense field of carnage, and there seems to be no chance that the miracle of a gleam of peace will suspend the slaughter even for a moment."

Unfortunately, Clemenceau does not stand alone. He is merely representative of a large and growing group of thinkers. And indeed, everywhere we look, we see some ferment stirring. We see peoples in motion and in revolt. We see wars and the fears of wars. Nowhere in the world is there peace, quiet, security. A thick cloud hangs heavily over us from which we are groping desperately to emerge. Leaders, too, are becoming panicky and the people are anxiously inquiring "Watchman, what of the night?" They have turned the searchlight of criticism upon themselves and are asking

what is civilisation? what is progress? wohin? Pessimism and despair seem rampant all about us.

The treaty of Versailles has failed to heal the breach of the world war. It has succeeded only to anæsthetise the war god Mars. And now that the drug has worn off, Mars is gnashing his sabre-teeth once more. Clemenceau understood this. Therefore he put no faith in treaties. "I do not see that the peace of the strongest with its treaties—'scraps of paper'—has produced any appreciable degree of security." Such has been the repeated experience of world politics. . . .

The politician has failed. Likewise the banker. Is there, then, no hope for man realising his quest for peace? I believe there is. And it is to be found in the realm of religion, in the united efforts of the synagogue, the church, the mosque, and all houses of worship; in the programme of the World Fellowship of Faiths predicated on the theory and consciousness of the existence of a God—or call it what you will, "The Good Life Universal which is the unfailingly responsive Father-Mother-Friend of all souls."

Many of us have lost our faith in religion. In fact there has grown up a notion that religion is anti-social. More than that, religion has been two-faced. It speaks in the name of God for peace, progress and humanity, but in reality it is arrogant to the oppressed and subservient to the rich. All religions are being challenged to-day. However there is one thing that these challengers forget. It is that religion is not necessarily synonymous with God. Religion is only a tool of God in the hands of man. If therefore religion is not what it ought to be, uplifting and forward-moving, it may be not because religion is not good but rather because they who are using religion are not good. Mankind has not given religion a fair trial.

Dean Swift is quoted as having said, "Men have enough religion to hate and not to love one another." Unfortunately, there is much truth in this statement. . . .

Is it necessary to say, that all this antipathy for one another is a perversion of the true functioning of religion as indicated in its etymology. . . . The purpose of religion is to collect mankind into one common brotherhood and to bind them fast into one human family with the sublime idea that we have all but one Father and one God.

Religion is the royal highway to peace. Opening on to it are many gateways. One of these gateways is the Inter-Religious Mind, by which I mean that attitude of mind which thinks in terms not only of one's own ism or doxy, but recognises in others the right to their beliefs. A practical means of cultivating this inter-religious mind

would be, if leaders in all faiths would call attention to some of the splendid services in the cause of humanity by men and women of other creeds; if religious educators would introduce this "appreciation" method in their class-rooms. What finer service of inter-religious fellowship can be imagined than for a Jewish teacher to set forth for his pupils the self-sacrificing labours of Protestants and Catholics and others in order to impress upon his young pupils that goodness and righteousness are not confined to Judaism, and to give illustration to the inter-religious dictum of the Talmud: "The good and the righteous of all peoples have a share in the future life." And so vice versa, what untold good could not the Protestant or the Catholic religious educator do, if he would tell his pupils about the fine service of noble Jews!

If I were asked to summarise in a single word what is the outstanding trait of the inter-religious mind, I would choose the word "Appreciation";—not tolerance, sufferance or indulgence with its implication of superiority;—not even brotherhood, love of justice with its implication of equality,—but APPRECIATION with its implication of intellectual truth and mental humility. And this is the purpose of the World Fellowship of Faiths as I see it,—the cultivation of the mind that "builds bridges of understanding across chasms of prejudice."...

THE PROBLEM OF INTERNATIONAL PEACE

VIDYA-VIBHUSHANA PANDIT DR. SHYAMA SHANKAR

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To establish and uphold international Peace it is necessary:—

First, to remove the root causes of War, which are political, economic and social. To elucidate this point would require a series of lectures. Here I only give the headings of such questions as must be solved:

(1) *In politics*, genuine grievances of some nations who are smarting under treaties or a régime not consistent with the principle of self-determination;

(2) *In economics*, the establishment of a world federal Exchange Bureau, or Co-operative Agency, to manage an un-commercial but co-adjusted and co-ordinated distribution of the world's products for necessary human consumption; and the establishment of an International Currency;

(3) *In social communities*, the organisation of a world-wide Humanistic Institution which, working in concert with the above organisation, is to give effect to the principle that every member of a society is entitled to be fed, clothed and sheltered—to be supplied with the bare necessities of life—while the society is entitled to a reasonable contribution of his service.

The sum and substance of our scheme is that the whole system of international relations should be based on a humanistic foundation to combat effectively against racial ill-will and poverty, which is the blackest stigma on the name of "civilisation." We hold that Poverty of the masses is a veritable cause of civil wars, and ultimately, through international activities of communism, may lead to international disruptions.

Second, the creation of an adequately sound and strong International Organisation or Machinery to inaugurate the aforesaid changes and enforce arrangements for keeping Peace. Something approaching or tending towards such an institution was born of American initiation fourteen years ago—I mean the League of Nations, the child of President Wilson's famous fourteen points. By a cruel irony of fate this American child was disowned by America. It was held that the baby was the offspring of President Wilson's illicit connection with the Treaty of Versailles, in violation of the time-honoured principle of the Monroe Doctrine. America was perhaps right in her verdict, but the cause of World Peace received a tremendous blow by the withdrawal of America from an organisation, conceived by America's leaders as a necessity "to promote international co-operation and to achieve international peace and security." (Quoted from the preamble of the Covenant of the League of Nations.)

Cast off by the parental Power the orphan baby was in an awkward and helpless situation. But let it be said in its honour that many achievements have been recorded to the credit of the infant Institution which justify its existence. Let it also be said in honour of America that although the State cut off the child officially, private sympathy and un-official support or semi-official co-operation have been accorded to it, to wit: Rockefeller's donation to endow the League Library and the participation of America in several Conferences convened by the League.

But we must note that the expectations of the world have not been fulfilled. The real reason of the League's shortcomings is that its constitution is defective. The framers of the constitution being faced by several objections from several states on each of the

draft-articles or propositions to improve them, had to accept the principle that "something is better than nothing," leaving to future evolution the perfection of many *lacunes* or fissures (namely the vaguely worded articles 10 and 19 providing for non-aggression and treaty-revision, the rule of unanimity for gravely important and prompt measures, national selection and not international election of the personnel of the League Council, etc.)

The gravest omission in the constitution is marked by the fact that the League was not invested with any Power. It was entrusted with a huge *Responsibility* (namely of keeping the world's peace) without a corresponding *Power* which alone could enable it to discharge its responsibility.

Time has served only to widen the fissures and not to close them. The Geneva Protocol of 1924 was defeated by the same Power (Britain), which initiated it. The moral force of Public Opinion and the legal force of the Kellogg-Pact were put to a severe test by the Sino-Japanese conflict and have proved their impotence for lack of a machinery with powers to act promptly to separate the combatants and to impose compulsory settlement of disputes through arbitration or adjudication by the Permanent Court of International Justice.

History repeats itself: the Confederation of the Member States of the League is in the same predicament as the American States were just before the Federation of the American Confederate States was created. (Vide Washington's correspondence on the necessity of a Federal Constitution.) The sooner we recognise the absolute necessity of a World-Federation with disarmed but autonomous Member-States, economically united, the better for World Peace. The French thesis for an International Police Force points towards this necessity. The German insistence on the revision of the Versailles Treaty as a condition precedent to the creation of an International Peace Force points also to the same end.

What lies in the way of an International Federation, which is the only solution of the world's political and economic evils? Imperialism and the orthodox dogma of National Sovereignty. What can remove the barrier of nationalism? A change of soul through an uniformly organised world-wide education, failing which—another War.

Our Heavenly Father gives us ample opportunity to correct our faults and failings and to perfect our imperfections, in peaceful and amicable ways. If we obdurately refuse to take the opportunity and foolishly stick to individual or national vested interests, the inevi-

table outcome is a scourge,—a scourge that would force the peoples to come to their senses and accept the trend of the divinely ordained evolution towards a World-Federation.

The collective noun corresponding to "man" is not a state or a nation, but "mankind" or "humanity." The only Sovereign of men is the Eternal Divine Being. The only Nation on the earth is the Community of all human Beings. The only Law is what conforms to the Divine Law. What is the Divine Law? Progressive Evolution to the *summum bonum*, by first harmonising matter and spirit and then gradually subordinating matter to spirit; but never is matter to gain ascendancy over spirit.

Human politics requires thorough overhauling,—the national political systems should be purified by purging them of party-politics and representation of vested interests only. The majority of the members of National Parliaments must consist of non-party and impartial men of world-mentality and you must return selfless men, great in character as much as in intellectual qualifications, to your legislatures. With national parliaments thus purified and international politics shaped for peace, the advancement of common interests and the common well being of all nations or the whole Family of Nations, is bound to ensue.

PEOPLE MUST MAKE THEIR VOICES HEARD FOR PEACE

HON. FRANK B. KELLOGG, LL.D., D.C.L.

Formerly United States Secretary of State and, later, Ambassador to Great Britain

FORMER Secretary Kellogg had hoped and expected to be present but, being prevented by ill health, sent a stirring message with reference to World Peace which was read and enthusiastically received by the entire gathering. The letter reads as follows:

"MY DEAR BISHOP McCONNELL:

"I regret exceedingly that I cannot be with you at your meeting Sunday night in Chicago. I am deeply interested in the movement of the churches of the world to maintain peace. I cannot exaggerate the importance of the education of the public mind in the principles you represent. The peoples of the world must make their voices heard in the councils of nations and I know of no better forum than the churches, schools, colleges and universities. To many of the young people of the present day, the horrors of the last world con-

flict are matters of history or of dim recollection. There is, in my mind, no surer path to peace than the education of youth that there are better means of settling international disputes than the bloody arbitrament of war. If our treaties are to be kept as a solemn pledge of nations, they must be backed by public opinion, for public opinion to-day in the Governments of the world is more potent than ever before.

"I believe that each step taken toward the settlement of international disputes by conciliation, arbitration, consultations between nations, the settlement of legal disputes by the Court of International Justice and every treaty made looking toward peace constitutes another stone in the foundation for peace in our modern civilisation. The League of Nations, the Locarno treaties, the World Court, the Pact of Paris, and the hundreds of arbitration and conciliation treaties which have been made since 1919 testify to the wish of the people of the world to maintain peace and inspire hope in the hearts of millions of people to-day suffering from the aftermath of that senseless and bloody struggle. I do not believe that war is going to be prevented by piling up armaments, by military alliances or the balance of power. For centuries Europe has depended upon these primitive methods to maintain peace. They have been dangers rather than safeguards. In the last great war the then existing alliances prevented localising the conflict. One of the most cynical doctrines in the whole political armoury is that which passes under the title of 'balance of power.' It means nothing more or less than the building up and setting off of one armed force against another through alliances and counter-alliances. It is the direct negation of disarmament. This vicious system was one of the first fruits of the intense militant nationalism which emerged from feudalism uncontrolled by any recognised law of nations; it reached its highest development on the Continent of Europe during the Eighteenth Century; and, to the disgrace of mankind, it has lingered on to our day. It cannot be reconciled with the enlightened conception of a world governed by law, and it has been thoroughly discredited by its results. Indeed, history records no failure so conspicuous, so complete and disastrous.

"I hear some people talking lightly about the certainty of another war. How is it possible that the devastation, the destruction, the loss of life and the misery which followed in the wake of the last war can have faded from the memories of men? Is it possible that the future is hopeless and nothing can be done by progressive peoples to prevent the recurrence of such a catastrophe to the human race? With the improvements in the instruments of destruction and

the inventions of science, even the last war is nothing to what may be expected of a future conflict. I fear that our civilisation would not survive it. We should not forget that the world depression, the misery and poverty which now exist, is directly traceable to the war and it is the duty of all of the peoples of the world to exert their influence for peace."

THE ANNIVERSARY OF THE KELLOGG-BRIAND PEACE PACT

August 27

Proposed as a Perpetual "World Peace Day"

PROFESSOR CHARLES S. BRADEN, PH.D., MRS. LOLA MAVERICK LLOYD

THE Anniversary (August 27) of the Kellogg-Briand Peace Pact was celebrated by presenting to the Hon. Frank B. Kellogg a Bronze Plaque and an Address commemorating the Kellogg-Briand Peace Pact and proposing a resolution that August 27 become hereafter, International Peace Day, to be celebrated throughout the world. (The Address and Resolution were presented by Prof. Chas. S. Braden, Chairman of the Chicago Executive Committee.)

The following resolution, proposed by Professor Braden and seconded by the entire group of fifty or more foreign delegates on the platform, was unanimously and enthusiastically adopted by the assembled audience:

"Whereas the 27th of August has already become internationally known as the anniversary of the signing of the celebrated Kellogg-Briand Peace Pact wherein the nations of the world solemnly pledged themselves to the renunciation of war as an instrument of national policy, thus preparing the way for the peaceful settlement of international differences, and so greatly furthering the cause of Peace:

Be it resolved that this First World Fellowship of Faiths in conference assembled on this 27th day of August, 1933, recommend that henceforth this day be observed internationally as World Peace Day and that it be dedicated among the peoples of the world to the solemn purpose of making the ideal of the pact a reality, thus achieving a permanent peace between nations; and further, that practical steps be taken by the General Executives of the Fellowship of Faiths, and by its local and regional organisations, to secure the universal observance of World Peace Day among the various nations of the world."

The bronze Peace Plaque dedicated to Mr. Frank B. Kellogg is described as follows by its donor, Mrs. Lola Maverick Lloyd:

The subject is a young mother warding off the storm-clouds of war from her infant, the symbol of the future of our race. The name FRANK B. KELLOGG stands below, and to the left of it THE OUTLAWRY OF WAR and to the right THE PROGRESS OF OUR CENTURY. The two dates also appear 1928 and 1933 and at the base the artist (Charles Haag) has placed a broken sword.

IS WAR INEVITABLE?

THE REV. HUGH S. MACKENZIE

Minister of the Morgan Park Congregational Church, Chicago

Is war inevitable? The assumption that it is inevitable is widespread, and goes far to explain the apathy which is probably the greatest obstacle to be overcome on the hard road to peace. Why bother about creating the agencies and the machinery for settling international disputes, without recourse to war, if war is inevitable? Those who adopt this fatalistic attitude assume that war is brought about by forces which are too complicated to understand, and over which men have about as little control as they have over earthquakes or typhoons. The assumption, like most popular beliefs, is not wholly false. There *are* forces that make for war, and if these are allowed to develop unchecked and uncontrolled a situation may eventually arise in the presence of which both the wisdom and the good-will of statesmen will be unavailing. It has been claimed that the nations "stumbled into" the World War, without any nation deliberately seeking it. Whether the claim is true in this instance or not, it is not difficult to imagine a crisis in which passion is so inflamed on both sides that conflict is inevitable. But even the occurrence of many such crises would not prove that war might not have been averted if the effort to settle the dispute by pacific means had been undertaken earlier and had involved a right education of the public in both countries as to the nature and cause of the dispute. The assumption that I challenge, is not that there are situations in which war is inevitable, but the more general assumption that in the very nature of things war is inevitable and that if it does not break out at one time it will at another.

Some assume that it is inevitable because human nature is what it is. Men and nations, it is alleged, are predominantly selfish and pugnacious and they are therefore inevitably brought into conflict,

from time to time, by the sheer drive of their nature. The story is told of an Irish soldier who had been rather badly smashed up in the World War. A visitor to the hospital where he was temporarily laid aside endeavoured to sympathise with him by saying, "This is an awful war, Pat." "Yes," said he, "*it is* an awful war, but it's much better than no war at all." Which would seem to illustrate and confirm the assumption that war makes an appeal to something in human nature; that it provides an opportunity for the expression of certain human qualities.

Others base their assumption of war's inevitability on a somewhat different consideration. The interests of different nations, or sometimes of different races, are antagonistic and as a result we have an inevitable struggle for survival. It may be a question of food supplies, or of finding markets for surplus production or of finding room for surplus population. The contention is that economic forces, rather than any characteristic of human nature, bring about international conflict and that there is no way to eliminate or to redirect these forces. Modern wars, it is said, are really at bottom to be explained in this way even though the economic consideration may be concealed or denied. In order to work a population up into a fighting mood it is usually necessary to represent that the country's honour has been insulted, or its rights denied.

There are still other people, who, strange as it may seem, assume that wars are the result of a sort of determinism that is involved in the spiritual order of the world. Like all their other misfortunes wars are sent by God—possibly for punishment or correction. There are theologians who have made this conception of the inscrutable decrees or will of God the regulative idea of all their thinking. It was the ultimate explanation of every happening to say "God willed it."

Let us look at these various assumptions somewhat more carefully. Take, first, the assumption that war is inevitable because of certain instincts that are inherent in human nature. Again and again we have been told, "You cannot get rid of war, because human nature is what it is, and *human nature cannot be changed*." It may be true enough that there are instincts in human nature that cannot be eradicated. We need not argue that point. The question is, can these instincts be controlled or directed in their expression so that we effect a change, an improvement, *in human behaviour*? Basically human nature may be substantially the same throughout the ages, and among all people, but if we can bring about a transformation of behaviour we will have to disallow the plea that human nature

makes war inevitable. Can we transform human behaviour? History, education and religion are all witnesses that it can be transformed. There was a time when blood vengeance, and continually recurring strife between clans, and duels between individuals were accepted as a matter of course. That day has passed—among civilised people. The whole process of what we call civilisation involves a continuous improvement in the behaviour of men. Education accepts the responsibility, not only of informing the mind of the rising generation, but of moulding its character. And religion makes the claim which can be established by evidence that is absolutely convincing, that even after an evil character has been formed it may be radically changed so that "the former things are passed away and all things have become new." No, this plea that human nature makes war inevitable cannot stand examination. Instincts may be sublimated, re-directed. Prof. William James, of Harvard, was undoubtedly right in claiming that we need to find a moral equivalent for war—some enterprise which is able to challenge the innate heroism of the average man and enlist the fighting propensities of the belligerent in a great moral and spiritual adventure for the betterment of human life.

What are we to say of the assumption that war is inevitable because of the conflict of economic interests? Here, I think, we must recognise the presence of what Sir Norman Angell has called "The Great Illusion"—the notion that war can confer any economic advantage or gain even upon the victor in a strife between two modern civilised nations. It was not always so, but under present conditions of commercial and financial interdependence, even to emerge victorious in an international conflict means that more has been sacrificed than gained by the encounter. The experience of the World War and its aftermath has confirmed the truth of this thesis set forth by Angell just a few years before its outbreak. It may take a few more years before the contention is generally accepted, but the force of it is being increasingly felt in the high places of commerce.

As men recognise that modern warfare is necessarily unprofitable, in many instances ruinous, the economic incentive will be considerably weakened. In addition to this, there has been during recent years a very promising development in the way of organisation, in what is known as the International Chamber of Commerce. The object of this organisation is to help in the adjustment of economic conflicts between nations in a friendly and fairminded way. Where racial antagonism is involved in a conflict of interests it is admittedly

more difficult to adjust the dispute in a spirit of sweet reasonableness. Emotion and passion, rather than reason, are very apt to dominate the situation. But even here, in these inter-racial antagonisms, we are not without hope of improvement. It is a major concern of the religions of the world, represented in this Fellowship of Faiths, to promote better understanding and larger sympathy between races and, on this basis, to develop a spirit of co-operation. Insofar as we can create fellowship we provide an antidote to conflict.

As for the attempt to explain war by a reference to the will of God, or to Fate, we need to insist that war is simply the natural outcome of our own choices. We may not always realise the significance of our choices. We may even profess to love peace and to abhor war, and yet formulate and follow policies which bring us into conflict with other nations. That simply shows that we need to be very much more enlightened than we are concerning the real import of our decisions and the way they affect other nations—that we need to give much more thought to the consequences of policies we adopt.

No, war is not inevitable in the sense that it is necessarily involved in the nature of things. There are forces that make for war—which if allowed simply to work themselves out, unchecked and uncontrolled, will at last result in war. The stream above Niagara Falls flows with increasing force as it nears the Falls. It might be hard to define the point at which you could say, "If you were in a boat, out in the stream, above this point you could probably stem the force of the current, and land safely on one bank or the other. But, if you allowed yourself to pass this point the current would be too strong for you, and you would be doomed." The application is obvious.

The trouble about our efforts to avert war is that we don't begin soon enough. Doctors tell us now that cancer is not incurable, *provided* that you recognise its beginning and do not postpone the appropriate treatment. If you allow it to advance beyond a certain stage nothing can be done to cure it. A similar principle prevails in the realm of morals. If you allow the formation of bad habits of thought and conduct so that your character has become set on a certain low moral level you may find yourself helpless in the presence of temptation. You may argue that your dishonesty, or impurity, or intemperance was inevitable, that you could not have overcome the temptation. And your plea would be true only to this extent, that your helplessness pertained simply to the crisis of the temptation. It would not establish your irresponsibility for the

moral condition which accounted for your helplessness. That condition was the result of a long series of free choices which you had made in the past.

So it is with this business of war. The beginnings of it—the roots, or let us say the *seeds*—are far back of the actual outbreak. Seeds germinate unobserved, underground. They develop their hidden properties for good or ill unnoticed. So misconceptions concerning other nations, and wrong attitudes toward them, develop from insignificant beginnings and finally become fastened upon us, and upon other men throughout the nation, and then when the hour of crisis arrives and a decision has to be made we are ill-prepared to meet it.

Surely the call is imperative to have done with fatalism in this matter, and to set our minds to the task of understanding and mastering those forces which carry us on, and on, towards disaster—unless we control them and re-direct them. There was a time when Europe used to be swept every few years by some devastating epidemic—cholera or small-pox or some similar virulent disease. So ignorant and superstitious were the people at that time that they attributed these epidemics to the wrath of God. As a means of escape they would proclaim a day of fasting and penance. Priests would march in the streets, with backs bared and beaten to accentuate their humiliation, in the hope that God would remove the scourge. But these epidemics kept on recurring until men learned that they were caused by the unsanitary conditions of their cities. When they began to learn the importance of pure water, and uncontaminated air, they were on the highroad to the conquest of the epidemics. To learn the cause is the beginning of the cure, and no hopeful campaign can be undertaken for the abolition of war unless we make an honest effort to discover its causes, its *real* rather than its *alleged* causes.

Some one has said that "The first casualty in every war is truth," but, as a matter of fact, truth usually passes out some time before war begins. Nations are willing to fly at each other's throats because they have been fed on falsehoods. Propaganda aimed at misrepresenting the policies and the motives of another nation has been financed by the manufacturers of war munitions, for the sake of the profits which they expect to make out of a war or out of preparation for war. There is no more despicable traffic than this sordid and bloody traffic. The business is now organised on an international scale, so that all the combatants can be supplied with the latest

implements of destruction—all for the profit of the munition makers.

If falsehood is one of the causes of war, injustice is another. Peace will never be secure while we are indifferent to injustice—while we consent to the imposition of conditions of life upon other peoples which they feel, and reasonably feel, to be unjust. However loudly a nation may proclaim its concern for justice it has very little real faith in the justice of its cause so long as it insists upon being the sole judge of its own actions. To bring a charge against another nation, and at the same time to insist upon being the judge, is never likely to promote the cause of justice. Are we willing to submit the dispute to an impartial, disinterested tribunal? That is the test of our own good faith.

There is a good deal of high sounding talk about national sovereignty that will have to be reconsidered in the cool light of reason, before we can begin to take our full part in the effort to banish war and, incidentally, to save civilisation. But if we will make a beginning by rethinking such conceptions as patriotism, nationalism, sovereignty, which so largely determine our attitude toward other nations, and by committing ourselves to a searching inquiry into the causes of war and encouraging others to do likewise—we shall be doing our part toward the creation of an enlightened public opinion, which always has been and always will be the most effective antidote to the war spirit.

BANNER OF PEACE

NICHOLAS K. DE ROERICH,

of Russia. Artist. Painter of "over 3,000 pictures represented in the Roerich Museum (1,006 paintings), the Louvre, Luxembourg, Victoria and Albert Museum, National Museum of Stockholm, Sweden "

THE World Fellowship of Faiths rouses my deepest sympathy. Verily you are doing not only a useful, but a sacred work. In our days of disunity, non-understanding and malice, everything that calls us towards Love, Tolerance and Co-operation should be not only welcomed, but supported by all honest thinking people. Now it is no longer appropriate to discuss differences of faith; we must all in fellowship unitedly confront our common enemy—atheism, ignorant negation and chaotic dissemination. Indeed, the time of Armageddon has begun and all positive elements should be heartily united in real co-operation.

Our "Banner of Peace," our Banner Protector, like a watchful guardian, should be unfurled over all treasure stores of Art and

Knowledge, over monuments of Religions and Culture, calling for preservation of the real treasures of mankind.

For several decades the thought of the protection of the cultural treasures of humanity preoccupied me. In 1904, addressing the Society of Architects and Artists in St. Petersburg, I outlined this idea, calling attention to the tragic condition of many state architectural monuments. My extensive travels to ancient monasteries and historical cities, also the archæological excavations in such important places as Novgorod and other regions linked with most ancient traditions, gave me rich interest to affirm the undeferrable necessity for urgent measures to protect cultural treasures. Later, in 1914, when many irreparable historical monuments had perished, I made a similar report to the late Emperor Nicholas. Both reports met with great sympathy and only such an extraordinary havoc as the war prevented its immediate development. Then as President of the Exhibition of Allied Nations, where Flemish, French, British and the arts of other allied nations were beautifully represented, I had again a happy opportunity to propound this idea and was convinced that sooner or later the protection of cultural treasures will become a sacred reality in the world.

When we no longer witnessed the vandalism of warfare, there still remained the vandalism of peace. For an untrained eye it is impossible to imagine how many irrepeatable cultural treasures are exposed to danger and perish without leaving any traces. One of our foremost duties is to apply all our efforts to direct the public attention to their real treasures. Each day brings news of some new destructions. We are already imbued with the idea that precious monuments must not be carried away but must be safe-guarded in their original places, the more so because travel possibilities make even the remotest places accessible. I am deeply convinced that a universal attention will be paid to the cultural treasures of the world and that their symbol, the universally unifying Banner of Peace, will bring profound and absolute protection to the cultural development of peoples.

The élite of humanity understand that no evolution is possible without the accumulations of Culture. We understand how untold-of difficulties block the way of Culture; hence the more carefully we must guard the paths which lead to it. It is our duty to create for the young generation traditions of Culture; where there is Culture, there is Peace; there is achievement; there is the right solution for difficult social problems. Culture is the accumulation of highest Bliss, highest Beauty, highest Knowledge. After ignorance, we

reach civilisation, then gradually we acquire education, then comes intelligence, then follows refinement and the synthesis opens the gates to high Culture. We must admit that our precious and unique treasures of Art and Science are not even properly catalogued. And if our Banner of Peace shall be the impetus which will urge such a cataloguing of the universal treasures, then this alone would be the fulfilment of a colossal task. Let us imagine a universal Day of Culture, when simultaneously in all the schools of the world will be extolled the true treasures of nations and Humanity.

Vast is the list of organisations, societies, libraries, museums, schools, statesmen, who have expressed the great hope that this project for a universally recognised Banner of Peace will succeed. Several organisations have already hoisted the Banner of Peace. In Washington, D. C., on November 17, 1933, the Convention of the Banner of Peace will assemble. Mrs. Franklin D. Roosevelt writes about our Pact:

"I think the ideals represented by the Roerich Pact cannot help but appeal to all those who hope that the best in the past may be preserved to guide and serve future generations."

Secretary Henry A. Wallace writes me:

"I have for several years been interested in your endeavour to create a community of feeling among all of the nations concerning those things which have to do with the arts and sciences. Your endeavour to furnish a symbol for the thought that beauty and knowledge should tie all the nations together in appreciation of a common human purpose, however separate their apparent paths may be, has been of profound interest to enlightened people over the entire world for several years. It is appropriate that you should have a meeting in Washington next fall to consider the things for which the Banner of Peace stands . . . I believe so profoundly in those things that I am only too happy to offer you any co-operation in my personal capacity to help make your efforts along this line successful."

The Italian Ambassador at Washington, Signor A. Rosso, said to our delegation:

"I feel no one can be against such an idea. Whoever would go against the Roerich Pact, will have the sanctuary of public opinion to deal with."

The Washington Convention gathers under good signs. Let once more resound the mighty prayer for Peace of the whole world. If

the Red Cross affirms physical health, then may the Banner of Peace establish the spiritual health of mankind!

THE LAST WAR—AND THE NEXT!

ARTHUR LEE DELISLE, PH.D.

of Budapest, Hungary. Author of "The Story of the Red Cross Movement," "Carmen Viatoris," "Inez, Tragedy of Moorish Spain"; Translator of "Turkish Fairy Tales," "Bismarck, Andrassy and their Successors," and other politico-historical works

In the early days of the Great War there was a phrase on the lips of everybody: "The Last War." The politicians and preachers encouraged us in that belief. It was the anodyne by which the Christian conscience was soothed. That war, they said, differed from all other wars in that it was a crusade against militarism, a war to end war, and to bring down Moloch, the devourer of our children, to the dust.

But within a few weeks of the Peace Conference one of our great military authorities warned us that "the seeds of future conflicts were sown in every quarter of the globe." Preparations for another war are now being made on an unprecedented scale, in spite of conferences on reduction of armaments.

Against whom are all these gigantic preparations being made? It seems that the next war is now taken for granted, all that remains to be definitely known is who will begin it. But what nation will be able to keep out of it, once it is begun?

What a betrayal of those men who, though hating war, went to war, and in a multitude of cases laid down their lives so that, as they fondly believed, war might cease for ever. This does not lessen the splendour of their self-sacrifice, but it should add a new note of determination to the "Never again!" of us who have been spared. Had Christians remembered the Master's words about expecting figs from thistles this would never have been. Nevertheless it has plainly shown us that without the help of the so-called Christian Churches, governments could never wage war at all. That Christ never intended His followers to become executioners in the interests of any State—to slay their fellowmen—is clear, not only from His own words but from the fact that the early Christians suffered martyrdom rather than participate in war. Can it be pretended that Christ's immediate disciples misunderstood their Master on this all-important subject? It is impossible for any unprejudiced mind to mistake Christ's attitude, and it was not until apostate priests sold the Church to the State in return for temporal power and domina-

tion that men's minds became warped on the question of military service.

When the next war "breaks out" we shall be asked again, on the same lying excuse as in 1914, to do the same thing—this time for the *very last!* Shall we do it then?

Let us consider what the next war will be like. It will probably begin in the air, with a storm of missiles containing poison gas, liquid fire, high explosives and even disease germs. These will be rained down not upon the military but on the civil population, from thousands of aircraft. At sea, aircraft and submarines will destroy food-carrying vessels. On land, as Field-Marshal Sir Wm. Robertson said: "Fast moving tanks equipped with tons of liquid gas will obliterate every living thing in the fields and farms, the villages and cities of the enemy's country. All these attacks will be made at first—against the civil population."

The idea of this is clear. The most frightful of war's horrors are to fall upon the women and children and non-combatants generally in order that the destruction and terror thus wrought may compel the enemy to submission, unless he in his turn can produce some still more maddening horror.

The perpetration of these diabolical crimes upon the weak and defenceless is to be the work of such Christian men and women as will submit themselves to the direction of the military machines.

But it may be said that all humanity would rise in revolt against such deeds. So indeed it ought, but it will then be too late. In 1914 we were horrified at the introduction of poison gas and called it "the device of devils." Nevertheless we have improved on it. We blazed with righteous indignation when bombs were rained from the midnight skies upon defenceless civilians but we have since put it in use against others of whom we cannot say "they started it." Major-General Fuller, C.B., D.S.O., says:

"In the near future armies and fleets, as fighting instruments, will disappear, aircraft entirely replacing them. As an example of this possibility, let us picture to ourselves only twenty-four low-flying and partially armoured aeroplanes, mounting twelve machine guns each, suddenly attacking a division of infantry in column of march. Then, *in about five minutes, they will traverse its complete length and fire into it over half a million bullets.* Over thirty bullets to each victim—what a massacre! On a smaller scale this actually happened during the late war. General Sir Francis Gathorne-Hardy informed me: On these two days (October 29 and 30, 1918) the Canegliano-Pordenone

road was black with troops of all arms hurrying eastwards. Onto these the few British (air) squadrons poured 30,000 rounds of small-arms ammunition and 3½ tons of bombs from low altitude. *Subsequent examination of the road forced the observer to the conclusion that this form of warfare ought to be forbidden. This is merely an euphemistic way of saying that not a man of the enemy remained alive after the aerial massacre.*"

The words of the late Lord Kitchener are true: "Moderation in war is imbecility. If we go to war at all we must intend to win whatever the cost. No private rights, no sentiments of chivalry, no scruples of conscience must be allowed to stand in the way of victory." If this be the case with the aggressive force, what may we expect of the other party fighting with its back to the wall for sheer existence? Will it be likely to have any scruples about observing the so-called "Rules of Civilised Warfare"? No, any satanic contrivance will be deemed permissible if it appears to afford the least chance of salvation.

What then is the Christian's duty? He must refuse to give any countenance to war. A handful of Christians suffered during the late war rather than crucify their Lord afresh. There will be more than a handful next time. But if the "more" could be transformed into the great majority of Christian people, and the various governments could be made cognisant of it, would not such knowledge compel them to provide for defence through the recognition of interdependence and by mutual service instead of through the present policy of spreading suspicion and fear?

As General Sir Ian Hamilton the other day said: "My vision of the world with which we are now threatened is one of mounting nationalism, mounting tariff walls and mounting overdrafts on God's patience.... Speak, write, agitate for your lives, for the life of civilisation. Insist on the Disarmament Commission bringing some concrete act home with them. If we now make what Dante calls the 'great refusal,' Europe is ruined." Yes, not only Europe will be ruined, but the whole world. May we be wise in doing our part, and may God, in His infinite mercy, avert the threatening doom!

"If you clergy would do your duty, we soldiers would soon lose our jobs," said the late Field-Marshal Lord Haig, addressing a Church Assembly. This was tantamount to a declaration that his own profession was a menace to civilisation, and that it was in the power of the Church to destroy that menace by loyalty to the teaching of their Divine Exemplar. It is a woeful error to think that

a mere *assent* to His teaching constitutes a follower of Christ. Yet alas! that is the view of about nine-tenths of Christendom. The Christian religion, really, is the *living of the life*—which is the only genuine certificate of conversion. "By their fruits ye shall know them."

NON-VIOLENCE

MISS ELIZABETH GILMAN

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IN this gathering of men of good-will, from many countries and of many faiths, each of us brings a certain message. My subject, "Non-Violence," may seem inappropriately treated by a Protestant American in the presence of people from India, whose leader, the Mahatma Gandhi, is the foremost protagonist in the World of non-violent procedure. We of the West must sit at his feet and learn from his example and from his teachings. It is no easy lesson to learn how we in this country can help to transform our war-worn civilisation into a new creation of a world where everybody, men, women, and little children, can live wholesomely and happily.

I have been greatly interested this summer in reading Professor Alfred E. Whitehead's new volume, "Adventures in Ideas," and to see how he traces that elusive ideal of progress. He says that ideas start as a speculation in the minds of a small group; that they then have a limited application and gradually grow into a widespread standard of human life in the hands of various sets of leaders. He develops the thought that a new idea is always a danger to the existing order, for at any moment, the smouldering unhappiness of mankind may seize on such a program, as suggested by the idea, and initiate a rapid change by the light of its doctrines.

It seems to me that it is with such aspirations and strong desires that we are meeting at this conference; that with a new idea we may together kindle a fire that will destroy what is wrong in our present order, and lead the way to a more human way of life; the good life, which people of every race and creed can enjoy.

My suggestions this evening must necessarily be along pragmatic lines, for I am no philosopher. The way of violence has been followed for so many centuries, that people are apt to think that it is the only practical way to regulate life, but is this not because we have never consistently tried the method of brotherly intercourse and persuasion?

I am therefore desirous of tracing, within the four divisions of our human relations, the internal government of our country, our

inter-racial contacts, our industrial undertakings, and our international relations, how, along all these lines, violence has to a large degree been not only destructive but also futile, unjust and inhuman. I speak, of course, as an American, and it is *our* mistakes, *our* lapses from the better way (not those of other countries and races), which I criticise. However, there is one aspect of the subject which is so common to every race, that I venture to mention it here—I refer to the way of violence in religious propaganda, which is manifestly inconsistent with the fundamental philosophy of almost all religions. Possibly the Inquisition is the most notable example of the futility of religious persecution—and we should remember that its cruel methods were not sanctioned by the Pope. I emphasise this, for I would not even suggest that any one ecclesiastical organisation is more culpable than any other. At this particular moment, we are watching another country, where violence is being used without mercy and without judgment; but whether it be the Latin or the Teutonic race that goes to the greatest extreme, it matters not in this discussion, for at any time and anywhere, violence is contrary to the highest aspirations of religion, and will never bring forth spiritual results.

The United States Government was founded, at least in theory, on equal opportunities for all by representative Government, in city, state, and nation. Practically, however, it is often not what goes on in legislative assemblies that most affects us, but that which we encounter as we go about our daily lives, in our individual avocations. It is often the police force that we encounter—if they act as a restraining influence when people run amuck, all is as it should be; but unfortunately it is often not in this capacity that they act. They often act solely to protect the privileges of the great industrialists, and when in times of excitement, what is more ineffective, in street meetings of protest, let us say, than the beating and clubbing of those who are merely letting off steam, as is so wisely allowed in Hyde Park, London; is it not their civil right of free speech and assembly?

I happen to come from a city where the Police Commissioner has the saving grace of a sense of humour, and I well remember not so long ago, when a certain group refused to meet the requirement of obtaining a permit to march in procession through the city streets; the Commissioner thereupon corralled a man, issued a permit to him under the improvised name of John Alexander Turnipseed—the law was thus complied with, and there were no broken heads!

At this particular time in the history of labour in the United States, it is of supreme importance that the various fundamental rights of Organised Labour be included in every code of the NRA. If this is not done, labour will have lost its strategic position, for alas! it is often only through the Strike that hours and wages, guaranteed in the Code, can really be maintained.

It behooves all of us who believe in non-violent means of obtaining better living conditions, to keep our eyes wide open, and when we find that there are infractions of an accepted code, not to rest until the employer is brought to justice. If other means fail, surely the workers should be supported by money and all moral support, if they decide to strike for their rights. If the workers are given such help by the more influential portion of our citizenry, the more rapid and less violent will be the gain for freedom and justice.

It has been wisely said that in legislation, intellect dominates over emotion, and in revolution, emotion dominates over intellect, and it would be wisdom on the part of those who dread revolutionary tactics to be sure that legislative actions are both just and appropriate for our less privileged brothers and sisters. We should also remember that universal franchise is the alternative to revolution, but that in many of our Southern states the negro is disenfranchised, as are also many of our "Casual workers" in various parts of our country.

To refer again to the use of the Strike, which is now being imperilled in various cities and industrial centres, we must remember that it has again and again been declared perfectly legal, if it is not coupled with violence. It is indeed the worker's only door of hope, in many instances, while the employers have every other advantage of wealth, power, and influence. Walter Weyl, that brilliant economist, who died prematurely a few years ago, said, in reference to the hearings of the Coal Commission in England: "The strike, that crippling weapon of the wage-earners . . . is a wholesale passive resistance of a class, which despite many defeats, cannot ultimately be divided against itself, cannot be coerced, cannot be destroyed, and cannot be dispensed with." The owners, the employers, however, do not use merely *passive* resistance in many cases; instead, they arm deputy sheriffs to shoot down the strikers or enlist the services of the police, both local and State, who use the brutal tactics of clubbing, and shooting, and then it is the strikers, who, of course, being human with red blood in their veins, have struck back, who are brought before the courts and condemned to heavy

punishment, while those who began the violent attack are allowed to go scot-free. Is this fair and just, and was it not far better in the recent coal disturbance in Pennsylvania, to have Governor Pinchot call out the National Guard, who were under no allegiance to the employers and who could prevent violence on both sides? Use your head, and keep your powder dry should be the rule in every industrial conflict.

I believe it was just before the code of the Textile Workers went into effect, that in a small town in my own state of Maryland, the owners of a mill paid only three cents an hour to the learners in the trade...think of that...24 cents a day, or about \$1.50 a week, for a girl to live on. I am thankful to say that the more experienced workers went out on strike in protest against this inhuman procedure. As far as I know, the textile code has not remedied this terrible condition, and yet, girls must eat even while learning, and if a strike will gain them a living wage, ought it not to be declared? Surely no industry should exist when profits mean more than human welfare. I happen to know a worker, who has been working for twenty years, and who had been making good wages, but under the restrictions of the code, has been put back to the learner's table, at learner's wages. She reported the case, and then walked out.

I hope my friends will not consider I am unpatriotic, if by patriotism we mean our desire that our country should live up to its highest standards; but I cannot see that it is right for us to follow blindly the President in all his codes. It is good that we should admire certain things in them, but it should be done with intelligence. Decisions of the New York courts, we are informed by the Civil Liberties Union, are clear on the right of workers to picket an establishment, whether they are employed there or not, and legal aid is being given to the six picketers arrested on complaint of Grover A. Whalen, Chairman of the New York Division of the NRA. It is encouraging to know that only a few miles from here at Kenosha, Wisconsin, the City Council issued a permanent injunction restraining the police from interfering with orderly street meetings, after the President of the Trade and Labour Council had been arrested for addressing an orderly meeting at the gates of a factory. The municipal judge in granting this injunction, said: "The right to speak is a natural right, given us by nature, and may be exercised by the people, unless in so doing they violate some valid law or ordinance, passed by the state or city." If this example of Wisconsin procedure could be followed in all our states, much

would be done to prevent blood-shed, for nothing is more true than that violence breeds violence. We should substitute, as Bertrand Russell has said, more patience and constructive propaganda.

I would ask especial consideration from this world-wide Conference of the abolition of capital punishment. As Will Durant has well said, there are three stages in the history of punishment. It began as revenge, it continued as a deterrent, it will develop by evolution into education. Let us look back, and see something more in detail as to its abolishment in civilised countries. In ancient Greece, the "killer" was exiled, but he could avoid even this by making a financial settlement with the relatives of the deceased. In Athens the death penalty was only applied to social and moral offenders, and in Sparta, only to slaves. In Rome, capital punishment was abolished 453 years before the Christian era, and when an effort was made to restore it, Cicero led the opposition, saying, "Far from us be the punishment of death, its ministers and its instruments. . . . Banish them from our eyes, our ears, our thoughts; for not only the execution but the apprehension, the existence, the very mention of these things is disgraceful to a freeman and a Roman citizen."

In the early books of the Bible there is no mention made of the death penalty. Cain, who slew his brother, was only branded as an outcast, and the later Mosaic practice of a life for a life was apparently borrowed from barbaric neighbours, and there were still Cities of Refuge, to which the guilty men could flee and remain in safety. Strangely enough it was not until almost modern times, that in England and America the death penalty was prescribed for an enormous number of crimes. In England at one period there were 240 kinds of capital offences, from catching fish in a private pond to murder, and in this country there were over a hundred varieties of crime for which execution was the penalty. Gradually this penalty has been greatly restricted, and it has been established that the countries where the death penalty is inflicted are those that have the most crimes. It serves neither as a deterrent nor as a warning. What we need is to treat criminals as we do those who are ill or insane—we should try to cure them. It is also worthy of deep consideration that from time to time it has often been discovered all too late that the man executed had not been guilty of the crime. Take, for instance, the book that has been published within the last month by one of the attorneys for Sacco and Vanzetti, Mr. Herbert B. Ehrmann, which proves conclusively that the Bridgewater crime had been committed by the notorious Morelli

gang, and not by the two Italian radicals who were innocent and yet were electrocuted. The trial judge was not willing to accept this new evidence, but if there had been no such procedure as capital punishment, it might have been produced after the judge had gone to his reward, as he did a year or two ago, and the good shoemaker and the philosophic fish-peddler could have been vindicated. May we not in the name of Sacco and Vanzetti do our part in a crusade to abolish Capital Punishment? If this should come to pass these men would not have died in vain. We may well remember the warning words of a noted preacher, that the death penalty does not answer well the needs of justice and often defeats it. It is the rude justice of the barbarian.

Now to pass on to the consideration of non-violence in our inter-racial relations. When Europeans first settled in this country some three hundred years ago, there were many thousands of Indians in this country and in Mexico. It is to the shame of the Anglo-Saxon settlements that violent measures were taken against these aborigines, while the Spaniards, always considered a more violent race, made friends with the Mayas, and now many of the most valuable and influential citizens of Mexico are either Indians or of mixed lineage. On the contrary, the Indians in this country have become an unimportant minority, greatly reduced not only in numbers, but in their potential usefulness as American citizens.

As regards our contact with the Negro portion of our citizenry, what can be more unfortunate for the welfare of both races than the terrible crime of lynching, which so often clouds every issue of justice and breeds animosity and race hatred? In a minor, but still a critical situation, that of segregation in housing in some of our great cities, ignorantly prejudiced members of the white race often throw stones through the windows of the house of a Negro who has moved into a white neighbourhood. Again violence begets violence, and who can be surprised in such a neighbourhood, if gangs of hoodlums of both races fight each other? The effective method of dealing with the problem has been within the law and is fostered by such societies as the Urban League, with a membership of both races.

When we come to matters of International import, all men of good-will are coming more and more to the vision that long before disputes appear in the offing, we must prepare to prevent them. Enough emphasis is seldom laid on the economic grounds that cause one nation to take forcible means to bring another nation to its knees. The rights of property have again and again caused

us to send Marines into the Latin American sphere, to protect financial loans. Though this is not always given as the cause of American intervention, it has often been the true reason for the violent taking of life. With the modern modes of warfare it is impossible to protect even the most innocent of the inhabitants; women and children are all in imminent danger when a bomb is dropped from the air. I shall never forget having a Nicaraguan show me the photographs of the wanton destruction of human life, by air bombs, just a few years ago in that troubled country. It was not only inhuman, but hopelessly silly. How much more is gained by our peaceful intercourse with Canada, our neighbour on the North, with whom by negotiation, we have for more than a hundred years settled all disputes that have arisen.

The Latin American interventions I have mentioned because I am an American, but I think we would all agree that they were the result of a world-wide trend—that of Imperialism. Throughout the world, strong countries have tried, are indeed now trying to enslave the weak, the undeveloped peoples, or the more submissive, in order that they may be exploited for the benefit of the powerful, the so-called civilised countries. May I add here in this Conference of religious people of every faith, it seems to me that when religious leaders go out to foreign countries, and support the financial interests of their own nation, they are committing a sin akin to that of Judas, for they betray the law of love, of peace, of brotherhood.

The great World War could not perhaps have been stopped after the Sarajevo incident—that was the match that touched off the horrible conflagration. For years before July, 1914, the way of strife had been prepared through the financial, economic and other jealousies of all the great powers. We fought for over four years, we involved in the massacre the most distant peoples, and what have any of the countries gained? Nothing at all of true progress of civilisation.

It was in Soviet Russia that the phrase was coined, "Religion is the opiate of the People," but as religious people here assembled at a Conference of Faiths, it behooves us to ask ourselves and to answer honestly whether we have been led by our religious faith truly to work for a peaceful method of settling disputes which make for the betterment of all mankind. Again I speak as an American, looking back on the World War (in which as a Socialist I now deeply regret that I played my part in France) but did not all churches and most synagogues support the war, and

join in its propaganda? Here and there, there were prophets of a better way, like John Haynes Holmes and Bishop Paul Jones, but they were the exceptions, not the rule. Even more regrettable is the position taken by the churches on economic matters. The 64 rulers of America, so called by Ambassador Gerard a few years ago, were men in big business, the Industrialists, the Bankers, and the Merchants. It is they who support the charitable and religious institutions, and alas! he who pays the piper calls the tune. Many of us here assembled are lay men and women and cannot it go forth from this Conference that the next Century of Progress—if it is to be progress—must be under the leadership of men and women working for peace and freedom, and economic justice?

Twenty years ago there were pacifists in every land, but they were largely working separately and with no plan of tactics worked out. They did not know each other, and therefore their tactics made little impression on the country. Now, there are many more, who, in the light of what happened between 1914 and 1918, have pledged themselves to be War Resisters, refusing not only to bear arms, but to take part in any of the auxiliary services, or to give a War financial assistance. If this number should increase so that the jails and prisons could not have room for such men and women, if all ministers of religion would follow the example of Peter Ainslie, and refuse to act as chaplains, it would be a mighty deterrent against the declaration of War or its continuance. Even at this moment, when we cannot foresee when armed conflicts may break out, a plan is being drawn up to have in every area a centre where all who would refuse to aid war might assemble, and under a steadfast leader, lay or clerical, receive literature on legal rights, precedents, and plans of action. Such groups are being assembled and probably there will be an annual Peace Mobilisation Day—for details I refer all interested to Frank Olmstead, 400 East 67th St., New York City.

The distinguished British publicist, Henry N. Brailsford, has put it well, saying that "Certain it is that in any way which we can conceive of in Europe, two armies mainly composed of working men would face each other in the service of some capitalist intrigue and in the defence of interests, whose chief concern is their exploitation." These words were written just before the World War broke out, and they certainly were proved true—not only in Europe, but in Asia and in America. For the first time in the history of our country, we crossed the seas to engage in a War with a conscript army. True Socialist Philosophy has been against such warfare,

but it is not alone Socialists or Quakers, or the less well-known sect of the Doukhobors, but men of ethical and intellectual judgment, who are opposed to the emotional Nationalistic Imperialistic mind of the herd. It was not an extremist, but Lord Rosebery who, years before the World War, coined the phrase of "Battling into Barbarism" and who invited the masses in a famous speech to rise up and say "Enough of this Folly."

Another portion of our citizenry who can prevent War most effectively are the manual workers. Strikes have before this prevented warlike undertakings, by workers refusing to take any part in munition making, transportation, etc., not to speak of refusals to join the military forces. The men who would be among the first to be killed have shown that they can decide whether they and their sons are willing to submit to this in the name of patriotism.

Only a few weeks ago in Brussels, the International Federation of Trade Unions declared without qualifications that they would call a General Strike in the event of War, in the aggressor country; and that the workers in all other countries are to declare a general boycott. The Congress took the view that working class opinion has reached such a point that this decision can be made effective. Cannot we use our influence to bring workers in Japan and India, and most especially in the United States, into this mighty international movement? I suggest that the Clergy who are asked to preach to labour groups bring this squarely before them, reminding their audiences that such action is in agreement with the Kellogg-Briand Pact of Paris which has outlawed war for all the signatory countries, and that it is therefore a patriotic duty of all classes to follow these paths of war resistance. Public opinion must be aroused, so that such action by the workers will be supported by the people of every faith, in every land; what greater work for the benefit of mankind could be undertaken? Let us remember, however, that this is no more an easy task than that of Gandhi with his passive resistance. It is the sacrificial road that we must follow, for it will be against the traditional trend of patriotism, and there will be persecution and imprisonment. We must, however, remember that we are citizens of a better country, which is a heavenly, and the motto of Shintoism which is read at many of our sessions here will encourage us:

"ALL MEN WHO DWELL UNDER HEAVEN

REGARD ALL BEINGS AS YOUR BROTHERS AND SISTERS.

YOU WILL THEN ENJOY THIS DIVINE COUNTRY
FREE FROM HATE AND WORRY!"

and be inspired by the splendid speech of Eugene V. Debs at
Canton, in 1917:

"COMRADES, THE TIME WILL COME
IN THIS AND EVERY NATION
WHEN WE HUMANISE HUMANITY
AND CIVILISE CIVILISATION"

SECTION IX

WORLD CHAOS AND THE WAY OUT

EXPANDING PATRIOTISM INTO WORLD CONSCIOUSNESS

EIGHT SPEAKERS

- The Rev. John Haynes Holmes, D.D., Community Church, New York
WORLD CHAOS AND THE WAY OUT
- Rabbi Morton M. Berman, Jewish Institute of Religion, New York
JUDAISM POINTS A WAY OUT OF THE CHAOS
- The Rt. Rev. Irving P. Johnson, D.D., Bishop of the Protestant Episcopal Church, Colorado
WHY DO THE RIGHTEOUS SUFFER?
- The Rev. Frederick J. Libby, Secretary of the National Council for Prevention of War
HOW EXPAND PATRIOTISM INTO WORLD CONSCIOUSNESS?
- Rabbi Charles E. Shulman, of North Shore Congregation Israel, Glencoe, Illinois
IDEALS FOR A NEW WORLD ORDER
- Dr. Preston Bradley, Builder and Pastor of the Peoples Church, Chicago
DARE I DO AS JESUS DID?
- The Rev. James Milne, M.A. of Auckland, New Zealand
DISARMAMENT AND INTERNATIONAL POLICE
- Professor Jesse H. Holmes, of Swarthmore College, Pennsylvania
WE AND OUR WORLD

WORLD CHAOS AND THE WAY OUT

THE REV. JOHN HAYNES HOLMES, A.B., S.T.B., D.D.

Pastor of the Church of the Messiah—now the Community Church of New York, since 1907. Ordained Unitarian minister, 1904. Director, American Civil Liberties Union since 1917. Chairman City Affairs Committee, since 1929. Vice President, National Association for the Advancement of Colored People, since 1909. President All-World Gandhi Fellowship, since 1930. On special mission to Palestine for the Jews, 1929. Left Unitarianism and became independent, 1910. Author. Editor of *Unity*, Chicago. Lecturer

THE fact is more or less obvious! Our world has been in chaos for a long time, in fact ever since 1914, and we might carry the date back to the Napoleonic wars. But it is the immediate situation with which we are concerned to-night, and I want to say in a few words what we may do to escape that situation, and more particularly what we may not be able to do to escape therefrom. Chaos exists on every hand. Look, for example, at the continent of Asia, and there you find in the policy of Japan the most dangerous social philosophy to be found in our world. All the terror and horror that were running amuck in Europe have now been transferred to the continent of Asia and cover that part of the world with darkness.

Of course, Japan has a case. She has talked a good deal about her population and the necessity for extension of territory in which this population can live. Japanese territory is the most thickly populated in the world, outside of India, and the population is still growing rapidly. At the present time I understand that the increase is something over 900,000 souls per year. But when Japan presents an argument of this kind in connection with Manchuria, it is a poor argument, for not many Japanese are migrating to Manchuria. When we have said everything that can be said about the Japanese policy in Asia, there remains unwarranted imperialism running wild for its own selfish purposes.

The very best Japan can say for herself is that she is now doing on the continent of Asia only what the nations of the Western world have done for a hundred years in all parts of the world. And to this there is no answer! Japan is doing what England has been doing for 150 years in India where English troops can still butcher natives. She is doing what France has been doing for the last 50 years, most noticeably in Morocco, where social disorders have long been offered as excuse for suppressing and slaying natives. Japan

is doing what the United States has been doing these many years; for in our invasions of Nicaragua, Haiti, Santo Domingo, the Philippines, we have been carrying out the same imperialistic domination as that of Japan in Manchuria. There is not one dominant Western nation that can speak a single word of blame to Japan, for people who live in glass houses cannot throw stones. Japan has done everything in her power to destroy the League of Nations. She has torn up every treaty to which she has affixed her signature. She has defied the judgment of mankind, and will now continue to do exactly what she wishes in China.

I was speaking only last week in California with a distinguished student of Japanese and Chinese affairs who said that I evidently do not realise all that was really going on in Manchuria and Northern China these days. He said that this is really a story which began more than a generation ago, and he pointed out that since 1894 Japan has been trying steadily to expand her control over the whole Chinese nation. He reviewed what Japan has been doing, and I found in that story a succession of events which followed consistently upon each other, all directed to the same end. Japan proposes to annex the whole population of China! Who is there in any part of the world who is going to interfere? Yet Japan's imperialistic attitude is wholly destructive of everything that is being done in the world for peace and good will. We are being taught that instrumentalities of force and warfare can destroy in a night all that mankind has been trying to build up for many years. Japan's imperialism in Asia, including China, will continue until Russia gets strong enough to stop it. Then, so far as we can see, will come another "war to end war"!

Such is the situation in Asia! Now turn to Europe, and what do we see there? We see only one thing to-day, and that is Nazi nationalism in Germany. The success of Hitler has ended one period of European history, and begun another. Hitler is, in many ways, the fruit of the chaos that was created by the Great War. His rule is the result of the policy of France and England, which was the policy of destroying Germany at any price. They attempted to do it deliberately in the Great War, and so far as the military side of things is concerned, they practically accomplished their end. They destroyed the German nation for the time being, but they did not destroy the German people. Perhaps they made a mistake in not marching on to Berlin, and butchering the men and women of Germany in one universal massacre! Some remnant of decency in mankind prevented this final horror. But they planned in any case

that the nation as such should be destroyed—think of it! a country of sixty million men and women, one of the most highly cultured in the entire world. The Allies took this nation and gave it over to the most terrible treatment that the twentieth century has known. This is the story which led immediately to the new story now beginning with the Nazi régime. The German people were ruined economically, outlawed politically, degraded spiritually by the War—and the Peace. Now Hitler has come as the fruit of disaster, and also as a kind of demonstration of the fact that God is just, and punishes men with the fruit of their own sins. So far as I can see, the Hitler movement, for our Western world, is exactly what it deserves.

But the worst thing about Hitler is that he is the forerunner of the awful chaos now impending. For what is the character of the Hitler movement? I find great difficulty in persuading people to believe that this Hitler movement is as bad as reports seem to indicate. The attitude that men now take toward Hitler is much the same as that which they took some years ago—an attitude of incredulous indifference. I was in Germany in 1931, talked to a great many Jews and Gentiles, and I rarely found a man who believed that the Hitler movement was to be taken seriously. When I came back to America in 1931 I delivered an address in which I prophesied that Hitler would take possession of Germany in a single year. I was wrong—it took him two years to do this! But he did it—and yet most people still disbelieve, and think of Hitler as only a passing phenomenon. Hitler, believe me, is here to stay. More than this, he is going to do what he says, and nothing will stop him.

The program of the Nazis is well understood. In the first place, they will destroy 600,000 Jews to wipe out the Jewish population of Germany. The streets of Berlin, Frankfort and other German cities will not run red with blood—the Nazis are too clever for that! The extermination will be a gradual process, running over many years. During that time, a good section of the Jews will be gotten out of Germany. I talked with a great Jew the other day on the western coast of the United States, a man prominently identified with the current movement for relief of the German Jew. He said: "German Jews are doomed. Some will go to Holland, Belgium, France; some perhaps to South America; all that we can get into Palestine. The rest—I do not know!" Thus he pictured a new Jewish exodus, Israel scattered to the four corners of the earth! I seem to see a picture like that which developed when the Huguenots

were driven out of France. They took refuge in other parts of the world. So I say the first thing the Nazis will accomplish is the extermination of the Jews. Secondly, they will suppress all political opposition. The Communist movement has been destroyed, or remains hidden underground. The great Social Democracy has been disrupted; it is no longer a force, and will never recover. All the political parties in Germany, even the Nationalists who put Hitler in power in the beginning, will disappear. There will remain only one political party, the National Socialists. Thirdly, the Hitlerites will destroy all trade unions, a great Labour movement which has been the most advanced and most powerful in the modern world. These trade unions, with millions of members, are already being taken over by the Nazi movement and prostituted to their own partisan purposes. In the fourth place, the Nazis are taking possession of the colleges and universities and "gymnasiums"; in fact, they already have full control of the educational forces of Germany. The Hitler party has begun to take possession of the German churches, both Catholic and Protestant. The Pope and the heroic group of Protestant clergy have been the only living forces daring to oppose Hitler. Here you have the most complete and tremendous conquest of the mind and heart of a great nation that history can show. To what end? For militarism; for the renewal of German racial supremacy, and the domination of German Kultur in Europe. This is the result, the triumph, of the Great War. Having killed ten million men, and spent unnumbered billions of dollars in a war to end war, we have Germany with us in the form of a savage, ruthlessly destructive force. The Nazi régime is the most formidable fact in the world to-day. This is the prospect which the world now faces in Europe, a prospect which can only be described as chaos.

Europe is moving steadily from bad to worse. It is difficult to find any observer who is hopeful. Now, let us turn to another direction in which many of us find hope—to the Soviet Republic of Russia. For many years now, this land has been the light of the world. I believe that light is going to lead us far. But Russia in our time has fallen into a critical situation, the worst since 1921 or 1922, the closing years of Lenin's life. The factors which have cast Russia into trouble are various. Among others, the stubbornness of the peasant, his refusal to play the part assigned him by the Government; the stupidity of the Government in forcing the hands of the peasant, and leading to the destruction of more than half of the livestock within the country's borders; and a drought, still

one of the tragic circumstances of Russian life, similar to the drought now occurring in this country! I have just crossed the continent from California, going through the sand-baked fields of Kansas, Nebraska, Oklahoma. There I saw ploughs and tractors going across this acreage of dry deserts. Miles of ruined land, the result of which will be very disastrous, if this heat continues. In the face of that spectacle, I recall the Farm Bill. I have a great admiration for President Roosevelt; I think his leadership is marvelous, his New Deal epoch-making; but also I happen to think that his Farm Bill is perhaps the craziest piece of legislation that can be found in the whole history of the American people. It proposes that eight hundred millions of dollars shall be taken out of the hands of the half-starved citizens of the cities, and passed through to the farmers in order to bribe them not to produce food, to plough acres and acres of grain under the soil, and then to leave thousands of acres uncultivated, unproductive. Now, when we have that plan perfected and working, we suddenly discover that Nature will be able to do the job better than we can do it. Something of this kind has happened in Russia, and this past winter there was widespread misery and starvation. Furthermore, Russia's reliance for her stupendous plans of development must be on foreign markets, and there are few such markets to-day. Fifteen thousand miles of tariff-walls have been reared in Europe since Russia inaugurated her five-year plan. The ruin that has overspread other parts of the world may find its way into Russia, and Russia be fighting for her life.*

Now let us see the efforts that have been made in recent months to organise this world into some form of ordered business and good will. The Geneva Disarmament Conference I believe has passed out entirely. Whether it will ever come together again is doubtful. At London we find the representatives of the great commercial nations, who control the world, unable to come to any agreement of any kind, with the United States of America leading the chorus of disharmony. If we have ever witnessed any more ridiculous spectacle than the London Economic Conference has presented, these last two weeks, I do not know what it is. The League of Nations is steadily losing power and prestige, and is to-day hardly more than a name.

What is wrong with the world? I have given you just as dark

* Since the above was spoken, Russia has happily harvested one of the greatest crops in her history, and the situation is much better.—J. H. H.

a picture as I know how to paint, because I think it is time to realise what kind of a world we are living in, and toward what a final day of judgment we are moving. Ferrero, the great Italian historian, some three or four weeks ago, stated that nothing could save our world from the doom that came to the Roman Empire. What is wrong? Why is there chaos, confusion, terror, in every direction we look?

Analysis, from the standpoint of world welfare, shows, first, an economic system, the essence of which is self-destructive. Our economic system itself, of which imperialism is a part, is, in one way or another, the cause of the chaos in which we find both East and West to-day. Secondly, we have a political system which is self-destructive. Yes, nationalism, flowering in the Hitler movement, is the thing I mean. France has been bewitched with nationalistic fever ever since the close of the Great War. Italy is crazy with nationalism. There is all too much nationalism in Russia. Even the United States seems to be entering upon a policy of nationalism in our social and economic life, which was considered to necessitate the wrecking of the London Economic Conference. In the third place, we have a spiritual temperature in the hearts of men well calculated to bring the world to chaos. This temperature is determined by the beats of competition and conflicts in the outward social world, and all the influences of education and religion are helpless before it.

With this analysis in mind, let us consider the way out. There is not much new that can be said on this point. The way out is by the road that has been marked by all of the great prophets of mankind since the beginning of time. Our economic system is based on selfishness, man against man, nation against nation. For an economic system that will allow the world to survive, we must get rid of the institution of private gain, and subjugate all diverse interests to the one supreme interest of the public welfare. We must of course get rid of nationalism, which means patriotism, for primary devotion to the selfish interest of any country is antagonistic to the human whole. In this country we have learned that devotion to a single unit, a state, must be subordinated to society, the nation. Here the nation stands supreme, and the separate states count for little. If we can come to the time when national rights in the world at large will be subordinated in the same way to the interest of universal human welfare which constitutes the very essence of mankind, then we can escape from chaos.

Lastly, there is the call of the spirit which shall bring healing

to the poison of our lives to-day. Why should I feel apologetic when I speak of Christianity and Judaism? Yet religion has fallen so low in our time that we are tempted to apologise when we speak of it. But people must come to understand that love for man is the supreme commandment laid upon our lives, and that this love for man is what we mean by God and his will to brotherhood. We must follow the dictates of this love, always universal in all its applications, if ever our hearts are to be pure, and our hands ready to do the work which they are asked to do. Hates and lusts and passions, competition and prejudice and ill-will, these possess our world to-day, and are playing havoc with our fate. Unless they are curbed by a revival of religion, then there is no health in us, and no order for our chaos.

It is a desperate situation, this chaos of our time. In my description of the situation, I have not been too sanguine. Such hope as there is springs from man's growing understanding that the race is trembling upon the edge of a precipice which threatens to engulf us all. Perhaps, in the face of this horror, the new generation will save us before it is too late. It was years ago that H. G. Wells published his "Outline of History," in which he said that modern history could be summed up in one phrase, that it is a race between education and catastrophe. Ever since this book was published, the processes of education have been slowing down, and the forces of catastrophe seem accelerating their pace. To-day, the two influences seem to be running neck and neck—no man has vision keen enough to know which one is going to win the race. Just because the race is so close, we must face the facts and appeal to the high devotion of earnest souls. The scales are trembling in the balance. Just for this reason will a little weight tip them to either the darker or the brighter side.

In our extremity let us consecrate ourselves to a new devotion, and in the darkness let us lift higher the light we bear and call men to take courage and follow on.

JUDAISM POINTS A WAY OUT OF THE CHAOS

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Jewish Institute of Religion

AMID the many voices calling for the reconstruction of the social order, the voice of religion—of organised religion—is silent, or at best inaudible. We hear social scientists, philosophers, industrialists

and politicians intent upon offering their special programs to lead us out of the world chaos. But the Church appears to be indifferent to the plight of mankind, regardless of the fact that the survival of organised religion will depend upon how far and how much it extends itself in the endeavours that are being made to create order out of chaos, hope out of despair, and happiness out of tragedy. Organised religion ought to take warning from the example provided by the fate of the Church in Russia and now in Spain, where the ecclesiastic organisations have fallen with the forces of greed and corruption and oppression to which they gave countenance by their silence in the hour when the people needed them most.

To be sure, there is much of a religious nature and quality in the social programs presented by the radicals. But these come to us under names and labels which make them suspect for many men and women. This point may be illustrated by an incident that Lincoln Steffens relates. I believe it is in his autobiography. Steffens was once cross-examined by a District Attorney at San Francisco, on charges of radicalism that had been levelled against him. "Mr. Steffens," asked the District Attorney, "are you a communist?" "Worse than that," Steffens replied. The D. A., eager for his prey, shouted, "Then what are you?" And Steffens answered, "My radicalism is far more radical than communism. It is Christianity." Organised religion must speak in its own terms and its own accents. It must not seek to play safe under the guise of diverse social philosophies or programs. It must have the courage of its convictions and proclaim these boldly as befits its high purpose and dignity.

I must say for present-day Judaism in America that it too has been recalcitrant to its clear duty. It too has failed to battle against social evils and to labour for social remedies with the courage, the daring and the directness that are so characteristic of our historic people. We have much to give in this present crisis, for our faith has ever concerned itself with the tasks of social reconstruction. To-night I should like to consider with you, briefly, a program which a Jew can offer on the basis of tradition and history as Judaism's contribution to the improvement of our social order.

First of all, we must learn to recognise the divinity and the dignity of every human being. We must acknowledge that man is neither machine nor beast. Too long have men been treated as if they were tools, to be cast aside when there was no more use for them. Each man must be considered as if he were an end in himself, as if his personal happiness were the supreme concern of all other men. Our Rabbis stressed this view when they declared, that

he who preserves a single soul, preserves a whole world, and he who destroys a single soul, destroys a whole world. But how many countless lives have we permitted to be destroyed in a world where men have been free to use and to exploit their fellows for their own selfish and greedy purposes.

Nineteenth century science made it easy to condone the treatment of men as machines, for it gave us a one-sided view of the universe and of all things in it. It taught men to believe that the world in which we live was a huge, spiritless mechanism in which men were no more than tiny machines themselves. The industrialisation of life reinforced this mechanistic concept of man, by reducing him to a mere handle or number on a machine. But the new science gives us reason to believe otherwise touching the universe and man. It gives us reason to believe that there is God in all things. It gives us warrant to proclaim that man who dreams and hopes and plans and builds is more than a machine, more than a lifeless automaton, that he is indeed a son of God entitled to the treatment and the consideration due to all things divine. Any social program that fails to endorse this view of man is but a snare and a delusion, for to disregard man's divinity and dignity is to make possible once more a return to our present state where starvation and want and despair are the inheritance of untold millions.

Secondly, no social program can be effective unless it embraces the principle that the resources of the world belong not to a few, but to all men. We must reiterate the Mosaic principle of the common ownership of the treasures of the earth, of the riches of the deep, of the fruits of the field. To God belongs the earth, and the fulness thereof. Men are but the trustees of God's possessions, worthy of their trust only so long as they make it possible for all to share in their use and enjoyment. But we have permitted a handful of individuals to take possession of the world's wealth. In our own country, two thousand men control the riches of the nation, while seventeen million go without the opportunity to labour, and forty million men and women and children have been reduced to poverty and hopelessness.

We permit millions of bushels of wheat to rot in the fields and millions of bales of cotton to go to waste in the warehouses. We stand by while hundreds of thousands of gallons of milk are poured into the rivers and shiploads of vegetables and fruits are dumped into the seas. We permit this criminal waste, because we have not brought ourselves to believe what Moses and Jesus taught, that the produce of the fields and the products of men's labour are not the

private possessions of the few, who by strength or cunning or violence have come to dominate their use and distribution, but the common possession of all. Church and Synagogue must insist that this principle of common ownership forms the basis, in part, of the new social order, for without it men will continue to be forced to live on the favours, on the crumbs that those who have and control shall extend to them. Men must live and labour not by sufferance, not by indulgence or favour, but by right. Each man is entitled to all that he needs, not only for subsistence but for recreation and self-improvement. One need not be an expert in scientific production or management to realise that there is enough of material things in this world to make it possible for all of us to secure that minimum, which will make life not a burden, not a tragedy as it has become for so many, but a source of real happiness.

The third view upon which religion must insist, if the world is to be shown the way out of chaos, is that co-operation must take the place of competition. We behold on all sides what the competitive struggle has meant in unhappiness and distress. We see to what depths of despair the race to get rich and strong at the expense of one's neighbor has led us. Our world rejected the prophets who urged men to labour together for the common good and adopted as their guide Nietzsche who taught men that all that mattered was power, power to win, power to defeat, power to crush whatever stood in the way of achieving one's desire. We were all too ready to accept the view of Schopenhauer that this world is a sea in which the big fish swallow up the little fish, and we all set about trying to be big fish, anxious to devour the little ones, with the result that even the big fish bit off more than they could chew. And now there is confusion and chaos, to say nothing of universal indigestion. Now, if never before, religion must emphasise the need of co-operation as a guiding principle to replace that of competition, for the time has long passed when men can be permitted to do as they please. Men must now learn to plan and to labour together for their mutual good, for there is no good we have discovered unless it be the good of all.

And as there must be co-operation among individuals so there must be co-operation among groups both within the nations and among the nations themselves. For the world in which we live cannot move to order and to peace so long as there remains in any single quarter of the world aught of strife and competition. A Germany in which Jews are being destroyed economically and spiritually, in which no liberal party is permitted to endure, in which

unity so-called is being purchased at the cost of every human liberty and decency, makes impossible the establishment of co-operation between men and nations. There can be no hope for peace in this world, so long as justice and peace are denied to the least of men. The world watches with eagerness and anxiety the attempts that are being made at London to achieve some measure of co-operation among nations. If they fail at London, as at times we fear they may, because the nations are unwilling to substitute co-operation for competition as a guide for international action, then peace and prosperity must remain eternally banished from this earth. The voice of religion must be raised clearly and sharply calling for co-operation among nations, as among individuals.

And finally, religion must set forth the principle that men must cease to labour for profit and learn to labour for use and enjoyment alone. The profit element, which is nourished by greed and jealousy and envy, must be eliminated from our social order, if men are not to be made again and again the victims of other men who would crush those who labour for them, in order to achieve their selfish ends. There is enough, as has already been pointed out, there is enough in this world for all of us. The advance of science has made it possible for men to produce more than they can possibly use. And we are but at the beginning of mechanical progress. Each day through some new invention we add a million more slaves to serve us. We must become the masters of these mechanical servants, and not their servants, as we have been. We blame the machine for our present unhappy state, but we alone are responsible for its enthrone-ment, and we ourselves may reduce the machine to its proper position, which is that of servant of mankind. If we take this new attitude toward the machine and act accordingly, then all men will be able to labour and to enjoy the fruits of their labours. But no man shall be permitted to labour for selfish interest or for private gain. He will know, when it has become impossible for him to do otherwise, that he must labour for use and enjoyment alone, that he must labour only for that which will provide him sustenance and the opportunity for leisure and recreation.

Four principles or planks Judaism has to offer as its contribution to the social change that must come—first, the recognition of the divinity and dignity of man; second, the substitution of co-operation for competition; third, the common ownership of the world's goods; and fourth, the need to labour for use and enjoyment rather than for profit. But there is one more thing that religion has to offer and that is faith, for without faith in our ideals and in our powers

to achieve our ends, we shall not proceed far. In a world reduced to a machine, bereft of spirit and life, there was no room for faith. But in the new world which the new science provides us, men may again feel that the world is rich in possibilities which faith and labour may help to realise. Without faith, there can be no achievement. This thought was made clear to me recently when I re-read Edward Bellamy's great book, "Looking Backward." In that immortal contribution to social thinking, the author makes two predictions. He tells of the creation of a device, which brings to one's home, from distant places, the speech, the drama, and the music of others. This prophecy has been fulfilled in the radio. Bellamy prophesies also the establishment of a co-operative society, in which men labour and plan together for the social good. But this dream, which is the dream of the prophets of old, has not been consummated. Why should the first of these two prophecies have been realised, and the second have failed? To me the answer is plain. The radio came to be, because men had faith in mechanical laws, because men had faith in the instruments with which they worked and in the designs which they made. But the second prophecy, that of a society in which all men shall be as brothers has not come to pass, because men who had no faith in themselves could not bring themselves to trust each other, because men had no faith in social ideals and in their strength to realise them. If we are to bring about a changed, a better order of society, we must have faith in our dreams, faith in ourselves, faith in our powers to achieve what we know can alone lead men out of chaos into a just, well-ordered world.

WHY DO THE RIGHTEOUS SUFFER?

THE RT. REV. IRVING P. JOHNSON, D.D., LL.D.

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1917

Uriel said Thy heart hath gone too far in this world
and thinkest thou to comprehend the way of the Most High?
(II Esdras IV : 2)

EZRA is asking the angel some hard questions: Whence comes sin with its consequent misery? Why is Israel, the chosen of God, sunk in sin and affliction while the enemy who does not acknowledge God is prosperous? Why do you visit punishment upon Israel and not upon the heathen? And the Angel answers Ezra that there are many mysteries in this world which you cannot solve—and yet you have sought to do so far more eagerly than you have sought God

and so the Angel says, "Thy heart hath overreached itself in this world and thinkest thou to comprehend the way of the Most High?"

This is a curious commentary on the fact that human nature does not change and the same question to-day agitates men's minds. Why does God permit evil? Why do Church people sin? Why do the righteous suffer? Why do the wicked prosper? Of course, the answer must be that God is working His purpose out and that we can visualise the answer only as we get His viewpoint. The ignorant savage watching the surgeon operate on a child, and not realising that he was healing the child and not injuring it, might from his viewpoint be justified in attacking the surgeon. Of course, the question can be answered only as we get at God's end of the telescope, for the reason is a far-seeing one.

One for example, can understand that if in a succession of tornadoes everybody taking refuge in churches were saved and everyone in brothels were destroyed, then in the end—the kind of people who worship Mammon now would be serving God for a consideration. If (to take Huxley's experiment) all the people in one ward of a hospital recovered for whom the Church prayed, while all who ignored God died, then we should have a body of Christians whose chief motive was self-preservation. If the righteous only were prosperous and the agnostics were poverty-stricken, then the Devil might truthfully say "Does Job serve God for naught?" If the purpose of the Most High was to make rich Christians, He would have adopted such a scheme of salvation.

But the whole process of life from the oyster to the man has been the development of higher powers by overcoming the resistance of hostile elements, and our spiritual combat is no different from that struggle by which higher powers of life have emerged from lower. It has been not by divine favouritism but by the summoning of forces within which, in overcoming the adverse forces without, have gained qualities which could be acquired in no other way. The domestic animal (like the cow) has been coddled, so that she has run to beef and milk at the cost of brains. The original Jersey was a wild animal who had great wit and gave little milk or beef. Somewhere in the inscrutable wisdom of God, it has been decreed that the ascent of man shall be through tribulation—to him that overcometh shall I give. Now what Uriel said to Ezra was practically this: You devote a great deal of time studying this world and you do not know very much about it yet; how can you expect to comprehend spiritual matters especially when you devote most of

far in this world to be able to comprehend the way of the Most High in spiritual affairs.

Now I can no more explain the mystery of evil than you can explain the mystery of electricity, but I can assure you of one thing, that you will never arrive at spiritual comprehension by excelling in chemistry or mathematics; for spiritual things are spiritually discerned and the nature of your discernment is necessarily the result of the kind of a God you worship, for one of the inexorable results of practising religion is that you reflect God in your character. If you are an ignorant negro, as in *Green Pastures*, your God will display his favour in a fish-fry. If you are a Wall Street financier, you may regard God as a being who regards everything immoral which is unprofitable. If you are a Hitlerite in Germany the reaction of your worship will be a God who is first of all a Teuton and next a Junker. If you are an intellectual, your God will be an abstraction, and your reaction will be that of a philosophical theorist who makes no sacrifice.

What Christ gave to the world was not a God of geology or of relativity, but a God whose concern was to inspire men to seek righteousness and love and in this search to find God. He did not come to secure partisans by conferring political or economic favours upon men. He did not impose His majesty upon them so that even the evil-minded must accept Him, but He wooed men to love the goodness that was in Him and so to seek the spiritual beauties which he offered them. First He sought to develop their capacity and then He promised them that they would appreciate and appropriate the treasure. Must not that urge to find precede any cultural development whether in art, science, music or religion?

What do you want, my friend? Physical comfort? Material prosperity? Social pre-eminence? Political power? Seek elsewhere, the Son of Man hath not where to lay his head and has no bonuses to give. Seek ye first the Kingdom of God and His Righteousness and subsequently you will be satisfied with the result. And it is just this distinction between material and spiritual treasure which I wish to make the theme of our consideration. We have an abundance of physical comforts which science has discovered and business has appropriated and the government has been unable to distribute to its citizens. I think with Uriel that we have gone too far in this world, for we have been unable to use in an intelligent way the material things that we have discovered; and at the same time we have demonstrated our inability to comprehend the way of the

Most High, for we have substituted the law of the wolf, the hog and the peacock for the law of human kindness and love.

It is true we should like to distribute these blessings more generously, but we don't know how. First, as Uriel says, we don't know how to use what the Lord God has provided for us in a material way and yet we pride ourselves that we have solved the mystery of religion without an effort. We have gone too far in this world; that is, we have overreached ourselves and then protest that we can't understand the ways of the Most High. Now there are the comforts of this world and the comforts of God's grace, and the latter can be acquired only as we use material things as symbols or instruments and not as ends in themselves.

What are the comforts of God's grace toward which the materialist and the sensualist is as blind as a bat? He says there is no vision when the eye that is within man is blurred so that he cannot see beyond his own self-interest. *There is the love of the beautiful.* It is amazing how many people who are blind and deaf affect to enjoy the art gallery and the opera. Their comments, if they dared to make any, would be amusing. *There is the sanctity of the home*, based upon sex purity, which the sensualist is unable to perceive or to enjoy. *There is the joy of friendship*, which flees when you demand collateral and refuses to expand when you fail to make sacrifices. *There is the beauty of holiness* which only the pure in heart can see and only those who hunger and thirst can find. *There is the hope of a glorious consummation of all these* in the Kingdom of God which has its foundation in a finer belief in God's integrity. He that gave me hunger for bread will not feed me with dust and ashes.

And if you have all these, then the way out of chaos means something more than a gorgeous meal. It means gratitude to God for all His goodness and loving kindness to all His children, and we will bless Him for our creative preservation and all the blessings of this life, but above all for His inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory. If the widow who gave two mites could be glorified and the Samaritan who had been a leper could voice his thanks, and the woman who had been a sinner could win Christ's love, then surely whatever your station in life may be and your circumstances may hold in view, you too can say, O Lord, I thank thee for the hope that is in me.

But if you go too far in this world, do not be surprised if you are unable to comprehend the ways of the Most High. If your God

is merely a creature of your imagination, set up to serve your wishes, do not wonder that you have no urge to thank Him but feel rather at liberty to criticise Him for his failure to return your patronage even though the invisible things of Him from the creation of the world are clearly seen.

It is indeed curious that a Creator who made a universe of exquisite order should have fallen down in his ambitious attempt to satisfy the highest and best ideals of man—his final handiwork. If the world is in chaos to-day then the way out is to seek the Kingdom of God and His righteousness as found in Christ.

HOW EXPAND PATRIOTISM INTO WORLD CONSCIOUSNESS?

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LIVING in a time of such rapid change, imposes on us new responsibilities. With my home in Washington as it is, I have found it difficult even to keep up with the progress of the domestic policies of our country. During these past weeks our President has been moving so fast that it has become our daily task to read in the papers what our country did yesterday in its change of policies—some changes quite far-reaching but supported by the country experimentally, and supported because the times have called for change. The country as I have found it—and I have recently been through to the Pacific Coast—has the spirit of: "Anything will be better than this; we don't know how the new policy will work, but we are prepared to try it, because anything would be better than what we have now!" This is just typical of changes that are taking place throughout the world. I have in mind particularly the changes that are bringing us closer together.

It is a matter of common knowledge that our grandfathers travelled no faster than Julius Caesar; but to-day men are not satisfied with going around the world in a little over eight days, and start out to better that record. Many of us listened a few days ago to the king of England addressing the world in "the greatest hookup yet established." Two years ago on World Good-Will Day, May eighteenth, we co-operated with the World Federation of Education Associations in tying together by telephone, by ordinary telephone, the high schools of four continents, and they exchanged good-will messages with one another.

The effect of all this is to transform our world into a village; the people of distant countries become our neighbours just across the street. Not long ago a family in Iowa were reminded of this fact. The son of the family had gone to Argentina some years ago; now his mother was getting old and he feared that he would never see her again; so he arranged that he would telephone her. On a certain Sunday afternoon, with neighbours and friends gathered about, and at the time appointed, "Hello, Mother!" came over the telephone, and "Hello, Grandmother!" from the little children who had been born in Argentina. For a few minutes Iowa and Argentina were literally just across the street.

Now, this bringing us closer together can work upon our spirits in two different ways: We can quarrel more because we are so close together, or we can understand one another better if we will. The effect of our changing world has manifested itself in both those directions. As Miss Addams (presiding at this meeting) has said, nationalism was never so extreme as it is to-day. In one country after another there has developed a nationalism which has no precedent, I think, in the history of the world. What do I mean by nationalism? I mean a devotion to country that takes the form of being *against* other countries, an exclusive love of country, a love of country that is "anti"—the rest of the world. To any mind that development of patriotism passes the bounds of morality.

I agree with Miss Addams that love of country is deep in all our hearts, and should be. When I think of my forefathers—it happens that one of my forefathers, the first Libby, settled in Maine in 1637—my fathers have been living and dying here and contributing in their small way to build the nation—I owe them much. I owe much to the other builders of this country. As I look back over our history, I love the founders of Massachusetts, with all their sternness and their extreme righteousness—I love them; they made a tremendous contribution to the ideals of our country. I love to look back to the founding of Maryland, with the tolerance that the founders of that great state wrote into its constitution; absolute religious tolerance, such as went beyond the ideals of Massachusetts. I love the heroic explorers of our country. We each have our heroes, but I learned in childhood, although I am a Protestant, to admire with peculiar reverence the Jesuit Priests, missionaries, who went among the Indians up and down the Mississippi and in this part of the country, persecuted, tortured but indomitable, helping to give an idealistic character to the otherwise rather mercenary operations of our traders. I love the leaders of our country. Washington and

Lincoln, particularly Lincoln, stand out for me; but there are those other founders, Jefferson and Alexander Hamilton, and that peculiarly lovable man, Benjamin Franklin. They have given us such traditions that an American must be very ignorant if he does not love and admire them. And then I love that period in our country in which it was the melting pot for the world, in which men came, the very cream of many nations, to settle, to help build our railroads, to found our cities, to extend our civilisation, to help make our country great. And when to-day we think of our country as the object of our affections, it is a composite of the traditions and ideals that constitute the country in my mind: the sacrifices, the devotion, the courage, the faith that have made it what it is.

I love to think of the immigrants who come over here with shining eyes—I presume Miss Addams knows them better than any of us here present—come with ideals, come with hopes, such heavenly hopes, as they look forward to living in a country which they expect to be so free, with its freedom of conscience, freedom of the press, freedom of religious worship, and freedom of speech. Now, I always deplore and regret extremely when we fail to live up to the ideals of those who come among us. To my mind we owe it to them to be what they have dreamed that we were. And we owe it to them, if we are not what they anticipate, that at least we try to be what they hoped we were, and try to maintain our country's ideals on the foundation on which as children we supposed those ideals were based. The cynicism that creeps into life as men grow older is unworthy of us and we ought as patriotic citizens to seek to maintain and develop that lofty character for our country which its citizens alone can create. But that is not nationalism. That is what I understand as our duty and our privilege as patriots.

If I may explain in a word the difference between patriotism as I see it and nationalism as I see it, it can be boiled down to the contrast between two prepositions—and whatever you may forget from my speech I wish you would bear in mind during these next critical years this contrast, it is the contrast between the preposition “against” and the preposition “with.” Shall we love our country as *against* the rest? Or shall we love our country in co-operation *with* the rest? Shall we seek our national welfare *against* that of the rest? Or shall we seek our national welfare *with* that of the rest? That is the dominant issue of this decade, and nothing is so important, it seems to me, as the problem of settling that issue right.

I don't need to call your attention to the fact that two conferences, two world conferences, are in progress at this time—both of

them based on the philosophy that we must seek our national economic recovery and our national security not *against* but *with* the rest. The London Economic Conference is the greatest conference—we are always being told that this or that is the “greatest” of this or of that—well, the London Economic Conference is the greatest gathering of representatives of the nations that the world has yet seen, with sixty-six nations participating—and that is practically all there are. And there it is recognised not only by the American delegation but by all the delegations that our present economic depression is due mainly to the fact that we all have been selfish in our policies; we have all wanted to sell to the rest and not to buy. We have all built tariff walls around us which excluded the rest and have at the same time tried to break over the other nations’ tariff walls—an impossible effort but characteristic of the national philosophy in which you seek but do not give. And at London we are trying to undo and correct the consequences of what I regard as a false philosophy.

Selfishness is not merely wrong and wicked, it is unsound. Think of the progress that has been made in our country within every industry in this regard. Time was—I remember it, you remember it, many of you—when cut-throat competition was regarded as practical, as the only practical thing; every man in industry against his neighbour, hard against him, doing his best to ruin him; salesmen underbidding their competitors, salesmen always talking down the goods of their competitors. I remember going from Maine to San Francisco for ninety dollars round trip one year because the railroads were trying to ruin each other and one of these cut-rate wars was on. We profited. They thought they profited or they would not have done it. Of course they did not profit. They have found that out. There isn’t a railroad anywhere in the world that does that sort of thing to-day. It wasn’t practical—as they had thought it was. Cut-throat competition is harmful, it hurts business, and so industry and commerce have reversed their policy in this regard, and in the place of that kind of competition we have co-operative competition. In the new Industrial Recovery Bill we see the picture of members of every industry forming their trade associations with a view to doing away completely with the cut-throat element, not because of idealism, but because of sound business sense, because of the realisation that selfishness as practised fifty years ago in business was not sound; it did not pay. Co-operation pays, not cut-throat competition.

Now, nationalism, as I interpret it, is cut-throat competition, and it does not pay. It is exactly the same principle as in the economic

world: instead of being *against* each other economically we need to work *with* each other, to get out of this depression which is world-wide. It is not only a matter of economics within the nation, but international economics too. It is good business and good international ethics for the nations to work together. As President Roosevelt said in one of his radio addresses, it is only if we can raise the purchasing power of the entire world that we shall be able completely to extricate ourselves from this depression. A world problem requires world co-operation and world treatment. And therefore this extreme form of patriotism which, as I would say, has "gone sour" when it becomes nationalism, is, in my judgment, only a passing phase; in place of it there must be the broader, purer vision of co-operating nations working with and not against each other.

Now, how are we to expand our patriotism into world consciousness—as a national problem and as a personal problem? To my mind, there are just three ways of doing it. One is education. The provincial people are the nationalistic people. You remember how the Boxer Rebellion in China grew up and became a tremendous movement of extreme nationalism aimed at the expulsion of all foreigners from China. It was based on ignorance. It is education and that alone—letting in the light—that will make the broader vision possible. Secondly, it is contagion. The most important moments of my life have been when I have met some great spirit, caught the contagion of that spirit, and within his influence realised that I was in the presence of one who has the broad view—not only the broad view, but the loving, friendly, sympathetic understanding, the right attitude towards other men and other peoples; and the contagion of such a spirit is the most blessed influence in this divided world. A little radium is very powerful, and a little loving understanding when absolutely pure partakes of the omnipotence of God. And then we must be watchful. Guard our hearts. Watchful! John Woolman, the great Quaker, had a phrase that is excellent, "the tender spirit." He comments on people that he meets as having "tender" spirits. We need daily to watch the doors of our hearts lest some prejudice may have crept in yesterday, something that ought not to be there, that sullies its purity. And watchful tenderness of the spirit is the third quality. So I would say we need more light, more exposure to the contagion of great spirits, and watchful tenderness of spirit guarding against the invasion of prejudices that sully our souls.

IDEALS FOR A NEW WORLD ORDER

RABBI CHARLES E. SHULMAN

North Shore Congregation Israel, Glencoe, Illinois

A PROPHET comes into the world, sees conditions that do not suit him, slashes out to the best of his ability in order that conditions may be changed, violently dies, uselessly dies, in order to bring about the desired goal, and after he is dead the very people whom he had sought to reform, to honour above others, take advantage of the nature of his régime and in his name begin to carry on such a program as is not capable of solving the problems. We see it in all religions, we see it in all endeavours, because man has found it difficult to believe that the thing which we call an ideal can be made practical, can be utilised in daily life.

The world has constantly fought science. It has constantly refused to give up that which has already existed in favour of what we call new. The emphasis upon conversion has been in undue disregard of life. Now we have come face to face with conditions. The question is not which one shall survive, but it is—shall this civilisation survive? What can be done for it before it is destroyed by the forces made necessary because of its mistakes? The crisis which confronts us is, how can we save our civilisation?

Religion, after all, began with man's desire to adjust himself to the world. At one time the live creatures moved as he moved—at another time these same creatures were dead. At one time food was plentiful—at another there was none. Men were incapable of understanding these things and so they conceived what we call deities. Then came competitiveness in religion. The different environments cannot be harmonised, but each group must contribute what it can to all. We must recognise the meeting of mind with mind. The background of each group must be taken into consideration. My own efforts must come from a background the same as those who want to meet with me. I do not wish a sameness of thought. I should rather that all who have met here would do so for the purpose of forming a fraternal harmony of life, which is the prayer of the people.

We, as a people, mumble phrases such as fellowship and peace, when there actually is no such thing. We know they are but words. How the religions have begun in idealism and developed into dead and conflicting dogmas is something that defies humanity. We have held religion too lightly. Unfortunately it is not something that has

to be felt, it is something for which one must sacrifice. Every group has the right to live. Every individual has the right to expression. When these rights are recognised, idealism does not have to be talked about; it is a fact. It must be the function of the individuals who are striving for world betterment to realise that the larger gatherings are permissible only if they bear evidence of the labour of the individuals and the groups which contribute to making them larger.

The time has come when men and women shall see that it is for our own self-preservation that we must face realities instead of talking about them. Religion is no longer in the churches. A prophet never knew a church. Religion must recognise the valid idealism and spirituality of progressive human beings outside the churches.

Religion, too, must recognise that it is on trial. Men will not remain true to any principle that is not concrete and effective. There is not a gamin or profiteer in America who will respond to the voices that call to him to work for the sake of his fellowman. Religion to-day has the challenge of all factors to battle. It has tried to be all things to everybody. Sociology is one thing, psychology is another, but unless religion warms the heart of man, which is rather encrusted and hardened because of the world in which we live, unless we find real religion in the groups that represent it, unless we can live justly and think in terms of personal representation, then religion is floundering and we shall see it fall into a more and more sorry plight.

If you wish you can revolt against the old traditions. It is one of the duties of our religion to bring about goodness in the world. If this were done it would mean fellowship and here and elsewhere people would be filled with the fiery spirit of those who have come to renew that which is already aflame in people of all types of gatherings.

We are confronted with the problem of either saving ourselves by recognising realities and utilising that by which we can force intelligent behaviour that shall guarantee for us safety, or else going down.

As a Jew I stand within the field of Judaism. We have tried for centuries to adjust our position in the world so as to face realities. We have not all succeeded. We have found that the re-creation has brought Judea nothing. We have found that their actions need interpretation into terms of worthwhileness.

Thirty-five or forty years ago we tried also. There was a group of lofty-minded men who were willing that the ideals of the Jewish

people should have space in history, that they might re-create those very values that had been taken from the fathers in Palestine, that they might see the re-creation in the form of those ideals of help through the prophets. In this land there has been the hope that human beings might come together, but human beings must first live according to the ethics and ideals before they can be made valid.

Therefore hostilities pause because of what we term ideals. We who believe in the principles of life know it can be made valid in our day. We think that religion may yet convert man to an understanding of his place in the world, to an understanding of fellowship that encompasses everything. We must then understand that unless we face the realities which we find in our day, unless the requirements to protect our own make us responsive to the needs of our day, then the words that we utter shall be lost because those bent upon evil happen to move faster. How can we evade the challenge?—that is the question that has now to be answered. The challenge cannot be evaded. Note the empty churches.

That which happened before us belongs to another day. That which happens in this generation is our responsibility. Never mind the past. The present is the basis of what the future will be. The time is coming when we shall be the instruments of that God, not by word of mouth, but by the application of those ideals in the humblest and surest way we know in our day.

DARE I DO AS JESUS DID?

DR. PRESTON BRADLEY

Builder and Pastor of the Peoples Church, Chicago

It is a long way from the pine forests of Canada to this room. I have been in the heart of the woods with moose and bear, away from civilisation. I have fished in nameless lakes, and now I am to speak to you on ideals for a new world order. I am not going to say much about ideals because I am sick and tired of eternally talking and not doing. I think it is time for any individual, or group of individuals who accept leadership in the field of spiritual regeneration for this world, to get to bed-rock and forget idealism in the recognition of reality. This world is face to face with reality. That is the old problem of philosophy anyhow. It is the greatest problem of the age. It is because the world has not been real that we are in this mess. We have all been hypocrites, and what is almost as tragic, we have all been cowards and it will take the strength that comes from courage to set this world right, so far as I can see.

I have been around the world; I have visited eight countries and have tried to study beyond the beaten paths, and I am beginning to feel such a revolt from the old ephemeral changing order of things that I have come back to my home this winter determined to get down to the fundamentals of life and see what this thing called civilisation is all about. Let's stop all this idle talk and do something.

I went to Europe last year on a big ocean liner, a floating palace. I shall never do that kind of thing again. I think there is no time when a man feels so close to the fundamentals as when he is standing alone on a steamer's deck, with the stars above him and the night around him. There we realise our unimportance to the universe. We may prove to be of some importance in the final adjustment of things but out there, with nothing but the ocean all around you, you get something of that reality which I am not afraid to call God. I am not concerned about covering it up in delicate phraseology and incomprehensible language because in individual life we have to have reality. It has got to be real, or we are just playing around the fringes of this problem. I have never for one moment lost my faith. Regardless of what we may think of the practical experiences of human evolution man has great faculties and when he reaches out he is going to establish them, and then he is going to solve every problem—but not by the gatling gun!

Into my stateroom on the ship came an Episcopal Bishop and behind him were a Lutheran minister and a Congregational minister who was pastor of a Fundamentalist Swedish Church. The Bishop does not believe as I do and I don't believe as he does but we are good friends and we are in unity. The best thing about the word "unity" is that it has nothing to do with uniformity of thought but only unity of purpose. That is the only reason I am on this platform. I am here on the basis of democracy and brotherhood. What I do not know I expect to learn. I can take the hand of all these people of all races, creeds and classes and look into their eyes and say: "I may not know how to establish the needed new and better world, and perhaps you do not know all about it, but I can take your hand, and together we can face the world and, together, with the good that each of us has, bring forth something better which will help the world forward towards a new and nobler civilisation."

I should not want to live in a world where everybody thought as I did. I should not want to live in a world which had only one religion, one opinion. That would be a most stupid, dull world.

All thought would run into one channel and into one church. I might be a Catholic appreciating the beautiful vestments, the cathedral surroundings and the ceremonies, and if another man does not care for these, why is he out of the picture? I might be a Quaker seeking the silence in which to commune with God. One church would never do. I have never stood for one church, but I have stood for one purpose in all churches—to make this world the Kingdom of God. The reason why we do not get further along is because we do not all desire to make this world God's Kingdom. Instead, we find people permitting reactions favourable to this one or to that one and we are all mixed up on the technique of how to make progress towards a nobler world order.

Believe me, it does not make any difference where we worship, so long as we can get together to help our fellowman. That is all religion is about, and it is an indictment against it when organised religion fails to meet man's present problems. When I say that organised religion has been indicted, that is exactly what I mean. We are under indictment, and regardless of what denomination we may belong to, we are all in the same mess, and only when we get a bit bigger than man-made organisations and catch the fire of Divine inspiration and work for the redemption of the world—only when the world becomes tolerant and the religions of the world become cemented in the reality of love—only then shall we make the world a better place to live in.

Why is it that in a city of over six million people most of them never darken the doors of any church? It is because they have lost faith—a strange virtue to lose—in the radiance and appealing beauty of religion to lift men and women to higher things. Faith has been confronted with barriers that have kept people away from religion. I want to get out of the whole business when I have lost that essence of human life—faith. Let us all stand together to fight this dearth of faith. Let us have faith in the good things and see what it will do. Let the Christians—for it is the western world which has lost that radiance known as faith—let them cease conforming to that thing which is not religion, not the religion of Jesus. They have lost their religion of Jesus, and accepted an imitation. They have set up their man-made creation, their man-made institution; and now, at the hour when religion ought to be a great power, when it ought to be able to function, we have run it into a blind alley.

Science has taken it and hurled it back at us, saying, "Reshape your religion in terms of human values. Eliminate the infallible Bible; take the opium out of your civilisation and then come back

to us." It is a fact that against the power of Nero and against the power of the Romans there were men and women who believed in the power of the living God, and in the strength of their faith, were willing to be thrown to the lions. That was courage. Where is it to-day? What are you going to do in the next war? You prate of pacifism and idealism, but war is not far away. What are you going to do when it breaks out? What is the church going to do—become the recruiting station for the instruments of hell? During the next thirty years to live and to be true to the ideals of the world is going to require more courage than at any other time. Are you going to face the issue? America in the next five years is going to face an issue that no one has dared to dream that she would experience. Great cataclysmic forces are stirring in the world and the world has gone mad. What has religion to say? Nothing. What is it saying in Germany if, under the domination of one personality who represents that fallen nation, the churches bow in submission to his decrees? What is it doing in America when three blocks from the Temple of God there are men and women in the most dire distress? America where there is plenty—and little children are starving to death. What has the church to say to this? What has your religion to say to it? What has my religion to say to it? We are brothers. I would not hurt any one, nor is there any one in this room who would hurt me. I am in love with humanity. They are all my brethren and there will be no world harmony until we have all become members of one brotherhood. I don't want to convert anybody and I don't want to be converted to any religion. I am not seeking to convert anybody to any religion.

The reason I don't believe in creeds is because creeds define and make limitations and no man really can tell you what God is. If he could, God would cease to be God. That is why truth is eternal. Emerson expressed it when he said that when we get to the point where we can define, we lose our power. I don't accept any creed. I am not sure but what we need is another Martin Luther. We have lost the art of prophecy. We must have more prophecy. Once a preacher prepared a sermon; he spoke of labour problems, the poor working man, the unemployed, and in the sanctity of his holy hour he had a flash of genius, he wrote about social reforms and sort of ripped into things. Then that morning he looked from his pulpit and there they sat, the underpaid girls, the unemployed, many of them suffering for lack of food, and the sleek well-fed men and women, those who had plenty to eat and wear while hundreds of their fellowmen went to bed hungry. I cannot figure it out how

these men and women can be Christians and violate the laws of economics, the laws of industry, the laws of man and God in a world like this. There they sat, with those to whom they thought they were giving charity.

How I hate the word charity. It covers injustice, cruelty and wrong. People can do all kinds of things and give their dole to charity. I hate the whole system of charity. It is all wrong; it does not belong to the working men and women. It demoralises them. It demoralises both the giver and the receiver. It is all wrong. Give them a chance to work for themselves and they won't need charity.

On that trans-Atlantic liner, responding to the invitation given me by the Episcopalian Bishop and the Congregational and Fundamentalist Swedish clergymen, I preached about religion being big enough for us all. I compared it to the ship, in which there were Lutherans, Congregationalists and Fundamentalists all under the direction of one captain, one chart, one pilot-house. Unity is a bigger thing than any movement, and the religion which is big enough for all will bring us all into the same harbour of God's love when the journey is ended, and God will never look any of us over for any diplomas or degrees or medals, but he will look us over for scars.

The sweetest and strongest character was the Galilean poet of Nazareth, and if we can recapture the courage and idealism of the Man of Sorrows and be big enough so that Jesus can have His way with us, we can remake the world. There would be no more nationalism, no more fascism, but all men would be brethren. If we could just do that, what a beautiful world it would be. It would be a world for humanity.

Can I, a Protestant, in the heart of a large city, working for a progressive civilisation, stand here and say to my fellow citizens: "I am going to walk with Him, preach as He preached, heal as He healed and be true as He was true?" Dare I do that? Dare you? That is the ideal for the new world order. America needs nothing more than to go back to the old ideals and teachings of Jesus and in His kind of a world you will be safe.

Don't get the idea that this world is going to hell. This world, bad as it is, troublesome as it is, will go on. We are in a small minority, but we shall crush the materialist who thinks that he can build civilisation so strong that it will never fall. When these things have passed away, what will happen then? Ideals are endless and eternal and we are realising here to-night an ideal. Ideals do not die, no matter what happens to them, for somewhere out in the

darkness there is a light which beckons man onward, for man will never rest until he sings with the stars.

Two years ago Mrs. Bradley and I were on a great Cunard liner crossing the ocean; we were going to land at Liverpool. When we approached the harbour entrance, there was suddenly a big shudder and the ship stopped. I am not afraid of the water. I am not worried about it at all. I am not going into eternity—I am in it now. And whatever death is, it is just an incident, the opening of a door into another room. But it is a kind of a ticklish feeling to have an engine on a big boat stop in mid-ocean. I asked the steward what the matter was. He told me that we were at the entrance to the Mersey River and that we had to lay over until we got orders from the pilot at the landing office as to the state of the water and the tide, that about two hundred feet ahead there was a sand bar and we had to get a report about it from the landing office. That sounded all right but I got to thinking it over; I asked him what would happen if a strong wind should come up while we were waiting and threaten to blow the ship out to sea. He said they would turn the ship a bit and put the anchor overboard. Then I asked him what would happen if the anchor did not take hold, or if the wind should blow the ship toward the sand bar. He looked at me a moment and then replied: "We should turn the ship around; put on full steam and ride out the storm."

DISARMAMENT AND INTERNATIONAL POLICE

THE REV. JAMES MILNE, M.A.

of Auckland, New Zealand

THE Almighty can bring beauty out of ashes. He can make the wrath of man to praise Him. Out of dire conflict of the Great War has come the League of Nations. The League has been criticised, but it can well bear criticism. It has saved nations from war, and already has done much for the social and economic development of nations. Its benevolent work alone justifies its existence. It has had its defections, which are altogether for its good. A League of Nations without liberty to leave on the part of any of its members would not be likely to endure. That such have been known, yet known to be few is a testimony to the persistence of a free association like the League. That it has come to stay is proved from its generative history. To go into the vestiges of nationhood, we naturally turn to old Greece, home of philosophy, literature and art, yet throughout its states manifesting an independence so deter-

mined in its aloofness as to keep them apart from that association which had been for their good. After them, Rome sought to consolidate the then known world; but working too much from one instead of many centres it disintegrated, leaving the Church to save civilisation for Europe. With the breaking up of Christendom in the sixteenth century, there was again a distinct return to nationalism, the tendency for each country to stand by itself, expressing their relationship too often by war.

Out of these conditions grew in time the Concert of Europe, with the concerted nations fearing, more than loving one another. There followed the grouping of nations in rival alliances to preserve what was called the Balance of Power, providing no stable relationship for peace, but one of uncertainty and fear, foreshadowing war.

Then, through the upbuilding of armaments the war befell. After the great contest was over, the Treaty of Versailles gave hope of the coming of a better day through the enactment of the Covenant of a League of Nations in the interests of International peace. The covenant enacted also the appointment of a World's Court of Arbitration, for encouragement of the nations to settle differences by reasonable discussion and equity, rather than by the arbitrament of the sword. However, in signing the covenant, this reference to arbitration by the World's Court was left open as to confirmation, being known as the Optional Clause. What was a grief to many of the well-wishers of the League was that America, after the noble work of President Wilson, done for the covenant, could not see its way to enter the League. However, it is good to remember that America has given one of the judges who sit in the World's Court of Arbitration.

The Optional Clause, at first left unsigned by Britain and others of the leading nations, soon became the rallying point for what was esteemed the "sine qua non" of the League's efficiency. The smaller nations who had signed it, continually challenged the larger, who in course signed likewise. Since then, the League's position has been further strengthened by the Locarno and Kellogg-Briand pacts, the former giving a feeling of security to France and Germany as to peace upon their borders, and the latter inciting all nations to renounce war as a weapon of offence.

Such developments as the aforesaid have undoubtedly prepared the way for Disarmament. But, as is well known, other factors, social, economic and financial, have come in for consideration. In spite of aloofness from membership in the League, America has

done not a little for Disarmament. It should not be forgotten that Mr. Hoover, while president, proposed to the nations a one-third cut in armaments all round, but making reservation as to the necessity of his country's retaining super dreadnoughts. Immediately thereafter, Mr. Baldwin, on behalf of Britain, accepted a like reduction, but made reservation as to swift cruisers for protection of commerce. In course, France declared acceptance of America's proposal but made reservation as to the retention of submarines. Italy also fell into line as to the "cut," but made reservation of her air force.

The social factor which makes its appeal for Disarmament is the prevalence of unemployment. It is becoming evident that migration on a large but well-organised scale will greatly alleviate this; but much money will also be required, which cannot well be furnished unless saved from expenditure in armaments. The economic factor makes its appeal through the embargo laid upon trade in the difficulty of exchange. An International Bank giving credits to nations according to their state values, and founded by gold advanced say, by three nations possessing it, with such monetisation of silver as might be found necessary, should greatly free trade from this strangle-hold, by encouraging a common international currency, whereby in time the paper money of our nation should circulate freely within the others associated with the bank. But again, the countries supplying the gold could not venture upon this unless under guarantee of security through a large measure of real disarmament. The financial factor to be considered is clearly seen in detail as concerning, e.g., Britain's indebtedness to America, and how that debt is to be paid. As far as the position at the time of writing may be discerned, America seems disposed to ease the situation considerably, but only so far as it is guaranteed that any remission of debts shall not be put into armaments.

That the big nations expect not a little from America is proved by the Pact formulated by Britain, France, Germany and Italy, whereby it is hoped to keep the world's peace for the next ten years. This Peace Pact of nations of Europe has been hailed with delight by friends of peace throughout the world, as the nearest that can be hoped for meantime, to an International Peace Force, to keep the world's peace. The exact attitude of America to this pact seems not to be yet clearly defined; but at least it is certified not to be antagonistic but helpful. The pact, it is hoped, will greatly facilitate the operations of the coming Economic Conference, which again is expected to make possible such reduction in armaments, as

will mean something really constructive in the way of Disarmament, as leading to an International police force. So, the Economic Conference should largely make possible progressive and deliberative action, on the part of the Disarmament Conference.

France, if she has not done great things for humanity, has at least suffered not a little for the race; and it is France which with more or less persistence cries for the more immediate ultimate of Disarmament in an International Police Force. It is not that world sentiment is against the enactment of this ideal, the worth of the principle of which has been so effectively proved in our many community police forces; but there is a keen perception generally of risks not to be taken rashly, and of dangers to be met in the international application of the principle.

Again, ignorance and prejudice by reason of vested interests are largely in the field. How often do we hear the plea, that to curtail the manufacture of armaments would be to place many workers out of employment, whereas proportionate to the curtailment of the manufacture of armaments under any constructive form of Disarmament, would be the call for workers in other industries revived through the growing sense of security and peace. What, however, greatly hinders Disarmament is the want of adequate control of the manufacture of munitions. What, on the other hand, this controlling force should be, may not readily be settled. Probably, it might be best vested in some administrative and controlling committee of the League of Nations.

It remains to determine under what authority the International Police should be constituted, such time as they may be appointed. This naturally should be the World's Court of arbitration, thus retaining the International as the community police, in close association with the Department of Justice, while not absolutely freeing them from the jurisdiction of the League. It remains also, to be stated why a subject such as this should make its appeal in this Parliament of Religious Faiths. The answer is that Disarmament with the hope of seeing its ultimate in an International Police Force is a subject which should appeal to every religious mind. Behind it is the idea of putting an end to the horrors of war, detested by men of every Faith, the settlement of quarrels between nations on lines of justice, amity and peace commended by every religion worthy of the name, the holding high of the noble ideal of a warless world. Surely, this is an aspiration of that Kingdom of God, which shall fulfil all righteousness in the Kingdom of Heaven.

WE AND OUR WORLD

PROFESSOR JESSE H. HOLMES

of Swarthmore, Pennsylvania. Professor of the History of Religion and Philosophy, Swarthmore College, since 1900. Active worker, Society of Friends (Quakers), especially in Sunday School work

I HAVE no desire to raise the questions old and dark of materialism, idealism, agnosticism, or any other "ism." I suppose it may be assumed that, in practice, man lives in a world presented to him by his senses and organised by his mind: which is therefore in some sense a world of consciousness. I ask you therefore to review with me some of the elements of consciousness, with special reference to the making of our world.

Primitive consciousness—far down the scale of life—must have been a "dim, dreaming" experience, somewhat of the nature of the touch sense from which our other senses are derived. The paramecium is a tiny creature, just below visibility for the unassisted eye. Watch him under the microscope; when he bumps up against a material wall, he stops, backs off a bit, turns through a small angle, and moves forward. If he is stopped again, he repeats until his way is open, when as a paramecium presumably isn't going anywhere in particular, he goes on in perfect satisfaction. We highly complicated beings have our wholly unconscious tropisms at times of sudden shock, and in unadapted, accidental motions generally. Reflexes carry us higher in that, though unconscious, they are adapted to our situations, while instincts are complicated groups of reflexes in which nature arranges animal conduct to meet average conditions. These are racial habits adapted to racial habitats; they fail of their purpose when the normal conditions of life are disarranged. A hen will "set" on door-knobs, a beaver will build a dam across a cage or a room, bees collect unlimited honey they will never get to use. Instincts are a great advance on mere tropisms; mere change of direction in time of crisis may save a few but certainly wastes multitudes of lives, so that nature is obliged to be extravagantly prodigal of life in these lower orders. Tennyson's "Nature," who "lends such evil dreams" is exceedingly moderate:

"So careful of the type she seems,
So careless of the single life,
That I, considering everywhere
Her secret meaning in her deeds,

And seeing that of fifty seeds
She often brings but one to bear,"—

for I venture to say that often of the millions of maple seeds from our streets of shade trees not one gets the chance even to sprout, let alone grow up to be a tree. It has been calculated that the progeny of a single paramecium at the ordinary rate of reproduction and if none of them died, would in a score of years, fill the solar system clear out to the orbit of Neptune. Instinct saves many more no doubt; but it too is terribly wasteful, and calls for a lavish fecundity to save a species from destruction. I understand it takes fifty thousand eggs annually from a pair of Boston's sacred cod, to replace the annual catch.

So in these millions of years of experimentation in organisation with the unstable hydro-carbons, Nature has been struggling to escape the stiffness and stupidity of the inorganic world, with its rigid "laws," its inevitable repetitions, and to invade the future with something like purpose and plan. Instinct builds the past into the future indeed, but finds it still inflexible, inelastic. It is tried out to amazing limits in the world of the social insects, and indeed is continued in decreasing measure in the higher vertebrates, as a marvelous new element for annexing the future appears and develops, that curious and inexplicable thing we call mind—intelligence.

But in following this series—tropisms, reflexes, instincts, intellect—we have been ignoring the developing and varying responses in consciousness to our world contacts. All our senses are indeed touch senses; but with the growing complexity of the organism, touch divides and redivides into specialised touches running up to a dozen or more. Doubtless even the lowest of living things have some faint sense of heat and cold, light and darkness, ease and pain; but these and other experiences expand into a marvelous harp of the senses. In certain radiates—star-fish, sea-urchins, jelly-fish—there appear spots especially sensitive to light. In molluscs higher up these sink in as pits, and ultimately, as in the cuttle-fish, appears a genuine eye, with lens and retina. So also along other lines of life, running up through worm-like forms, through fish, reptiles and higher vertebrates, like eye-forms develop, sensitive to a narrow range of energy waves flowing in from the wide, wide world of space. Let us take note that all other senses than this and our vague and uncertain temperature sense, are actual contact-senses so that to sight alone we owe even the knowledge that there exist other

worlds than our own little earth. Our sense for light is of exceedingly narrow range, confined to waves from ten thousand to twenty thousand per centimeter of length. If this were translated into sound terms, it would mean that our range of vision from red to violet, is only a single octave of the light and energy scale. It is a well-known fact that these varied waves flowing in from all directions of space can be spread out by a prism, like the sticks of a fan, into a rainbow spectrum from red to violet. Less familiar is the fact that, though we are blind to it, the actual complete spectrum has no less than fifty times—perhaps a thousand times—the spread of the visible spectrum. Beyond the red end are heat rays, electro-magnetic rays, wireless telegraph and telephone waves, and longer waves not yet well enough known to be named at all. At the other end of the visible spectrum are successively ultra violet rays, X rays, gamma rays, and cosmic waves. The longest are miles in length, and the shortest can only be expressed by a dozen or more ciphers preceding the significant decimal. It is a familiar fact that as we sit here the lines of magnetic force are flowing north and south all about us without reaching our perceptions in any way. So also over and under us, on right and on left, and through and through us in every direction flow ceaselessly waves of cosmic power. Out of all this infinite variety our eyes seize upon a tiny few, make us pictures—and so we—know! From this experience must we create our universal!

Our hearing sense also first appears here and there in spots on animal bodies—a stretched membrane on a grasshopper's abdomen, later stretched membranes in our inner ears tied up with various complexities of our nervous systems. Here is a grosser sense for waves of material air, by which we may know some of the affairs of the air-ocean in which we live and move and have our being. Its spectrum has a wider range: we can hear from a score of waves per second to a score of thousands—more than a dozen octaves instead of a single one. Many insects can hear shriller sounds and doubtless other animals still lower ones, while the range of sounds which to us are silence may well be a hundred fold greater, expanding to the music of the spheres. Within the compass of our hearing is the world of music, of friendly voices, and that of alarms, of bugles, of cannonades.

Taste lets us know of a few things in solution, and smell of a few stray vapours; a dog's scent shows us what such feeble experiences might be, probably as vivid as our own sight: touch divides up into forms, pressures, temperatures, and pain, while the

rest of the dozen or more senses which the psychologist now allows us are various modifications of those named above.

Here then we have our direct equipment for knowing and making our world. We are poised harps of these few strings—Nature touches them into light, colour, sound, taste, and feeling, and we have our world in the making. In the making—and now to be made by these plus our reactions to them, which as we have seen, have come a long and devious way. I suppose we have kept all the old forms of consciousness, but it is impossible to isolate and recognise them. We may not enter into the consciousness of ants and bees, still less of infusoria and bacteria. Yet the empty consciousness we experience now and then between sleeping and waking is perhaps not too remote from the latter; and the blind drive of habit and custom which does so easily beset us, is probably our nearest approach to the feel of instinctive conduct. And these remnants of our past are still powerful within us; we are not beings in an advanced stage. The million of years of man is but as a night when it is past, and the few thousands of our civilisations are mere seconds on the great world-clock. Those ever present but hidden instincts—unmeaning demands within us saying, “Do this though heavens fall!”—voices out of the dark, calling the roll of our footsteps—how they cling and hold us to our heritage from the beasts! Who says that nature—or God—is indifferent and leaves his growing world to accident? Certainly, however, these blind drives failed to work well enough; for they sink gradually to a secondary place as intelligence pursues, overtakes, passes and masters them.

Here then is our distinguishing characteristic: tropisms, reflexes, and instincts we share with our humbler brethren, but mind in us has slowly lifted from faint beginnings to the commanding place it holds in many and should hold in all human lives. For it is here we annex the future to the past to make our present. Here life stretches forward and back, ceasing to be a mere moving instant. We move in a new element, breathing a new and inspiring atmosphere. Yet, though the life-force drives us into it, the new element is nevertheless unwelcome. We are like the lowly amphibian who has reluctantly lifted himself from the water, where he has no weight, and no need to breathe, into a new, painful world which stretches away to infinite distances, where his body is heavy and awkward, where he must gulp and swallow the illusive and invisible air or suffocate. What a joy to slip back into the smooth familiar element! what ease and comfort and rest! Why should he

force himself to struggle out again into the new world of strain and stress? He does not know that he is at the threshold of a new world. How we hate to think! How harsh the new element, with its demand for effort and struggle, with its impalpable ideals and ghostly concepts! What delight to slip back easily into mere conventional feeling, sustained by formal phrases, by habit, by custom and tradition. Yet we must go!

Once upon a time I took my school on a trip to the woods and streams. We were armed with buckets and baskets, with strainers, rakes and shovels; we brought back much plunder of many kinds for our museum, our aquarium, and for class-room study. One large, goggle-eyed grub established itself on a stalk under water among the turtles, tadpoles and fishes, settling down to a solitary and immobile existence for many days, so that we soon forgot all about it. But one morning as I came into the kindergarten I found an awed and open-eyed group of youngsters, watching a miracle: the ugly creature had crawled up the stalk into the air, had split open down the back, and was slowly and painfully pulling its new self out of its old self—a dragon fly. Its body was cramped and strained, its wings were crumpled and soft, its weight which had been sustained by the water bore down the stalk on which it rested; about it was a new and dangerous world of lights and shadows and infinite distances. But soon its body straightened out, its wings dried and spread, and the twice-born insect angel was ready for a new and thrilling life in its new element.

We humans are only half out of our cocoons; the grub shell still partly encloses us. We shrink and draw back from the glare, from the tang and threat of the new element; but nature—or God—pushes us on to its conquest. We can no more return to our husk than can the dragon-fly, yet we long for the old days and the old ways, so easy, so comfortable, and half persuade ourselves that we can live as before. It is impossible henceforth—we must think or perish. We must breathe the thin, difficult, stimulating air of intelligence or suffocate.

It is easy to interpret intelligence too narrowly. It is not merely the capacity to reason accurately from established or accepted premises to necessary conclusions; a calculating machine can do as much. The world has suffered long and deeply from the effort to determine its order by Aristotelian logic acting on revealed and so inerrant premises. All this assumed an inevitable future which can be worked out by the same methods as the theorems of geometry. Such a world is a moving picture house in the midst of a

performance. The past is the spool of pictures already shown, the future the spool not yet unrolled; but those yet to come are all finished and will be drawn in inevitably by the motion of the film. A sufficiently acute intelligence, following the logical connection of the film material, could work either way, determining past and future with equal certainty. We have no good reason for believing at all in such a cut-and-dried world. On the contrary nothing is so certain as uncertainty; premises and conclusions alike are based on probabilities, not on certainties, and in the attaining of ends the thinker has choice and active part. Intelligence is a tool for inventing, selecting, and building futures out of possibilities. Its function is not only that of understanding, but even more that of creating—which introduces two elements easily overlooked, without which mind is of very little consequence: these are vision and faith.

Our lives are lived forward—toward selected ends; at each crisis, large or small, we set before us the various possibilities of the situation, we count the costs, consider the steps, estimate the values, and choose our way. Each choice is an adventure in living, not a problem in logic. It is by no means a mysterious or mystical experience, except as all life has in it the elements of mystery and mysticism. The Empire State Building had to exist as an idea, definite enough to be blue-printed, to be drawn in perspective, to have every beam and block of stone foreseen and numbered, before the excavations began for its foundations. Nehemiah had to see the new wall, and the new Jerusalem so vividly that he could make the Elders see them also before the said Elders cried out: "Let us rise up and build!" The founders of our Republic saw clearly—in mind—a new land of equality—of life, liberty, and opportunity—before that new land came to be possible!

Here then is vision; but Plato's bound and motionless men of the cave might have had vision. The prophetic vision of the Messianic Kingdom, Plato's Republic, Campanello's City of the Sun, Bacon's Lost Atlantis, More's Utopia, and many other visions, are mere futility if no one has faith to try the adventure of making them real. Over and above the "things hoped for" must come the "substance of things not seen." Blue-prints without the will to create, vision without faith, are mere idle luxury of day-dreaming.

Thus and thus only is accomplished the building of worthy lives; in the process we meet the deepest and most essential of our world's revelations—the life values—the sense of those things we long for most genuinely and inevitably. This is, I think, what men mean, or

should mean, by "The Voice of God." We hear, "Behold!" and there is that within us which responds, "Let us rise up and build!" Here it seems to me is the essence of religion, and the ultimate meaning of that central term, "God." We are dealing with the creative urge which binds us humans into unity, with the Supreme Imperative to obey which is the life more abundant, is salvation, is Heaven—to deny which is failure, is damnation, is Hell. We are for ever invited and threatened; on the one hand is the call to creative life, to engage whole-heartedly in the task of making a nobler and a better world out of the world that is; on the other the dry-as-dust existence of habit and custom, deterioration, death. He is indeed a fool who refuses to take the world as he finds it, but equally he is a failure who leaves it so. As sons of the dust we are drawn by earth's gravitation to join the clods and stones which lie where they are put, and move only as they are moved. As sons of God we leave the ranks of static things and join the dynamic class of the makers; we cease to be materials and become builders. Yet we shrink from the promotion; it is so much easier to fall back into the ranks of rocks and hills: it is hard and dangerous to answer the challenge of the earth to step out and conquer it. As we realise how many trillions have accepted their heredity from the dust and dropped in their tracks, in comparison with the few hundreds or thousands who have chosen rather the sonship from above, we are moved to wonder at what has actually been achieved, and especially to stand awed and somewhat appalled at the upward swing of the curve of material progress in the few centuries just behind us. For in that time we have made the earth our own: its surface, a few miles above and a mile or so below is indeed our own, "for we ourselves have said it." Any of our humbler brethren who may have disputed our title, we have exterminated or enslaved. Lions, tigers, wolves and the like exist only on our sufferance, or are perhaps exhibited for our pleasure in circuses and zoos. Horses and cattle are chattel-slaves, dogs and cats are courtiers and jesters. A few recognised enemies remain, secret assassins like the poisonous serpents; bandits, robbers, and sneak-thieves, such as birds of prey, coyotes, rats and mice; but this is only because we are lazy and careless of life, preferring to let them kill a few of us rather than to take the trouble to kill all of them. Our only serious antagonists are certain insects which now and then dispute with us the right to our various food products, and worst of all certain microbes which attempt to use us as food and lodging. But on the whole we have little doubt that,

having already conquered some of them we will finish the job and oust the rest.

Disposing thus of all other claimants, we humans have taken control of the good ship earth, sailing cosmic seas. Starting a few thousands of years ago as mere strugglers for livelihood, wresting a meagre existence from a reluctant soil, we have gone on from victory to victory in the conquest of the resistant forces of nature. Man has taken the whole earth—arctic, temperate, tropic. He makes his house of ice, of stone, of mud, of reeds. He wards off cold, or heat, or rain, or hail, or wind. He rides the land, the sea, the air. Long ago the prophet said, "the mountain shall be brought low and the valley lifted up, to make a highway." All this, spoken of as a miracle, is now a daily commonplace; wherever we want a highway among the hills we take the high tops and drop them into the low bottoms, and having paved the resulting levels we are ready "to go rapidly to places where we don't want to be, and come rapidly back again." Sun-power, earth-power, water-power, sky-power yield to us. They drag our cars, run our errands, light and heat our houses, carry our messages, build our homes, make our clothing. They sing and play for us, they talk and teach for us, they write and calculate for us, they cook and serve for us, they all but think and live for us. Indeed they so far do our work for us that we do not know what to do with the labour of our hands, and are not unlikely to starve in the midst of plenty, because our machines doing our work for us we are of no further use and may well be relegated to the scrap-heap.

Moreover we look daily for another rub of the genie's lamp to loose for us the sub-molecular and sub-atomic energies, which may multiply a thousand fold the power at our disposal. Will this result in none of us being needed for the world's work, and in our final extinction?

Which absurdity brings me back to that calm, and somewhat arrogant assumption of ours, that the earth is our own—our own to what end? to what future? Why do we struggle for the powers of earth, sea and sky? Is it to make machines, to run machines, to make things, to keep us going to make more machines to make more things ad infinitum? Is it to accumulate wealth, while men decay? Here it seems to me is the crucial question of our civilisation: we have shown that we can master the earth, but can we master ourselves?

What indeed are we? We know something of our world, but who are we that know it? We know something of the self, but who

is the mysterious self who should master it? the self that should conquer the self? On the one hand is impulse, appetite and desire—hatred, avarice, selfishness; on the other vision, faith, creative will: which are we? It is for man, and for each man, the parting of ways: he will continue to be mortal or he will put on immortality; he will be either the "old man" who is "of the earth, earthy," or he will be "the lord from Heaven." He who lives will be "I," Saul of Tarsus, or he will be "Christ" who "liveth in me." I am presenting no mere barren theology to be debated by barren logic: it is a practical problem of fact and choice about us. We choose to be either the beast-man, coerced by nature, or the God-man coercing and recreating nature. I have no interest in the pseudo-science which regards man as a mere automatic product of a mechanical world, a mere resultant of complex inter-acting forces. For one who accepts this opinion that acceptance, together with faith, hope, love, and all other experiences, are no more than the grind of atoms and electrons; for him truth, beauty, and all ideals, as well as his indignant denial of my statement, are no more than temporary arrangements of molecules. I believe a man may choose a self from the past or a self of the future; that he may elect to be an agglomeration of appetites and passions, or to be a vision and the will to make it real. And I believe that man has passed beyond the narrow boundaries of personal desires and has chosen to be a greater self with a greater heritage.

So here's our world and here's our equipment and here's our heritage. We haven't done too well with it so far, but we are green and raw. We have made terrible mistakes, but that's to the good, since we need not make them again. We have our vision, fairly outlined, partly blue-printed—now for faith and courage! Our vision is that of a world of more abundant life, not after death, not in a remote and stupid heaven, but there on the surface of this spinning, gravitating, evolving globe. Our forefathers saw this vision a century and a half ago; they rose to it, thrilled at it, died for it. To-day we give it lip-service but fail miserably in building its substance into our lives and our institutions.

Equality, life, liberty, opportunity!

Liberté, Égalité, Fraternité!

What is equality? Certainly it is not equality of powers, of intellect, or of service to society. Probably half of our population at any given time is incapable of any service,—the children, the sick, the criminals,—the insane, the aged. Half of the remaining half at least, perform services which cannot be estimated or compared,—the

mothers, the teachers and preachers, the authors and artists, the entertainers and organisers. And with the complex division of labor in our industry of to-day no one could determine the relative usefulness of the thousands who take essential part in almost every service. Those who wrote the Declaration of Independence were not stupid enough to suppose that any such equalities were or ever can be possible. The only possible or intelligible meaning has to do with some approach to equality in conditions of life, or incomes, of leisure, of comfort, of adjustment, of consideration. It must be a constantly renewed and unescapable equality. But our social and industrial systems are built on violent, irrational inequality. Our slogans of individualism, free competition, survival of the fittest, laissez faire, and the like justify, exaggerate and glorify it. Our silly attitudes of racial and social and national superiority make it an offence and a crime that works out in wars, in depressions, in disasters. The only way out of it is that into genuine equality; nothing less than this allows liberty and fraternity. For lack of it our civilisation is destroying itself, and without it, will destroy itself; in very truth that destruction is on the way, is near, may be beyond our power to avert. Yet the vision and faithfulness to the vision may save us, and so great is that salvation that we must not lightly surrender it. No one should dare to arrogate to himself the special privilege, that he is excused from the use of all his powers to this great end. If he hides behind wealth, or family, or power of any kind,—any accidental conditions which may relieve him from the direct pressure toward service in our common job, he is a coward and a shirker, a renegade, disloyal to his world and to his God. We have such among us, who use their fellow men for their own ends alone, shutting their minds to the greater selves they might be. It must be for such that death was invented,—awkward but efficient,—to remove them so that the world may go forward.

And how about liberty? Of course it does not mean that people may do as they please. The fact that we live closer and closer together necessarily limits our freedom in certain lines; yet that very drawing together has made possible a multitude of privileges that isolated folk could never have. Liberty is only possible in civilised society, for disciplined wills,—for those who have substituted an intelligent self-government from within, for a coercive government from without. It is impossible when groups or nations try to enforce demands for the conduct of other groups or nations. The less must be subordinated to the greater, not by reducing the weak to servitude but by due recognition and adjustment. We are working for

an interdependent humanity in which all kinds of powers and ability supplement one another instead of being used to oppose and cancel each other. We have done stupid things in the past, but it is past, and should never be again. Any one who justifies, furthers, plans, or takes part in future wars is either a left-over of the brute-man, who knows no better, or is a traitor to mankind. We must of course reckon somewhat with the half-wits and morons which a clumsy heredity now and then drops in our laps, and with the tiger-man and the ape-man who snarl and chatter in our midst, but it is not necessary to send them to congress or to allow them positions of leadership. I remember one of the ingenious crowd who are for ever inventing perpetual motion, who told me that unlike all others, who were trying to get rid of friction, he was planning to run his machine by friction. So we have still those who would run our human machine by friction,—by oppositions, by competition, by mutual struggle, by war; in which each man's powers are used against his neighbor's powers, so that they cancel each other and we get for mankind the difference instead of the sum.

The dull wit, and the dull sight which look to the conquest of our man-world by a mankind divided against itself, must be ignored, not followed. No quarrelling, contending, self-seeking legion ever won victories.

We must end wars; and we must also end that all-penetrating, ever-present personal kind of war called competition, and its hideous comrade acquisitiveness, by which each is invited to be a repellent, snarling collector of heaps of possessions, suspiciously watching every one about, as possible competitors, tensely ready to grab from any one who may be careless about some loose property, or too weak to hold it if attacked. War and the struggle to be rich,—these are twin devils, which must be exorcised, not by merely keeping them in check, but by casting them out with fasting and prayer. We must be born again, into that all-including higher life which is God, and being born again we may find ourselves in a new earth, which we may make into a new heaven: a material world adjusted to the needs of man; its mountains and valleys pierced here and there with broad, easy highways, but for the most part preserved in all their charm and beauty, to be great parks and play grounds for our leisure hours; its broad and fertile fields supplying abundance without excessive labor. Poverty to-day is mere selfishness and stupidity,—it can be abolished by distributing fairly to all, the food, shelter, convenience and beauty which we have

learned to create so easily. No more wars, no more ugly struggles to get more than our share, no more hatreds, prejudices, meannesses. Liberty, equality, fraternity,—shall we have them? Are we worthy? Who knows?

SECTION X

FIVE PARLIAMENTS OF RELIGIONS

250 B.C.—1570 A.D.—1893—1933—1936

FIFTY-FOUR SPEAKERS (INCLUDING ABSTRACTS OF 40; QUOTATIONS OF 6)

Submitted for Criticism FIVE PARLIAMENTS OF RELIGIONS
 Rektor Herman Neander, of Esthuna, Sweden

WORLD PROGRESS WAITS FOR RELIGIOUS UNITY
 The Rev. Jabez T. Sunderland, D.D., of Ann Arbor, Michigan

THE TWO PARLIAMENTS OF RELIGION—1893 AND 1933
 Syud Hossain, a Nationalist Moslem Leader of India

DISTINCTIONS BETWEEN 1893 AND 1933
 Charles Frederick Weller, General Executive W.F.O.F.

HISTORY AND FUNDAMENTALS OF THE WORLD FELLOWSHIP OF FAITHS
 Abstracts of Forty Significant Addresses

NEW YORK'S TWENTY-THREE SUPPLEMENTAL SESSIONS
 His Holiness Jagadguru Shri Shankaracharya (Dr. Kurtkoti); of
 Panchavati, Nasik, India

INDIA'S PREPARATORY FELLOWSHIP OF FAITHS
 Dr. Bhagavan Das, Sanskrit Scholar of India

A SPIRITUAL LEAGUE OF NATIONS
 Swami Yogananda, of India; Founder of the Yagoda Sat-Sanga So-
 ciety. WHAT NINETEEN FAITHS CONTRIBUTE TO SPIRITUAL TECHNIQUE
 Frank L. Riley, M.D., of Los Angeles, California

ONE RELIGION IN SIXTY SCRIPTURES
 The Rev. Albert Vail, Ph.D., Baha'i Lecturer THE
 UNDERLYING AND ETERNAL UNITY OF THE GREAT WORLD RELIGIONS

FIVE PARLIAMENTS OF RELIGIONS

EACH MARKING A NEW ERA IN WORLD PROGRESS

Two great emperors of India, Asoka (264 to 228 B.C.) and Akbar (1542 to 1605 A.D.) called representatives of various religions into two conferences which marked, and helped to make, new eras of spiritual consciousness and progress.

In 1893, at Chicago's first World's Fair, the first "World's Parliament of Religions" inaugurated a new era of religious tolerance, characterised by the study of comparative religions.

In 1933-'34, during Chicago's second World's Fair, the "first World Fellowship of Faiths—a second Parliament of Religions" differed from that of 1893 in two fundamentals: First; Not only all Religions were invited but all Faiths—all types of spiritual consciousness which are determining the actual lives of significant groups. Second; Instead of a competitive parade of rival religions, all were challenged to focus their best inspiration upon the solution of man's Present Problems—such as War, Persecution, Prejudice, Poverty-Amidst-Plenty, Antagonistic Nationalisms, Ignorance, Hatred, Fear.

In 1936 in London, England, "The Second International Congress of the World Fellowship of Faiths" is to be held. Sir Francis Young-husband, K.C.S.I., K.C.I.E., British National Chairman of the World Fellowship of Faiths, has issued a pamphlet of "Proposals" for the London meetings. He writes:

"To give men an idea of the direction which the human race should take, and of the world-order after which it should strive, outstanding representatives of the great faiths of the world from Persia, India, China and Japan, from Africa, from Europe, and from America and Australasia, might be invited to address public meetings on what they consider to be the highest perfection of goodness, the universal, unsurpassable, spiritual ideal. 'The Supreme Ideal' might be a suitable title for these addresses; and each speaker would be expected to indicate the objective, the final aim, which mankind should set before itself and to hold aloft the ideal by which men should actuate their lives. So would they give direction to the world soul." Later the theme "World Fellowship Through Religion" was adopted for the meetings, in London and Oxford, England, July 3 to 18, 1936.

Looking still further forward, a Third World Fellowship of Faiths, (a Sixth World's Parliament of Religions) is contemplated for 1938, in India. A Fourth World Fellowship (a Seventh Parliament of Religions) is suggested for 1940, in Japan. In California, U.S.A., a Fifth World Fellowship is proposed for 1942.

Meanwhile—and constantly—in as many cities in as many countries as possible, City Councils and National and State Councils of the World Fellowship of Faiths are developing.

Twenty-five years of steady striving for Peace, Brotherhood and Progress are culminating in these worldwide activities: In 1908, in England, "The Union of East and West" began its work for Cultural Unity. In 1918, in America, the "League of Neighbors" commenced working for Racial Unity. In 1924, the "Fellowship of Faiths" began developing Spiritual Unity.

Incorporated, in 1928, as the "Threefold Movement—Union of East and West, League of Neighbors, Fellowship of Faiths," the work grew, in 1929, into the "World Fellowship of Faiths" which is—

"Building Bridges of Understanding across the Chasms of Prejudice."

"Promoting Peace, Brotherhood and Progress by cultivating mutual Appreciation between people of all creeds, classes, conditions and convictions."

"Uniting the inspiration of All Faiths, Races and Countries for the solution of man's Present Problems."

"Seeking a New Spiritual Dynamic competent to master and reform the world."

"Enabling mankind to Realise a United and Fraternal World Life."

WORLD PROGRESS WAITS FOR RELIGIOUS UNITY

DR. HERMAN NEANDER

Rector of Esthuna, Sweden. Present at the conferences of Religions in Geneva 1928, Frankfurt-on-Main 1929, Bern 1930, Geneva 1932. Spoke at several sessions of the Culminating Convention Period of the World Fellowship of Faiths

WITH ever increasing earnestness in our day men's eyes are directed towards religion. There is an awakening feeling that religion, and religion alone, can rescue humanity from the chaos into which it has fallen, can prevent the catastrophe towards which humanity is hastening. People are beginning to feel, more and more forcibly,

that nothing but religion can call forth the redeeming powers of which the world stands in need.

In the heart of every individual there is something that corresponds to some form of religion. An internal relationship exists between people who are, in the true sense, religious. For the word "religion" signifies a *bond*, a *tie*—the tie *between man and the living God*. Therefore, there must be points of connection between the different religions of the world, and tasks common to them all. It is significant that the parable of Jesus which has been called "the gospel in the gospel"—the parable of The Lost Son—has a parallel in the Saddharma Pundarika Sutra of Mahayana Buddhism.

The Reverend Chief Rabbi, Dr. Marcus Ehrenpreis, of Stockholm, Sweden writes:

"The different religious bodies are strangers to each other; very frequently misunderstanding and unfriendly strangers. The common points of belief, which could bring them together are not acknowledged; the peculiar features of each, which confer on them value and the right of existence, are misunderstood and misinterpreted; nay, are frequently regarded as something hostile and harmful. *We know each other too little; we know too little of our mutual religious life.* We never speak of religion when we meet people of other religious beliefs than ours. There prevails, as it were, an unspoken agreement between us not to touch on confessional problems during the course of conversation. But such silence in respect to religion leads nowhere; it does not bring us one inch nearer each other; it dissipates not one iota of existing misconception. *Let us converse about religion*, as the Holy Scriptures say: 'Thou . . . shalt talk of them.' Let us enlighten each other; let us spread abroad a knowledge of each other . . . not for the purpose of *converting* each other, but in order to learn to know, to understand and to respect each other . . . let us speak to each other about religion, honestly and like men. In that way, we shall come nearer to each other, first as individuals and then as religious bodies. And when we have accomplished this, then perhaps we shall discover possibilities of peaceful co-operation."

We should make much progress along this road were the demand for *truth* to be more strongly emphasised. How exhortative, in this respect, are the words of wisdom in Mahabharatam, Mokshadharma:

"Through the Satyam—the truth—the word is borne, through the Satyam man enters heaven. Untruth, or falsehood, is of the

manner of the Tamas—Darkness—through the Tamas man is led below, devoured by the Tamas man does not see the light because the Tamas envelops him.”

Of late years, however, much has changed for the better. With Christendom, it is the *Ecumenical* (Interchurch) movement which distinguishes the turning point. Manuals of theology are nowadays characterised by a spirit altogether different from the polemical writings of former times. It is as if increasing attention were being paid to the utterance of *Max Pribilla*, the well-known Jesuit Father “*Let us pay more regard to truth intra et extra muros, ere bolshevism devour us all.*” The development of the movement has by no means come to a standstill. The Ecumenical principle in Christendom whose most zealous champion was the late *Nathan Soderblom* Archbishop of Sweden, has been borne onwards so as to embrace all religions. This is shown by the remarkable plans of Professor *Rudolf Otto*, of Marburg-Lahn, Germany, for the establishment of an *International Institute for the Study of Religion* and of an *Inter-Religious League*. Another encouraging sign of the times is the proposed *World Conference for International Peace through Religion*, the way for which has been prepared by preliminary conferences at Geneva 1928, Frankfurt-on-the-Main 1929, Bern 1930, Geneva 1931 and 1932. For the first time in history, all religious forces are being mobilised for the attainment of a common aim, an aim which stands forth illuminated by closely defining light—*World Peace*.

Let me now read the program of the *Inter-Religious League*—(Religiöser Menschheitsbund)—as given by *Rudolf Otto* in 1929 soon after the awful World War:

“Who will save the world out of its common and enormous want and distress, into which we are sinking deeper and deeper? Politics, Science, Economics? They avail nothing with the vital thing. And what is the vital thing? The vital thing is the unanimous, strong, and common will or responsibility of the entire cultural civilisation to master the evil through mutual effort and a mutual aim, through a reciprocal responsibility and a well planned interchange of purpose. The vital thing is that a mutually awakened World-Conscience is the lever for a well-formed public opinion, is the means of a general enlightenment regarding the state of things, which will penetrate the lowest depths and draw wider and wider circles and convince all of the necessity for united co-operation. Without such public opinion in the whole world, without such a World-Conscious-

ness and feeling of unity, all the rights of nations will remain impotent and all Leagues of Nations simply walls of paper and tools of constraint in the hands of those who happen to be the mighty. Without it, all talk of international justice and world-brotherhood simply remains words without deeds, faith without works. This is felt by every one who does not blindly believe in the magic power of paragraphs and statutes.

"But who will awaken the public conscience? Who has the power to control heart and mind and will? Who can educate and promote the general feeling toward mutual responsibility? Perhaps the press or political organisations, the intellectuals of trade and science and of interracial intercourse? Not one of them reaches into the depth and into the width upon which we depend. Not one of them can produce the forces of deepest conviction and permanent enthusiasm which are necessary here. Not one of them grips and forms the strong Will that is born out of feelings of conscience and responsibility. Only one thing is able to accomplish this most difficult and important matter; that is, Religion with its organisations, its education, its pronouncements, its chosen leaders and standard bearers.

"This holds good in the realm of Christian mankind. But it holds true perhaps in greater degree in the realm embracing those outside of Christian mankind; for the immense realms of the Islamic world, for the countless millions comprising the tribes and peoples of India, for the equally countless millions of Buddhists and Confucianists of China and Japan.

"Were it possible to win these organisations, these 'churches' of the great cultural religions and their leaders, for the noble mutual problems of mankind, for right thinking and its sovereign dominion over the lives of nations, its classes, its races, its men and women, for co-operation instead of opposition, for well-planned order instead of accident and arbitrary action, for reciprocal aims of serving the interests of those in power, for well-planned shaping of the fates instead of blindly allowing nature and destiny to take its course, in that case a spiritual foundation would be created for a general conviction and allied opinion out of which enduring forms could develop into powerful interstate organisations of nations and classes."

It is not the purpose of the "*Inter-Religious League*" to bring about a coalescence of religions. To create an "Esperanto Religion" would be, as Otto said, an undertaking inimical to culture. The goal to be aimed at, and the paths along which the various religions should move towards that goal, were formulated thus:

"To establish a moral Forum which would endeavour to impress its stamp upon the public opinion of the world and upon the action of the politically powerful by means of moral pressure....Not peace at any price or reconciliation at any price, but right and justice at any price in the relationship of nations, classes and individuals among each other, should be the guiding thought. In addition, war against every type of materialism in history that colours events as being the result of dark forces in a fatalistic order of Nature, or as due to pretended inexorable inflexibility of blind social laws. And the resolved belief in freedom and the vanquishing of the powers of nature through mutual conscience, through insight and a set goal, through the strength of united good-will allied to the Powers of the Eternal."

Professor *Maraharu Anesaki*, the well-known Japanese writer on religion, speaks as follows (in his book, "The Religious and Social Problems of the Orient," 1923):

"The relationship between Buddhism and Christianity, in Japan in particular and in the Orient in general, started with antagonism, often blind, and then proceeded to a stage of better mutual understanding, if not appreciation, on the basis of free and candid exchange of ideas. Whether it is going on to a closer approach still or even to fusion must be left to the future.... There are strong grounds for speaking of a closer approach, or an alliance, in a certain sense. *Both religions are facing a common foe, both in idea and life, in the rise of materialism*, which means the sway of commercialism, the spread of the exploiting spirit, the growth within the Oriental nations of class hatred, as well as the aggrandising commercial power of the Western nations, all of them tending to the neglect of Christian or Buddhist principles and to the decline of religious life in general.... There are various factors to be considered in this connection, but the World War is the gravest issue unfolded before the eyes of Buddhist and Christian leaders and all other people of an earnest religious mind. We see that the industrial regime of the nineteenth century is greatly responsible for national aggrandisement and international competitions. We see that all the atrocities and cruelties of the World War were the manifestations of the demoniac spirit abiding in the soul of mankind, which neither Christianity nor civilisation was strong enough to control or subjugate. We see that all the troubles and hostilities which make up the aftermath of the war, and all the menace threatening our future are largely due to the lack of spiritual principles and ideals in humanity to-day."

"How, then, shutting their eyes to this dreadful use of un-religious or antireligious forces, can either Buddhists or Christians spend time in controversies on pantheism and monotheism, on the different conceptions of incarnation, etc. etc.? The situation that confronts both Buddhists and Christians in the Orient is this—there is a common foe first to be combated, before they should undertake to settle differences between themselves. How many have realised that this is the real situation cannot be exactly estimated, but every thoughtful religious-minded person is asking questions like these on the actual situation: Is modern civilisation perfect? Are the Buddhist or the Christian churches really fulfilling the tasks imposed upon them by the present situation?

"Is not something wrong in the present-day world?

"Can either Buddhism or Christianity be sure, or even hope, that it can reorganise human life, and thereby rescue human society from the present abyss? If so, how?

"These and similar questions are being asked in earnest apprehension by all those who are sincerely concerned with the destiny of mankind as well as with the final repose of their own souls. Buddhism and Confucianism or Hinduism share the responsibility for the present situation. Is Christianity to be the only exception?"

A representative of Judaism, Chief Rabbi, Dr. *Marcus Ehrenpreis* writes:

"Amid all the steadily increasing unrest of the age, there exists *one* longing which, more than anything else, fills the noblest souls—that men should endeavour to discover the paths that lead them to each other. We are growing tired of the very words 'war,' 'conflict.' We have grown tired, too, of a formal peace which does not give us that atmosphere of brotherly life together, which alone is able to restore to us something of life's quiet joys. We are tired of a peace which does not influence our thoughts, our feelings; which does not influence our relations one with the other. We long for a purely human reconciliation and union, far away from all politics; we long for mutual respect and an understanding of each other; long for fruitful co-operation. The eyes of many are turned towards religion. But where, amid this momentous world crisis, is there to be seen or felt the quieting and redeeming power of religion? Does not, rather, religion continue to be one of the most critical causes of conflict of our days? Religious discussions still separate confessions from each other; the churches continue to carry on the warfare of beliefs, even though it be in

altered forms and by new methods. But is it not the indubitable duty of religion—of all religions—not to content themselves with pious wishes for peace, but to actively endeavour, instead, to influence the relations between men, between nations? I have the definite impression that it is just *here* we can find the deepest root of the peace problem. No peace is imaginable as long as religions are in a state of conflict with each other. If the Churches are unable to establish peace within their own borders, how, then, shall it be possible for them to pave the way for peaceful co-operating life in every other realm?"

Tentative efforts have already been made to bring the different Religions into contact with each other, and it may be said that things promise well for the future. In 1909, there was held in Calcutta an inter-religious Conference, at which were gathered together representatives of Protestant, Catholic, Hindu and other confessions. The immediate aim on that occasion was to afford the different persuasions an opportunity of becoming acquainted with each other's religious experiences, by testimony, given by persons who felt themselves really to be believing and, in all humility, devout followers of their respective confessions. This Conference, like the celebrated World's Parliament of Religions in Chicago in 1893, was what one may call a casual mobilisation, the main object of which was more a theoretical desire for clarity and knowledge than anything else. One or other of the speakers, it is true, just touched on the idea of continuous co-operation in practical questions respecting the welfare of humanity, but such a thought was, for most of the members, still a far-away one.

But now, times have altered, and we feel the sting of the lash that is driving us together. In the "Hibbert Journal" July 1931, Rudolf Otto writes:

"It becomes more and more evident that at the present time all religions are passing through a time of crisis. The destiny of mankind depends to a high degree upon the issue of the mental conflict concerning religion.... The will to search after truth, in an objective and unbiased manner, is essential if we are to regain that certainty without which religious and moral life cannot lastingly endure. Religious research if earnestly and honestly conducted prepares the way for the entrance of those creative, curative powers into human consciousness. In such a situation the task to explore the whole religious field scientifically becomes more urgent than ever. At present there is added a new menace which is already threatening the whole

world—*atheistic bolshevism*. Hence the call for all lands to unite in strengthening the cause of vital religion must be clear to every one. . . . Despite the great variety that exists amongst religions, one thing binds them together: *the religious character and impulse as such and a common antagonism to materialism and irreligion*. He who knows nothing of this, who has not felt the silent pull which secretly draws to one another and unites the religiously minded from the most diverse groups, has himself no religion, but a strange monstrosity in its place. We experience this attraction when for the first time we find ourselves in far distant religious circles. However strong their opposition may be, yet a silent sympathy attracts the religious to the religious, they recognise one another by a peculiar sensitiveness as opposed to unbelief, profanity and worldliness, they recognise a common unity in religion through their common antagonism to irreligion. *We would rely upon such an ultimate unity—however difficult to define—as a basis from which to take action against the evil of the world, to accomplish human tasks which are in no way the ethical tasks merely of this or that religion, but which are to-day acknowledged and presupposed by them all.*"

When a new idea has to work its way onward, perseverance, energy and enthusiasm are needful. History may often appear to us to be a tedious tale, but its steps are sure and that which is fit to live, capable of living, can never die, although it may many times be restrained a while from progress; may not seldom have to struggle against great opposition. One cannot avoid such reflections when one contemplates a meeting of the religions in our day. Forty years have passed since the great Parliament of Religions was held in Chicago, in connection with the World's Fair there in memory of Columbus. On reading the two ponderous volumes published in 1893 by *Dr. Henry Barrows*, Chairman of the Chicago Committee of the World's Parliament of Religions, one is caught, even to-day, by the enthusiasm which prevailed there. All the historical religions were represented. The debates lasted 17 days. *Rabbi Irah M. Wise* spoke of the religious views of Judaism; *Dr. H. Pereira* of the orthodox or historical Judaism; Professor *D. G. Lyon*, of Harvard University, of the contributions made by Jews to the promotion of civilisation; *Manilal N. Vivedi* on Hinduism; *Protept Chunder Mozoomdar* on the Brahma communion; *Reuchi Shibata* from Japan on Shintoism; *B. G. Nagaskar*, Bombay, on the spiritual ideas of the Brahma communion; *Horin Toki* on Buddhism in Japan; *Chandradat Chudhadharn*, brother of the King of Siam,

on Buddhism as it is in Siam; *H. Dharmapala* from Ceylon on the debt owed by the world religions to Asia; *Mohammed Weble* on the influence of Islam on social conditions and Islam's spirit; *Pung Kwang Ju* on Confucianism; *Virchand A. Gandhi*, Bombay, on the philosophy of the Jains; *Dionysios Latas*, Archbishop of Zante, on the Greek Church; *Kozaki*, head of the Doshisha University, Japan, on the present state of Christianity in Japan; *Charles F. Donnelly*, on the attitude of the Catholic Church towards the poor and deserted; *Jinanji Janishedji Modi* from Bombay on the Parsian religion; *Prince Sergius Wolkanisky*, Russia, on the theme "Men are already brothers"; *Thomas J. Semmes* on International Courts of Arbitration.

I have given a brief selection from the names of the many speakers, in order to show the richness of the Chicago program of 1893 and that the effort to assemble all religions was successful. Professor *Max Mueller* of Oxford, the celebrated investigator in the field of religion, delivered a lecture on "Greek Philosophy and the Christian Religion." *Swami Vivekananda*, that gifted Bengalee, who, more than any one, has made the name of Ramakrishna known to the world was also in Chicago, the object of special homage and, on his return to India, was received with jubilant acclamations.

Great happenings are taking place in the world of religion in our day. In India there exists a remarkable movement called "*International Fellowship*." Mighty religious and ethical forces are those which become apparent among its members. The movement is a joy-giving testimony to the co-operation of the world-religions in the Far East—of Hindus, Mohammedans, Buddhists, Arya Samaj, Brahmo Samaj, Parsees, Sikhs and Christians. The aim is one difficult of attainment—that of enrolling the forces of reconciliation for the purpose of the development of the world.

Mahatma Gandhi, in his Satyagraha Ashram, Sabermati, on the 15th of January, 1928, made the concluding speech at the Conference of the Council of the Federation of International Fellowship. He said, *inter alia*:

"It is one of the most difficult things I have found to enforce the great doctrine of forgiveness. It is the logical outcome of the law of Universal Love. On the whole the intellect grasps it, subscribes to it, the heart seems to respond to it. But when I enter into myself and try to approach the Lord, I find it difficult to overcome this evil of the unforgiving spirit. From the experience of many Hindus and Christians and some Parsees

and Musulmans, and from my own experience, I know that we are baffled. But so long as there is real faith that God is and that He is the Supreme Master of all that lives, by virtue of His love, we know that baffled though we may be, we are bound to succeed. This success is unattainable without fresh dedication day after day. Let us then secretly, in our own chambers, pray to God that He may make every one of us His acceptable servants."

As I read these words of Mahatma Gandhi, my thoughts return to the wonderful hymn in Sanskrit:

"Sarvahimsānivrittā ye narā
Sarvamsahāsla ye
Sarvasy ā srayabhū tasca te narā
Svaragagā minā //"

"Who are realising Ahimsa, enduring all and taking all beings under their protection, their pilgrimage is to Heaven."

Like India and Japan, the West has initiated important movements to bring about a more lasting co-operation between the religions of the world. Several men prominent as leaders in the world's religions have signified their adherence to the *International Institute for the Study of Religions: Parakalamatha*, Parakalaswamin, Mysore; *Abhinavagupta*, Tagadgurn, Shringeri; Professor *T. Tomoeda*, Tokyo; *Rabindranath Tagore*; Professor *Gregor Richter*, Canon at Fulda; Rabbi *Leo Bolq*, Berlin; and the late *Nathan oe Soederblom*, Archbishop of Upsala, Sweden.

My lecture is finished. I bring my hearty thanks for the kind invitation to be present here in Chicago and to speak before this illustrious assembly—one of the greatest moments of my life. I hope that in the future our Organisation in Sweden, *The Religious Reform Society of Sweden*, may have constant connection with members of this Parliament of Religions, held in Chicago in 1933, and that the Parliament of Religions in Chicago may come into contact with the *Inter-Religious League* founded by *Rudolf Otto*, Marburg, Germany. I assure you that *The Religious Reform Society of Sweden*, founded in 1929 by Professor G. Linderholm, Professor of Ecclesiastical History at the University of Upsala, Sweden, always will appreciate opportunities to co-operate with the Parliament of Religions in their future work as you may see by the following objects of the Society:

"It does not bind its members to any special confessional formula, but respects their personal opinion and emphasises

the justice and necessity of freedom of research in theology as well as in any other branch of knowledge, and the liberty of faith and conscience in church, school and society. It is willing to co-operate in the vital questions of humanity with the members of all Christian creeds and other religions, anxious for reform."

THE TWO WORLD PARLIAMENTS OF RELIGION— 1893 AND 1933

THE REV. JABEZ T. SUNDERLAND, D.D.

Active in the first Parliament of Religions in 1893 and in the subsequent efforts to continue and extend its work. At the final session, Sunday evening, September 17, 1933, of the Culminating Convention Period of the World Fellowship of Faiths, Dr. Sunderland was the Guest of Honor and spoke as follows:—

My task, at this closing session of this great series of meetings, is to tell you, briefly, the story of the first World Parliament of Religions held in connection with the Chicago World's Fair of 1893; the remarkable results which followed that Parliament and how happily and inevitably those results led up to the organisation of the World Fellowship of Faiths, and to the holding by that Fellowship of this second great Parliament of Religions in connection with the present Chicago Fair.

I think few persons to-day realise how great a thing that first Chicago Parliament of Religions was, and fewer still how wide-reaching and important have been the results following it. It is probably not an exaggeration to represent it as marking an epoch, if not in the religious history, at least in the religious PROGRESS of the world. It was something absolutely new, unique, unprecedented; mankind had never seen anything like it. The history of the past had known numberless religious gatherings, conferences, councils, congresses, parliaments, some of them on a large scale, but they all had been limited in their fellowship, sectarian in their nature, confined to single religions or single religious denominations. Buddhism and Christianity had had their councils called Universal, but they were not universal; they were merely Buddhist councils, and Christian councils.

At last something larger and better had come,—something not sectarian, something not limited, something really universal. In that great Chicago Parliament, for absolutely the first time in human history, eminent representatives of all the important religious faiths of mankind came together in a great world assemblage, and what

was more, came in the spirit of equality and mutual respect; came not to antagonise or criticise but to fellowship; came not even for debate, but for thoughtful and brotherly conference over the great world-wide problems and interests of religion, each to present for the consideration of the rest of the world, an affirmative statement, a constructive interpretation of the central truths, aims and ideals of the faith which he represented, as understood not by its enemies but by its friends, by those who believe in it, love it and worship at its altars.

The parliament continued three weeks, holding daily sessions in two great halls near each other, which were crowded to their utmost capacity. To the tens of thousands of people who attended the various sessions the addresses heard were such a surprise as they had never known. Most of the attendants of course were Christians who had all their lives been taught to believe that there is one true God, our own, and that all others are false; that there is one true revelation of God, our Bible, and that all other sacred books are from men or the devil; that there is only one true religion, our own; and that if the adherents of other faiths are to be saved from eternal perdition, they must give up their religion and accept our Christianity. Judge of the surprise which men and women accustomed to this way of thinking experienced when they met in that Parliament men as devout and full of the spirit of worship as any Christians, and yet who were not Christians, but Hindus, or Muhammadans or Parsees; when they heard in that Parliament representatives of the great non-Christian faiths of the world setting forth ethical and spiritual truths, precepts and ideals, many of which were as pure, as high and as uplifting as our own. For the first time in their lives they learned the meaning of the New Testament teaching, "God hath not left himself without witness in any land." For the first time they got a vision of a God not limited to Christians, or Christians and Jews; of worship confined to no religious name; of inspiration as wide as humanity; of revelation as large as all truth.

The total number of persons who heard these better views of religion at the Chicago Parliament was very large. What was still more important, all the principal addresses were printed in full in the great Chicago dailies, and in many papers of other cities, thus reaching some millions of readers. Finally, when the Parliament was over, careful reports of all were published in two great volumes which soon made their way into nearly all the principal libraries of the world.

Certain important results have come from that remarkable Parliament.

Since that time and largely in consequence of the new interest created there in the non-Christian faiths of mankind, we have seen a great enlargement and enrichment of religious literature in those fields. A large number of books on the comparative study of religions and on all the great religions of the world, and many of them the very best we possess, have been written during these forty years since the Parliament, not only in America but in Great Britain, on the continent of Europe and in the Orient.

Another result of the Parliament scarcely less important has been the establishment of chairs of Comparative Religion or for the study of Oriental and other non-Christian faiths, in great numbers of universities and theological schools in America and other Christian lands. Before the Parliament there were very few such chairs; now they are found in nearly all higher institutions of learning that make any claim to broad scholarship.

The effect of the Parliament appears also in connection with Christian missions. Since the Chicago Parliament it has been impossible for intelligent men to take the narrow and bigoted view of the non-Christian religions and peoples of the world that was almost universal before that illuminating gathering. If the work of Christian missions, particularly in the Orient, is slowly but steadily growing broader, more reasonable and more useful, and if the spirit of these missions is becoming more sympathetic toward what is good in other faiths, to the Chicago Parliament must be given much of the credit.

Still one more very interesting and very important result followed the great Chicago Parliament, which is probably less known to the world than any other. It is to this that I wish to call particular attention.

It was impossible that a gathering so notable as the Chicago Parliament should pass away without being followed by efforts, later, to perpetuate or reproduce it. The memory of such a congress could not fail to suggest the holding of other congresses of like character to carry forward still further the good work which it had begun. Exactly that was what happened. There has been held no other single great Parliament on a world scale, but there have been a considerable number of smaller ones having essentially the same object in view. The most important of these have been six International Congresses of Liberal Religion held between the years of 1900 and 1913 in London (England), Amsterdam (Holland), Geneva (Swit-

zerland), Boston (United States), Berlin (Germany), and Paris (France), under the auspices of an organisation called the International Congress of Religious Liberals.

However, with all their excellence and all their success, these congresses had the limitation of all being confined to the Occident. To be sure their doors were opened toward the Orient, and no session was held without at least a few representatives of Oriental and non-Christian faiths being present. But the distance from the Orient was too great to allow this representation to be adequate. Hence, as time went on, the question arose and grew persistent: Why should we not carry the Congresses to the Orient?

By the years 1912 and 1913 the bold determination was reached to organise without delay, not a single international liberal congress in the East, but a chain of such Congresses beginning in Europe and extending through Asia. Planning was begun at once for carrying the idea into effect. After much deliberation the decision was reached that the congresses constituting this chain should be eleven in number—one in America, two in Europe, one in the Near East and seven in the Orient. Those in America and the Near East were placed in charge of the Rev. Charles W. Wendte of Boston, who was commissioned to make full plans and arrangements for the same. Those in the Orient were assigned to me, with the request that I go to India, Ceylon, China and Japan and make all necessary preparations for congresses to be held there. It was hoped that all the preliminary arrangements, both in the West and in the East, would be completed by the autumn of 1914, the date set for the congresses to begin.

The general scheme to be carried out was the following: A small company of men of eminence, representing all forms of liberal religion, that is, representing all denominations or groups of people in sympathy with the Chicago parliament idea (Unitarians, Universalists, Liberal Jews, Quakers, Liberal Orthodox and others), was to be enlisted in New York or Boston for the whole chain of congresses—for the whole tour from America to Japan. These pilgrim missionaries were to hold an Initiatory Congress in the American City from which they started, after which they were to go to London, where a Second Congress would be held and where their number would be increased by the addition of several other religious leaders of distinction. The augmented company would then proceed to Budapest for a Third Congress, and to Constantinople or Cairo for a Fourth, which would be held under mainly Muhammadan auspices. After the last-named Congress was over (probably in De-

ember) the missionaries were to go on to India, Ceylon, China and Japan, to hold the congresses there.

As has been said, my responsibility was only for the Asiatic congresses. The seven I arranged for were: one in Tokyo, the capital of Japan, and the largest city in the East; one in Shanghai, the commercial emporium of China, and for our purpose the most important city in that great Republic; one in Colombo, the largest city in Ceylon, and four in India, to wit: one in Madras, the principal city of the South, one in Bombay, the commercial metropolis of the west, one in Lahore, the most important centre in the North, and one in Calcutta, the great city of the East, and until lately the Imperial capital.

(Before proceeding further with my story, let me express to my readers regret at being compelled to make so much use of the personal pronoun "I," but the nature of my task is such that I see no way to avoid it.)

In going to the Orient for the discharge of my duties I did not take the route through Europe and the Near East which was marked out for the pilgrims. Instead, I sailed from San Francisco to Japan, and began my work in Tokyo, where I spent six weeks.

Of course, I knew that if a Congress was to be held and if it was to be successful, men of character and influence must be interested in it. And why should not men of influence, why should not the best men and the leading men of the city and land, become interested in it if they knew the breadth of its spirit and the nobleness of its aims?

Through letters of introduction and the influence of friends living in Tokyo, I was able to arrange for an early interview with Baron Sakatana, the mayor of the city, who received me most courteously and when he fully understood the nature of my mission expressed distinct sympathy with it and offered to give me assistance.

An interview of much importance was obtained with Count Okuma, who had been Premier of Japan and who later was made Premier again. Count Okuma received the congress idea warmly and made many inquiries about the Chicago Parliament, about the International Congresses which have been held since, about the men who had conceived the idea of the Oriental Congresses, and especially about the men likely to come from the West to speak and to bring from the West to the East the message of religious brotherhood. So impressed was this distinguished statesman with the greatness and nobleness of the thought that had given birth to the

congress plans, that he insisted on prolonging our interview from twenty to fifty minutes that he might learn all about what had been done, and what we desired to have done in Japan; and when we separated it was with a strong expression of desire on his part that arrangements might be made for a Congress in Tokyo, and with assurances that he himself would gladly render any assistance in his power.

An interview of even greater importance was obtained with Baron Shibusawa. Baron Shibusawa was often spoken of as the Pierpont Morgan of Japan. He was at the head of more large business enterprises than perhaps any other man in the Empire. He was also a distinguished philanthropist. The Women's University of Tokyo, which had excellent buildings and grounds and 1,500 students, was financially largely his creation. Several of the best charitable institutions of the city were also due to him. At one time he was a member of the Imperial Cabinet.

He was even more deeply interested in the Congresses than Count Okuma had been. He inquired minutely regarding the principles upon which they were based, the aims they had in view, what they had accomplished in the West and what they hoped to accomplish in the Orient. Desiring not to consume too much of the time of a man in his position, twice I arose to take my leave, but twice he detained me, saying: "Don't go, I want to hear more; I am greatly interested; such congresses as you propose cannot fail to do great good in Japan and in other countries of the East. I want to learn all about your plans, and especially in what ways I can render aid." When I left at the end of an hour he said: "This is not all. I would like in a few days, if you are willing, to arrange a dinner for you in my home, at which you may meet a number of invited guests, men of distinction and influence, whom I should like to interest in your mission." Of course, I gladly consented.

On the day appointed, he came in his automobile and took me to his palatial residence where I met at dinner a dozen gentlemen of influence, leaders in education, in business and public affairs. When the dinner was over Baron Shibusawa said to me: "Now will you be good enough to tell these gentlemen the story of the Congresses as you told it to me?" I did so. An hour and a half was spent in discussing the subject, and at the close all agreed upon the desirability of having a congress in Tokyo, and all pledged their hearty co-operation in bringing it about.

Furthermore, all agreed that the plan which would ensure to the Tokyo Congress the greatest possible success, would be to have it

held under the auspices of a very influential organisation in the city (of which they were all members) known as the "Association Concordia." Accordingly, arrangements were made for me to present the subject to that Association, which, after full consideration and discussion, voted unanimously to invite the holding of one of the Oriental Congresses in Tokyo, the Congress to be the guest of the Association Concordia, and the Association to be the host, making all local arrangements and meeting all local expenses.

It will be seen more clearly how fortunate we were in being able to make this plan for the Tokyo Congress, if I tell a little about the Association Concordia. The Association's name revealed its character. It was an association which existed for the distinct object of promoting concord, friendship, brotherhood, international, inter-racial and inter-religious. It consisted of about a hundred men, as eminent as there were in the nation, cabinet members, members of both houses of the Imperial Parliament, government high officials of various kinds, generals in the army, high officers in the navy, presidents and professors in universities and colleges, literary men, editors of the most important papers and men eminent in connection with the different religions of Japan, Christian and other.

The arrangements which I was able to make for the Congress in Shanghai, China, were hardly less favourable than those in Tokyo.

For twenty years or so there had existed in Shanghai an institution called the International Institute of China. Its objects were almost identical with those of the Association Concordia in Japan; namely, the promotion of acquaintance and fraternal relations between all classes of the people in China, and also between China and foreign nations. Its organiser, director and head was the Rev. Gilbert Reid, a very able and broad-minded American Presbyterian missionary. Dr. Reid had been in China nearly thirty years. At first he worked on the same general religious lines as other missionaries. But after a few years he became convinced that a kind of work much broader in its character was greatly needed—a work educational rather than propagandist, more sympathetic than ordinary Christian missions are toward the non-Christian religions of the country, more appreciative of the civilisation and the native institutions of China, and helpful to the Chinese people in new and wider ways. To promote such a work he organised the International Institute of China.

I was invited to deliver a series of lectures before this Institute, and in connection with the same to present the subject of the religious congresses—those that had been held in the West and the

results that had come from them, and the plan to hold a series of similar congresses in the Orient. I gave the lectures, and submitted to my audiences and to Dr. Reid the question: "Shall a congress be held in Shanghai?" After the matter had been fully considered, an emphatic answer was given in the affirmative.

Probably I ought to add that the Institute had connected with it many men of distinction—Chinese high officials, like Wu Ting-fang, who served two terms as Chinese Minister to the United States, and Chinese scholars of note; leaders and men of influence in connection with each of the principal native religious faiths of China, including the Taoist Pope; a few Christian missionaries of the broadest type, including Dr. Timothy Richard and Dr. W. A. P. Martin, who, with Dr. Reid, were probably the best known and most honoured missionaries in China; and other foreigners of influence residing in the country. For such a body of men to invite the holding of one of the Congresses in Shanghai, under their auspices, was most gratifying. No more satisfactory arrangement could have been desired.

The Congress planned to be held in Colombo, the chief city of Ceylon, was to be briefer and simpler than any of the others; yet it promised to be of much interest. It was to be held at the Ananda (Buddhist) College, and mainly under Buddhist auspices.

The four congresses arranged to be held in India all promised to be large and of great importance.

There is in India a non-sectarian religious organisation called the All-India Theistic Conference, which holds its annual meeting each year during Christmas week in some large city. When I landed at Calcutta, I was met at the wharf by a company of gentlemen who had come to convey to me an invitation from that Conference to serve as its President during its coming annual session a month or so later, and to urge upon me an acceptance of the invitation on the ground that by so doing I should be able to meet in a most favourable way leading theists and others from all over India and plan with them the Religious Congresses which I wished to organise. I accepted the invitation and found that the position of presiding officer of that important national gathering afforded me exactly the opportunity which I desired for inaugurating the Congress movement in all parts of the land.

Before the Conference adjourned we had decided upon the number of congresses, their general character, and the cities in which it seemed desirable that they should be held; we had also appointed committees of arrangement—a general committee for all India, and

strong local committees to have charge of each individual congress.

The month following the All-India Theistic Conference I devoted, as I had done the month preceding it, to giving public addresses and to privately interviewing prominent men in various Indian cities, in the interest of the Congress Movement. Before I left the country I had the great satisfaction of seeing the movement well under way in all sections of India with encouraging prospects of final success.

The religious body in India that was most warmly in sympathy with the congresses and which promised to do most for them, was of course the Brahmo Samaj.

Important co-operation was also pledged by prominent leaders of the Arya Samaj, a progressive and growing theistic body in the Northwest; by leaders of the Sikhs, a theistic church or nation numbering four or five millions also in the Northwest; by leaders among the Parsees, a small but enlightened, prosperous and influential religious body, essentially theistic in faith, in Bombay and other places on the west coast; by the Theosophists, who have a considerable number of societies in India; and by liberal Hindus and liberal Muhammadans in all parts of the land. Among all these supporters of the Congress were the Raja of Pithapuram who was so much interested in the movement that he promised himself alone to bear the whole expense of the Congress in Madras, and the Gaekwar of Baroda who pledged hearty co-operation in every way in his powers, including the service of presiding at the Congress of Bombay.

Of course, I took pains everywhere, alike in India, Ceylon, China and Japan to have it clearly understood that all the congresses were to be wholly unsectarian. Not only were they not to represent any Christian sect, or denomination, except as they represented all Christians of every denomination who were willing to take their stand on the broad platform of ethical and spiritual theism, but also they were not to represent Christianity in any sense in which they did not represent all the great historic non-Christian theistic faiths.

Believing that there is one God over all the world, and that all religions contain truths that are of vital and permanent importance to men, representatives of all faiths were invited to come together to confer with one another as brothers, on the broad basis of the Universal Fatherhood of God and the Universal Brotherhood of man.

The objects which the Congresses hoped to accomplish were primarily three:

One was the promotion of better acquaintance between the various religions of the world. Such better acquaintance is greatly needed. The different religions hold themselves aloof from one another far too much. Thus they fail to understand one another, and as a result, alienations, jealousies and antagonisms easily arise. Better acquaintance would do much to remove these jealousies and antagonisms, and to create a feeling of friendship and brotherhood.

Second, the Congresses were designed to stand for the universal elements in all the religions, and to put supreme emphasis upon these in all that was said and done. This would help the different religions to see how much they have in common.

Third, and most important of all, the Congresses would endeavour to create in all the religions a conviction that they have a great work to do together for the moral uplift of the world. Religion ought to be the world's greatest power for the moral regeneration of men and society. It would be, if all religious faiths would subordinate the local, the peculiar and the relatively unimportant elements which separate them, and place their emphasis upon the great moral and spiritual elements which they possess in common and in which their real life consists. If all the great religions of mankind would do this—would overlook their minor differences, rise above their enmities and unite their efforts for the one supreme end of curing the world's evils, and lifting the nations up to righteousness, justice, brotherhood and peace—nothing could withstand them. Wars would cease; crime would well-nigh disappear; prisons would become mainly things of the past; the dark streams of suffering and sorrow which now flow over all lands would for the most part be dried up, and the earth would become a very real heaven.

Why should not the religions of the world lay aside antagonisms and unite in this their supreme mission? It was with the hope of doing something to effect this most desirable consummation, that the Congresses were planned.

Were the Congresses held? Alas, no! Why not? The question hardly needs an answer. In July, three months after my return from the East and four months before the Congress speakers were to start from New York on their journey, the Great War broke out. Every nation interested in the Congresses was soon immersed in the terrible struggle. As a result, of course, all plans had to be postponed until the war was over. At the end of a year, and again at the end of two years, the committees of management in Japan, China, Ceylon and India, all sent us word that they were holding on, and hoped still to carry out their plans when peace should ar-

rive. But the conflict continued so long, and so seriously disturbed the affairs of the entire world that the whole project of the Congresses had at last to be abandoned.

But, was there nothing to follow, later, even if not at once? Did the sun of the world's hope go down not to rise again? Would there be no more great religious Congresses or Parliaments, drawing the great faiths of the world together for fellowship, for brotherhood?

Of course there could be none while the war lasted; nor could there be any during those dark years immediately following the war. The moral foundations of the world had been so badly broken up and all nations had been so filled with hate of one another, that there seemed no place left for faith, or trust, or friendship or brotherhood of any kind.

But at last the black clouds began to grow thinner, and light began to dawn.

"God's ways may seem dark, but soon or late
They touch the shining hills of day."

Ere long there appeared upon the scene two men of faith and vision, two prophets of the soul, who said, "God is not dead, faith in humanity is not dead, religion is not dead, religious brotherhood is not dead." (I will not name these two men here; you all know them.) With the heroism of the old Hebrew prophets these two modern prophets set themselves to the mighty task of vanquishing hate and distrust and fear from men's hearts, and creating faith and trust and friendship—first in small circles, then in circles larger and larger; organising groups in local centres, then in cities: circulating brotherhood literature; holding brotherhood assemblies, small or large, in private homes, in public halls, in churches, in colleges and universities; themselves speaking their strong word of faith and courage in those assemblies, and also bringing in others to speak who had the same high faith in their hearts.

Thus came into being and grew and grew this remarkable movement known as the Fellowship of Faiths, which for years has been holding its great meetings and series of meetings, in Chicago, in New York, in London, in many other cities of both America and England; and organising in many quarters Committees of Counsellors, of sympathisers, of helpers, and which, as its splendid climax of effort, has created and brought to amazing success, this important Parliament of Religions of 1933 in Chicago.

And now, as we meet here to-night, for the last time in this sixtieth and closing session of this wonderful Parliament, what should be our final and supreme thought? Of course it should be of joy and thankfulness for the past. But is that all? What of the future? Is the work of this World Fellowship of Faiths now finished? Are hate, and distrust, and enmity, and fear, and war, and the spirit that creates war, gone from the earth? Has brotherhood come to the nations? Has brotherhood come even to the world's religions?

No, friends! the work of this noble and Christ-like Fellowship of Faiths is not done. It has only begun. A world perishing for want of brotherhood summons it to still greater efforts, still greater plans, still greater heroism and devotion,—and thus to still greater achievements for God and Humanity.

DISTINCTIONS BETWEEN 1893 AND 1933

SYUD HOSSAIN

A Nationalist Moslem Leader of India. A lineal descendent of the Prophet Mohammed. Represented Gandhi and India at the Near Eastern Peace Settlement in London and Paris in 1920. Press representative for India at the Washington Arms Conference in 1921

(A second address delivered Sunday evening, September 17, 1933, at the closing session of the Culminating Convention Period.)

I LOOK upon it as a special privilege to be associated with the last session of this World Fellowship of Faiths. Those of you who have followed the proceedings from the beginning will, I am sure, realise that a remarkable and epoch-making Parliament of Religions has taken place.

Not many of you who are here to-night were present at the first historical Parliament of Religions which also, for some mysterious reason, convened in Chicago. My revered and honored friend, Dr. Sunderland, is one of those who were here in person forty years ago. Comparisons are proverbially odious, but to my way of thinking this second Parliament of Religions has been a greater event, from the point of view of sociological and spiritual value, than that first Parliament of Religions. It is perfectly legitimate for you to ask the question, Why? The answer is that if you will study the proceedings of that first Parliament of Religions forty years ago, authoritatively published in two volumes, and check off its proceedings with the program of this World Fellowship of Faiths you will find an infinity of space, spiritual distance, between the two.

And that infinity of space and spiritual distance represents all the space that has been traversed by humanity—not your humanity, not my humanity, but our common humanity—in the last forty years.

This Second Parliament of Religions, just concluding, will take its place in history as even a more significant and epoch-making event than the famous First Parliament of Religions in 1893. The reason for this is that the proceedings of this second convention reflect an infinitely wider and more vital range of subjects and interests than did the proceedings of the First Parliament. The program of this Second Parliament constitutes a remarkable document for the variety of topics that have been dealt with, no less than for the representative character of many of those who have dealt with those themes.

In this sense, the World Fellowship of Faiths may legitimately claim to have functioned as the greatest clearing house of international and religious ideas and ideals of which there is any record.

The discussions that have taken place here have satisfactorily reflected the tremendous advance in human knowledge and human thought in the last half century. More particularly the conception of the function of religion has been fundamentally modified. People throughout the world are no longer content with parochialism or sectarianism in religion; there is a universal recognition of the basic unity of the ideals and aspirations underlying all faiths. The days of competitive and mutually exclusive claims for a monopoly of the truth are gone for ever.

Moreover, the emphasis has shifted from the individual to the ethical and social implications of religion. Increasingly, the tendency is to subject all religious claims and formulations to the acid test of their realised results or actual potentialities for human betterment. No group of religionists in the world to-day, neither Hindus nor Buddhists, Christians nor Moslems, can any longer sustain themselves merely on the claims of an ancient past, or by the invocation of great hallowed names. All arbitrary and irrelevant claims, all alleged supernatural functions, must to-day be brought within the purview of an enlightened and critical humanitarianism to satisfy the mind and conscience of the rising generation. When the ultimate synthesis is achieved, it will constitute an infinitely more vital instrumentality for the spiritual advancement and material progress of mankind than any of the existing religious agencies by itself seems capable of achieving.

The world we are living in to-day is a new world. Its values are

new, its spaces are new, its dimensions are new. And that is where, to my way of thinking, lies the value of this particular bringing together of men and women from the ends of the earth, transcending geographical boundaries, political boundaries, racial and creedal boundaries—transcending, as they should be transcended, *all* boundaries.

And this primary work in human education and in the liberation of the human spirit was made possible by two men, one sitting there, Mr. Das Gupta, and the other, Mr. Weller. Those who are clapping, those of you who have been coming to these meetings morning, afternoon and evening, I want you to believe that the auspices under which you have met here, which made possible this marvellous communion of the spirit, exemplified that type of faith which these two extraordinary people had—and it was the kind of faith which moves mountains.

Mr. Weller and Mr. Das Gupta, over four years ago, conceived the idea that this occasion of the second World's Fair in Chicago should not be passed by, that something had to be done, some effort made to bring men and women from the ends of the earth to foregather, to talk about their common heritage of sorrow and suffering, also about the joys of laughter and possibly about the truths of life; and it is under these auspices that we have met.

It is my opinion, that, after all the hectic excitement has been dispelled, and the historian of a hundred years from now comes to check up upon the leading landmarks of human progress, human orientation, human self-consciousness, some little token of grace and acknowledgement will be conceded to those who were pioneers under the heavy loads of this movement—which may yet be demonstrated to have been *the* movement of human and spiritual liberation.

My task to-night, as I understand it, is to sum up for you, however fragmentarily, what has gone before, and I think one or two statements in review will perhaps be in order. We have met together calling ourselves a Second Parliament of Religions. Fine. Also we are participating in the sixty sessions of the First World Fellowship of Faiths. I pay all honour to the conception of the World Fellowship of Faiths, because I want you to realise that even when the first Parliament of Religions met in this city, there had not evolved this high and adequate conception of the World Fellowship of Faiths. The distinction is supremely important, not only from the point of view of the historian of religion, but from the much more important sociological viewpoint.

Forty years ago when that historic function closed, the proceedings were published in two volumes. In them you will find a marvelous array of scholarship—in fact I don't recall that there was anything in those two massive tomes that was not authentic history. But sociologically almost every page of those two massive volumes was defective because there was an attitude of competitiveness in religion—each coping with the other, either in expression or implication, by claiming either priority of truth or exclusiveness of truth for his particular system of organisation or ritual.

We are much too near these sixty meetings in 1933 to see the World Fellowship of Faiths in perspective, but you have had in this convention a psychological attitude remarkably different from that of 1893. It has not been a competitive exhortation and exhibition of superiorities so much as a friendly comparison of convictions. The men and women who have appeared on this platform have tried to bring, within the capacity of their power of expression, the maximum that they have to contribute to the spiritual advancement of mankind.

We are broadening out, we are trying out, we are getting toward the ultimate—may I call it the Creator? We are beginning to realise that those cheap devices of every one making a claim of exclusiveness of truth for himself have been washed out and washed away. You have listened to every sort of lecture on religion, ethics and economics. I have not attended all the lectures but I have seen the program, and as a student I say that never before in human history have there been brought together people for discussion on all angles of human affairs, human morals, and associated problems as you have had them in this convention of the World Fellowship of Faiths. To my way of thinking this is a significant sign of the times.

You have had a multiplicity of religions, a large number of faiths, expounded. But, whether we care to confess it or not, everybody in this room is the heir of a common heritage. You have dispassionately discussed the religions of the East and the West. But to my mind, as a scientist of religion, there is no such thing as an eastern and a western religion. According to many evidences, India represents the earliest development of human civilisation. India's history is a matter of five thousand years—you may even stretch it to seven thousand years. But the evolution of the human being goes back fifty thousand years, according to the consensus of opinion of the greatest living scientists and anthropologists. There is no such thing as prior value.

What we wish to impress upon you who have attended these conferences is that the greatest thing in the history of human affairs was the discovery of the spirit of man. Not this or that man, not Eastern or Western man, but the spirit of man. In other words there has always been an opportunity for human evolution, human attainment. But distinctions of mere priority are spiritually debasing. If any of our friends in India should feel entitled to pre-eminence on account of a chronological priority, I should say that it is not good for any of us to live on the reflected glory of our ancestors. If you and I have any truth in us, if you and I have had the good fortune to have an ancestor who attained to high principle, let that principle be expressed in our own life and character and conduct; let us not invoke an ancient name and an ancient memory, thinking to shine in its reflected glory. What is the use, my friends, of saying that five or seven thousand years ago our ancestors did this or that? It is true that India did make that early contribution to civilisation, but I say that it is not good enough for the people of to-day to live in terms of that ancient memory. If there is truth in the ancient religion of India, let the people of to-day live that religion—then they will get somewhere.

The same principle applies to other denominations. What is the use of our Christian friends harping on that episode of the crucifixion? Are the majority of the Christians sure that the crucifixion ended at Calvary? Are they so very sure that Jesus is not still on the Cross? It seems to me that it is time two thousand years after to take Jesus away from the Cross. I say that if they do not practise their Christian principles they are working against the Cross which they have made their symbol and emblem.

Islam was a very great word, but it is wrong that men and women should invoke the great name of Islam—which at one time meant “spiritual” from the Atlantic to the Pacific—these degenerate men and women who dare to call themselves the followers of Islam, when the first elementary truths of Islam are not in them. I say that it is not good for any Moslem to be basking in the reflected glory of the immortal Moors of Spain. Islam was not a faith, it was a word meaning “dedicated to God.” I do not think it is good for any of us to be sailing under false colours. If we want to make any contribution to the regeneration of our common race, then we must make an effort to live according to the highest principles of our birthright.

To me the message of the World Fellowship of Faiths is educa-

tion. Let us search our own hearts. Let us make a church of our own spiritual consciousness. Let us make sure where we can help and then help—by manifesting that particular endowment which we by accident of birth and embodiment have, so that we may pass on to our fellow men and women, in terms of right rather than in terms of sanction, our service. When we have done what lies in us to do, it may be that the sum total of all human effort will achieve the common redemption of our common humanity.

HISTORY AND FUNDAMENTALS OF THE WORLD FELLOWSHIP OF FAITHS

CHARLES FREDERICK WELLER, B.S.

Presided at 39 of the 60 Chicago sessions and at 9 of the 23 New York sessions. Social Worker since 1896. Conceived the League of Neighbours, 1918, the World Fellowship of Faiths, 1929. Unsalariated General Executive, since 1922, of the Threefold Movement—League of Neighbors. Union of East and West, Fellowship of Faiths—and, now, of the World Fellowship of Faiths

How develop a new spiritual dynamic competent to master and reform the world? That is the most urgent and fundamental problem of the day. Spiritual sanctions which created and sustained civilisation have ebbed away. No one is enthusiastic about things they are. Ideals, which are God-given blue-prints for human progress, have been alienated from prevailing modes of human life. World civilisation is diseased, dying. Is it possible, rather, that it now in process of re-birth?

Some diseases of the human or animal body secrete their own anti-toxins—so that cure is promised and prepared by the progress of the disease. May we recognise some analogy to this bodily process in the prevailing spiritual disease of human kind? Is it not creditable and encouraging that the human spirit is no longer satisfied with the old philosophy of greed and grab? Are there not evidences increasingly, of a growing sense of worldwide unity, of brotherhood of human communion with the Universal Spirit?

The World Fellowship of Faiths is one example of this development of spiritual anti-toxins or creative types of consciousness. Its origins may be traced back over forty years—to Social Service movements in America, and to cultural activities in India and in England.

Before the name "World Fellowship of Faiths" was adopted, the work was known as the "Threefold Movement—League of Neighbours, Union of East and West, Fellowship of Faiths, Incorporated

The "League of Neighbours," started in 1918, epitomised 25 previous years of experience in American social service—including the Associated Charities or Family Welfare movement, social settlements, public playgrounds, organisations against tuberculosis and for improved housing conditions, etc. This League of Neighbours enabled alien groups—particularly foreign born and negro neighbours—to interpret to American communities the idealism and social spirit of their contributions to the common life. The League promoted understanding and appreciation, fellowship, justice, and opportunity for "Foreigners," especially,—who were abused in many American communities.

The Union of East and West sprang from progressive tendencies in the East—particularly in India—and in England. A Hindu, coming from India to England in 1908, finding among English people a grave lack of understanding of India, enlisted British and Indian leaders in interpreting Eastern culture through meetings, publications, personal intercourse and, especially, through classic dramas. He produced more than thirty significant, impressive plays which gave to thousands of cultured Englishmen a new feeling for the culture and ideals of India and enlisted for The Union of East and West the co-operation of many British leaders. Coming to America in 1920, with Rabindranath Tagore, he continued, in New York and other American cities, the promotion of cultural appreciation between East and West. (This Hindu was Kedarnath Das Gupta.)

The Fellowship of Faiths, started in 1924 (when the League of Neighbours joined forces with the Union of East and West), held scores of meetings in which Catholic, Protestant and Negro Christians, Jewish rabbis, Hindus, Mohammedans and representatives of other faiths spoke, together, on such subjects as "Peace and Brotherhood as Taught by the World's Living Faiths"; "Tributes to Christianity by Non-Christians"; "Tributes to Judaism by Non-Jews."

Working in eighteen cities, in eleven countries, the Threefold Movement, or one of its three constituent societies, held many meetings in New York, Boston, Philadelphia, Baltimore, Cleveland, Detroit and Washington, D. C., in London, England, and Rangoon, Burma. Beginnings were made in Racine and Milwaukee, Wisconsin, and elsewhere. In France, Germany, Holland, Hungary, India, Ireland, Switzerland and the West Indies, small affiliated groups were developed or small meetings held or appropriate local leaders enlisted.

For the first Fellowship of Faiths meeting in New York City, in

April 1925, the subject was "Peace and Brotherhood as Taught by the World's Great Religions." Six faiths were represented—Catholic and Protestant Christianity, Buddhism, Confucianism, Hinduism, Judaism and Mohammedanism—in ten or twelve minute talks checked by a Time Monitor sitting in front of the speakers. The subject and type of meeting was afterwards used as the initial activity in Boston, Philadelphia, Baltimore, Washington, London, Chicago and other cities. Always for those opening meetings, everywhere, there were large audiences completely filling the large available Christian churches and Jewish temples. Frequently, many people were turned away, unable to get even standing room. Evidently people were eager, hungering, for expressions of spiritual idealism on the basis of a united and fraternal world.

In a liberal Jewish synagogue, before an audience of over 1,700 adults, the second New York Fellowship of Faiths presented "Tributes to Christianity by Followers of Other Faiths." Here, in a Hebrew temple where Christianity and Jesus Christ are supposed to be taboo, Jew, Hindu, Mohammedan, Buddhist, Confucianist and an Ethical Culture Society leader expressed their informed and critical but genuine and deep appreciation of the Christian faith and its founder. "Tributes to Judaism by Followers of Non-Jewish Faiths" were presented in an Episcopal Christian church as the third pioneering New York Fellowship of Faiths. These three new types of meetings were repeated in Boston, Philadelphia, Baltimore, Washington and elsewhere before enthusiastic audiences.

Gradually the Threefold Movement became conscious of the fact that it had been led to use the new, or seldom practised, power of Appreciation. Toleration had proved insufficient—for toleration meant that one looked across a gulf of prejudice to the distant alien on the other side, thinking: "You are not much good but I'll let you live, if you can." Appreciation, in contrast, leaps across the chasm and takes the new-found neighbour by the hand, saying "Teach me to understand and to co-operate with your contribution to our common life." Thus developed the movement's slogan "Building Bridges of Understanding across the Chasms of Prejudice."

Experiences were demonstrating that by practising Appreciation man may enlarge his consciousness to include people previously deemed alien. Religion exhorts man to love his neigh-

bours; here is a process by which individuals may develop that love. As the poet Markham put it, in a verse inscribed to the Fellowship of Faiths:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win—
We drew a circle that took him in.

Fellowships of Faiths have proven to be, not mere meetings for intellectual education, but vital, new *experiences*—enabling members of the audience to enlarge their consciousness to embrace human groups which previously had been unfamiliar and therefore disliked and feared.

"APPRECIATION" was the name under which the quarterly magazine of the Movement was published for four years, until 1932 when publication was suspended (perhaps temporarily only?)—for lack of funds.

In Chicago, in May 1929, the Fellowship of Faiths was first presented in The Chicago Temple of the First Methodist Church with Buddhist, Christian, Confucian, Hindu, Jewish and Mohammedan spokesmen discussing "Peace and Brotherhood as Taught by the World's Living Faiths." One naturally thought of the World's Parliament of Religions at Chicago's first World's Fair, in 1893. The Fellowship of Faiths, during its path-finding years, 1924 to '29, had frequently been hailed as a continuing Parliament of Religions. Its experiences were reported to Chicago leaders as indicating that, at the time of Chicago's second World's Fair—called the Century of Progress exposition—in 1933, there ought to be a second, greater World's Parliament of Religions.

In twenty-seven demonstrations—great meetings with a total adult attendance of 44,149—Chicago's Fellowship of Faiths developed the subjects to be discussed and the methods to be employed in 1933:

It was for a meeting of 1,865 people in the University of Chicago chapel that the subject "The Conquest of Fear" was first used.

In the (Jewish) Washington Boulevard Temple, in 1931, for the first time in history, the Sacred Hebrew Sabbath Eve (Friday night) service was expanded to include a Mohammedan, a Hindu, and three Christians—Catholic, Protestant and Negro—discussing "Overcoming Racial and Religious Prejudices," before an audience of 2,000 crowded into an auditorium seating 1,400, while another 3,000 tried, vainly, to get in.

"What Can My Faith Say to the Unemployed?" was first tried out as a Fellowship of Faiths subject in the Englewood High School Auditorium—but the audience there was one of the smallest of all twenty-seven meetings, not more than four or five hundred adults.

"Ideals for a New World Order" was the subject developed for the third annual meeting of about 2,500 adults in the Peoples Church. Here Socialism, organized labor, the League of Nations Association, Reconciliation Tours, Humanism and the League for Industrial Democracy were the six "faiths" represented.

"Youth and the Future" was the theme for a Fellowship meeting in the First Methodist Church of Evanston where young people of India, Africa, South America, China, Russia, the Philippines and the United States answered the question: "What Kind of New World are the Younger Generation Preparing?"

In Oak Park's First Congregational Church, the program was: "Tributes to Mohammedanism by a Hindu, to Hinduism by a Mohammedan; to Roman Catholicism by a Protestant, to Protestantism by a Catholic; to Judaism by a Christian, to Christianity by a Jew."

"Shall Man or Money be Master?" was the question answered by representatives of six faiths in Evanston's First Congregational Church. In Le Grange the theme was: "Japan, China, India, America—How Expand Patriotism into World Consciousness?" For the first Peoples Church meeting, in March, 1930, the subject was: "What Would Buddha, Confucius, Gandhi, Jesus, Mohammad, Moses Say to Chicago?" "How May Man's Spirit Master the Materially-Minded World?" was the question discussed in the Bryn Mawr Community Church.

The South Parkway (Colored) Fellowship of Faiths, in three mammoth meetings, considered: (1) "Race Prejudice—What Can I *Do* About It?" (2) "Lynchings—How Prevent Them?" and (3) "Poverty—Amidst-Plenty—How Would My Faith Cure It?" In these three meetings Chicago's most famous Atheist spoke. In two of the twenty-seven Fellowships, a competent spokesman for the Communist faith was among the six or seven speakers heard at each meeting.

Thus, gradually, through twenty-seven path-finding demonstrations, the first World Fellowship of Faiths, proposed for 1933, was differentiated in character from the 1893 World's Parliament of Religions:

First: In place of a competitive parade of rival religions, all faiths were to be challenged to focus their best inspiration upon the solution of man's Present Problems.

Second: Not only all religions were to be invited to participate but *All Faiths*—with the understanding that "Faiths" include all types of consciousness or conviction which are determining the actual lives, as distinguished from the mere theories, of significant groups of people.

These two determinants for 1933 were discussed with many leaders throughout the world—who were also asked to express their own ideals and plans for a second, greater Parliament of Religions at the time of Chicago's second World's Fair. Altogether, 355 leaders, in 24 states of the United States and in 30 countries, contributed plans and suggestions for 1933—which were published in the six latest issues of "APPRECIATION" (quarterly magazine of the Movement).

In New York City there had also been discoveries and demonstrations which contributed vitally to the World Fellowship of Faiths. "Peace Week," May 12 to 18, culminating in International Goodwill Day, May 18, was inaugurated and presented annually for seven years, with cooperation by many groups and by the governors of several States.

In June 1932 the first letters inviting leaders in foreign countries to speak in Chicago were mailed by the New York office, signed by Rabbi Stephen S. Wise as National Vice Chairman. From November 1932 to May 1933 most of the preparatory activities for the Chicago sessions centred in New York City.

Bishop Francis J. McConnell as National Chairman signed personally the most important letters and authorised the use of his signature on subsequent letters inviting speakers and enlisting National Committee members and other supporters. Mr. William H. Short (leader, formerly of the League to Enforce Peace—which converted Woodrow Wilson to the League of Nations idea) also gave indispensable counsel and leadership as Executive Committee Chairman. The two General Executives, Kedarnath Das Gupta (of India) and Charles Frederick Weller (of Chicago) bore the major executive responsibilities.

In response to Bishop McConnell's letters a National Committee of Three Hundred widely representative men and women were enlisted with Miss Jane Addams of Hull House and former United States President Herbert Hoover as Honorary Presidents. The

eight Honorary Vice Presidents were Hon. Newton D. Baker, Professor John Dewey, President Glenn Frank, Dr. John A. Lapp, Dr. R. A. Millikan, Governor General (of the Philippines) Frank Murphy, Mr. Chester H. Rowell, Miss Mary E. Woolley. The three Vice Chairmen were Rabbi Stephen S. Wise, Professor E. R. A. Seligman and Mr. Patrick Henry Callahan. (Later, Governor Gifford Pinchot became a Vice President and the Rev. S. Parkes Cadman a Vice Chairman. His Highness the Maharaja Gackwar of Baroda, India, while attending the Chicago meetings, became International President of the new World Committee.)

To Chicago's great Hotel Morrison, to Mr. Leonard Hicks its Managing Director and to each and all of his very courteous associates, we owe a large debt of deep enduring gratitude for the privilege of holding our public meetings in their large and beautiful ball rooms, for use of ample office spaces and for unfailing fraternal hospitality and co-operation.

Two hundred and sixty-three eminent leaders, representing nearly all of the world's great faiths, races and countries, accepted the National Committee's invitation through Bishop McConnell to address the Chicago sessions. The list of the 263 names, printed and widely-distributed in advance of the Chicago meetings, is said to be the most impressive, comprehensive, unique list of its kind that has ever been published. By illness or other emergencies, or by unforeseen financial difficulties (the Committee was financially unable to pay anything towards the expenses of any speaker) some of the 263 promised speakers were prevented from coming to Chicago. For some others, who could come only before or after the Culminating Convention Period, it was found impracticable to arrange appropriate meetings. Finally, when records were studied after the termination of the Chicago meetings, it was found that sixty sessions had been held—fifty during the 22 days of the Culminating Convention Period, Sunday, August 27 to Sunday, September 17, inclusive; eight during the preliminary weeks between June 18 and August 27; two in October. There were exactly 201 participants. Of these, 176 were personally present and active in the Chicago meetings; 25 others sent significant messages. The 176 who participated personally included 157 who delivered 192 addresses and 19 whose contributions to the programs were by directing singing choirs, or by leading in prayer, or serving in other vital ways.

Throughout the sixty Chicago sessions, June 18 to October 29, 1933, there was a strong, sustaining sense of spiritual power like a swelling tide lifting the movement forward. Here was something

new in the world. Never before had representatives of nearly all of the world's great faiths, races and countries come together seeking spiritual solutions for man's present problems. The character and experiences of the speakers exemplified the application of spiritual vision to the administration of practical affairs. University presidents and professors, social, civic and political workers, men and women of affairs, writers, editors, lecturers, were significantly numerous beside the ministers, rabbis and other official leaders of religious faiths.

Among the 192 addresses delivered and the 25 significant messages sent by world leaders, there was not one which assumed that the speaker's faith was the one and only way of salvation. This was in striking contrast to the 1893 Parliament of Religions in which some religious leaders, particularly some of the Christian clergymen, asserted that theirs was the only true religion. In 1933 there was very little propaganda. Instead, the speakers offered their contributions of convictions, experiences and ideals as earnest seekers and as sharers in the common quest for a spiritual dynamic adequate to solve modern problems. Notably, present needs and difficulties were frankly faced; some utterances were like those of ancient prophets crying out against prevailing evils and despairing of their solution except by Divine powers not yet manifest among men.

The scope and character of the subjects treated was altogether unusual and impressive. Some competent observers said that never before had there been such a broad, inclusive, fundamental program. Naturally and necessarily, there were explanatory expositions of religious movements represented; but the prevailing theme was: *How My Faith Solves World Problems*. The 201 participants in the sixty sessions were sincerely striving to apply their noblest spiritual visions to the overcoming of present evils and the promotion of human progress. All felt the need for spiritual consciousness and power greater than any or all of its past and present manifestations. Deeply genuine and fervent aspiration characterised the sixty meetings, together with a spirit of courageous self-commitment to the highest visions vouchsafed by *The Good Life Universal*.

The Togetherness or vital combination of the contributions was a chief characteristic. Regarded on their individual merits, one by one, all of the 192 addresses and 25 messages, merely added together, would not equal the unified effect of the many divergent types of consciousness fused vitally in the common quest, the united undertaking. The 217 addresses and messages should be

recognised as together constituting a composite, moving picture of the contemporary human spirit, with its combination of need, perplexity, aspiration and ideals, through which mankind is seeking—and in enlarging measure realising—a new spiritual dynamic adequate to command the now physically unified but as yet spiritually disunited world.

The sixty audiences were also important. For summer, vacation-time meetings amidst the distractions of the World's Fair, the attendance was remarkably large. Even the morning and afternoon sessions drew, usually, from one hundred to three, four, five or even seven or eight hundred auditors. Several evening sessions were attended by more than two thousand people each, one meeting by about five thousand. They were not merely auditors, listening passively; to some extent they took part actively—experiencing vital self-expression through particularly acceptable speakers and by putting more than ordinary feeling into reading together the Prayers of Eleven Faiths which opened nearly all sessions, singing the Anthem of the Universal, applauding discriminatingly the various addresses, rising in tribute to especially inspiring leaders, giving "the Hindu Salute" to some of them, and participating in the open question and suggestion periods which followed a number of the morning and afternoon sessions. A notably large number of auditors came repeatedly and expressed a growing sense of responsibility for and commitment to the movement.

The World Fellowship of Faiths is a movement, not a machine; a series of expanding activities, rather than an established institution; an inspiration more than an achievement. It has never sought to develop a new religion or to unite divergent faiths on the basis of a least common denominator of their convictions. Instead, it believes that the desired and necessary human realisation of the all-embracing spiritual Oneness of The Good Life Universal must be accompanied by appreciation (brotherly love) for all the individualities, all the differentiations of function, by which true unity is enriched.

Twenty-three supplementary meetings were held in New York City from October, 1933 to June, 1934. Unexpectedly the Chicago World's Fair was extended into 1934. The World Fellowship of Faiths meetings reported by this book are correspondingly extended to the two years, 1933 and '34.

Impressively successful as the Chicago and New York sessions were, their chief value should be found in encouragement to go further forward—to develop meetings and movements of the World

Fellowship of Faiths in many cities in many countries, to organise the new World Committee initiated at Chicago, and, under the leadership of the new International Chairman—His Highness the Maharaja Gaekwar of Baroda, India—to achieve a still greater International Convention of the World Fellowship of Faiths—a *third* World's Parliament of Religions—in London in 1936.

NEW YORK'S SUPPLEMENTARY SESSIONS

TWENTY-THREE MEETINGS IN 1933 AND 1934

ABSTRACTS OF FORTY SIGNIFICANT ADDRESSES

TWENTY-THREE supplementary sessions of the World Fellowship of Faiths were held in New York City between October 1933 and May 1934. Thus the second Parliament of Religions was extended to the two years of Chicago's second World's Fair. Ninety-seven speakers took part in these twenty-three meetings including Sir Francis Younghusband, K.C.S.I., K.C.I.E., who journeyed from London to present the great, special address which is reproduced in earlier pages of this volume. Rabbi Stephen S. Wise gave a notably inspired address on the evening when the pro-Nazis were assembled elsewhere. Eight distinguished special visitors from India were heard; Principal Balkrishna of Rajaram College, Professor P. A. Wadia, distinguished political economist of Wilson College, Bombay, Pandit Shri Shridhara Nehru of the Indian Civil Service and his talented wife, Vidya-Vibhushana, Pandit Dr. Shyama Shankar, formerly foreign minister of the Indian State of Jhalawar, Bhai Manilal C. Parekh from the province (and the Jain faith) in which Mahatma Gandhi was reared, Swami Bodhananda—the only personal disciple in America of Swami Vivekananda (who was an outstanding leader in the 1893 Parliament of Religions) and Gobind Behari Lal, Scientific Editor of the Hearst publications. Nicholas Roerich of Russia was given a special reception in which fellow artists hailed him as the Leonardo da Vinci of to-day. A Buddhist priest of Japan, Rev. Sokei-ann Sasaki, took part. The Mohammedan faith was represented by Ibrahim Sefa Bey, a Moslem from Turkey.

During Peace and Goodwill Week, May 12 to 18, 1934, fourteen of the twenty-three New York City sessions drew goodly audiences into the grand ball room of the hospitable Hotel New Yorker. Here the notable speakers included: Dr. John Haynes Holmes, Norman Hapgood, President Bernard S. Deutsch of the New York City Board of Aldermen, Professor Edwin R. A. Seligman, econo-

mist of Columbia University, Professor William A. Kilpatrick of Teachers College, Miss Ruth St. Denis, internationally known dancer, two national leaders of the Colored race—Mrs. Mary Church Terrell of Washington, D. C., and President R. R. Wright, Jr. of Wilberforce University, Ohio, Rabbi H. Pereira Mendes of the Spanish-Portuguese Synagogue (who also took part prominently in the first Parliament of Religions in 1893), four other leading Jewish rabbis—Louis I. Newman, D. de Sola Pool, Israel Goldstein and Morton M. Berman; Mrs. Alice A. Bailey, international lecturer; two Christian Mystics—Dr. F. Homer Curtiss of Washington, D. C., and Rev. Rosalie A. Beatty; two Ethical Culture Society leaders—Dr. John Elliott and Dr. Henry Neumann; two representatives of the Baha'i faith—Mrs. Mary Hanford Ford and Mirza Ahmad Sohrab of Persia; four leaders of the New Thought movement—Dr. Edna Lister of Buffalo, President of the International New Thought Alliance, Mrs. Ada Cox Fisher, director of the New York Centre of Truth, Dr. Albert C. Grier and Miss Villa Faulkner Page; Dr. John Howland Lathrop, Unitarian; Rev. Eliot White, Episcopalian; and the Rev. Ahva J. C. Bond of the Seventh Day Adventist Conference. Sri Balwant Singh Grewal, Sikh, of India and Arthur G. Hoover served as Time Monitors. Kedarnath Das Gupta of India opened the meetings with ancient Sanskrit invocations and their English equivalents. The Prayers of Eleven Faiths were read aloud at each meeting by the audience. Soloists, choruses, orchestras and other musical numbers were provided for all the meetings by Dr. Archer Leslie Hood, director of the International Music Festival League. Charles Frederick Weller of Chicago presided at nine of the fourteen meetings.

A good idea of the character and trend of the discussions may be had from the following very brief abstracts of a number of especially impressive and truly eloquent addresses:

MAJOR WILLIAM P. AINSWORTH (representing Mr. Ralph Hitz, President of the Hotel Management Company, Incorporated), welcoming the World Fellowship of Faiths to the Hotel New Yorker, said: "Frankly, when I was delegated for this duty—which I consider a great privilege—I was a bit puzzled as to just how to welcome you. Having been a soldier in the United States Army for eleven years and having taken part in three different active campaigns on foreign soil; namely, the Philippine Insurrection, the Chinese Boxer War, and the World War, I feel at least qualified in a measure to speak freely and frankly regarding peace and goodwill week for surely I have every reason to be an advocate of peace.

This is neither the time nor the place to dwell upon the many horrifying incidents I have seen in the Philippines, China, and in France. Through experience I have studied the possibility of preventing and eliminating war. As long as there are human beings on this earth there will be disagreements and of many disagreements in the past the outcome has been war. This is particularly true when the dispute is founded on possession of territory. I do feel, however, that such a movement as you people are fostering is bound to take definite root and to bear real fruit. The bringing together of all peoples and all religions on a common ground is the first definite and substantial foundation which can be laid for the elimination of war throughout the world. It is flattering that Hotel New Yorker should be selected for such an important conference, and it is our hope to serve you in a manner fitting to the occasion. On behalf of Mr. Ralph Hitz and the National Hotel Management Company, Incorporated, I welcome you here."

MR. NORMAN HAPGOOD (editor in turn, formerly, of Collier's Weekly, Harper's Weekly and Hearst's International Magazine) said: "It is a question whether France or the United States has constituted, since 1918, the gravest danger to world peace. At this moment Germany is the greatest danger, but Germany would not be a danger if France had not insisted on an imperialistic war-settlement and a one-sided and false enforcement of the treaty she herself had forced. The United States, since she turned against Wilson in 1919, has been the foremost obstacle to joint action for betterment and safety. It was long before the outbreak of 1914 that James Bryce, after a trip around the world, pointed out the excessive growth of nationalistic feeling as the world's foremost menace. We have been grand at issuing criticisms of other countries, promoting Kellogg pacts, and boasting about our morals, while leading the world in tariff excesses; keeping business upset by making a noise about debt payments while refusing to receive the goods that might pay the debts; wrecking the London conference; and when it comes to actually doing anything refusing even so mild a co-operation as joining the World Court, in spite of the platforms of both parties. If the United States will do nothing whatever to unify world co-operation her best service to the cause of peace would be to stop talking."

DR. SYDNEY STRONG (retired clergyman returned from many months of intimate contact with the Geneva Disarmament Conference) said: "Disarmament can best be effected by (1) Every individual disarming and becoming a War Resister; (2) Working for

no disarmament plan that does not point to speedy Total Disarmament; (3) Working for a Total Disarmament Amendment to the Constitution of the United States regardless of the action of other nations."

DR. JESSIE WALLACE HUGHAN (Secretary of the War Resisters League—affiliated with the War Resisters' International) said: "To effectually prevent war we must do two things. First: Register in advance of war our determination to refuse support of any kind to any kind of war. Second: Give up all reservations in favour of 'good' wars. 'War is hell'—and there is no good hell. 'Defensive' war is no longer practicable. As to exceptions in favour of class war, has any magic been discovered to defend the homes of the workers against airplanes and poison gas?"

MR. WILLIAM H. SHORT (Director of the Motion Picture Research Council) said: "There were 13,000,000 unemployed in the United States in the summer of 1933. In the neighbourhood of a well-known settlement in New York City there is unemployment in 48 per cent of the homes and no one working at all in 38 percent . . . Let the poor stand on their rights as men, either for labour to support themselves or for public support in such measure as to sustain health and decency and to save self-respect. Let the rich appreciate human rights they have never before taken account of. Let all develop a social philosophy adequate to meet the needs of the world. It is a God-given time for the rebirth of true Americanism; for humanity to strike its tents and take up the march toward new and distant goals. It is not a time for despair of civilisation but for the building of a still better civilisation."

MRS. OWEN NEILL BROWN (of the League of Nations Association, League of Women Voters and Foreign Affairs Forum) said: "Nationalism is a force directed toward strife and contrary to human nature which leans toward co-operation. The greatest present obstacle to peace is the idea that isolation of the nations is progress. The most serious evil is for the United States to think that man has a vote merely to protect his own interests. The individual citizen should look at things from the larger viewpoint of the interests of the community and of the world."

PROFESSOR H. DOUGLAS WILD (of the Department of English, Rutgers University, New Brunswick, New Jersey) said: "The world problem of fear is the individual problem, since racial, national and class fears are only collective forms of individual fear. The creative unit in which the transformation of human life occurs is the consciousness of the individual. The roots of fear lie in the sense of

individual separateness from the totality of life. World conditions now offer man an opportunity to learn that his only fulfilment of life, liberty and the pursuit of happiness is to be found in an individual awareness of existence as an unbroken totality of being. There is nothing to fear; since there is nothing outside this wholeness of life of which man is a focal centre. This point of view is attainable by a constant faith in the constructive power of thought; by an unremitting impersonal application of wholeness to all separative tendencies in one's own emotional and mental habits; and by a steady confidence that within oneself exists the universe as an image of God."

PRESIDENT ARLO AYRES BROWN (of Drew University, Madison, New Jersey) said: "War is a pestilence. I expect to fight for the extermination of war as a plague which, once started, gets beyond the control of human reason. Surely we will all agree that war cannot be prevented without using every possible resource of education, religion, and commerce to destroy ignorance, intolerance and hate as the seeds from which most wars spring."

DR. C. M. FLUMIANA, PH.D. (editor of Foreign Affairs Confidential Advisory Service) said: "If capitalism is dying, democracy and protestantism are dying too. The three are one. The political basis of capitalism is democracy. The religious basis of both capitalism and democracy is protestantism. All three stand for the freedom, initiative and will of the individual against the too embracing and autocratic power of a strongly organised group (the Church or the State). To the decline of our Protestant civilisation, the solutions offered are Communism and Fascism. Both select the authority of the group at the expense of the individual's freedom and initiative. Communism found its origin in Russia and among Jews. Fascism found its birth in Italy and among Catholics. I believe that the religious foundation of Communism is Judaism and of Fascism Catholicism. I believe that the foundation of our civilisation of tomorrow will be Judaic and Catholic and, of the two, I believe Catholicism will play the bigger rôle in the shaping of our future society."

THE HON. BERNARD S. DEUTSCH (President of the New York City Board of Aldermen) said: "The charge is frequently directed at Jews that they have no conception of the meaning of nationalism. Historical tradition has taught them that *fanatical* nationalism breeds wars; that its passions are fed by destruction of groups varying in the slightest degree from the prescribed uniformity. Jews are highly nationalistic in the constructive sense but do not sub-

scribe to those elements of rampant nationalism which are purely destructive. True nationalism is fundamentally true internationalism, in view of the fact that nations are becoming more and more interdependent economically, culturally and politically, and being drawn closer together because of scientific progress. There is little doubt that the bond between individual countries will ever grow closer, making for that understanding, amity and tolerance which underlie true internationalism, without destroying the finest elements of nationalism."

DR. HEReward CARRINGTON (Director of the Psychic Research Institute) said: "The present chaotic state of the peoples and nations of the world indicates that a new sense of values and a new philosophy of living is sorely needed. If men could replace faltering beliefs in survival after death with scientific proofs and absolute knowledge, then a philosophy of living based on making the life experience a profitable one in the light of a definite eternal existence, could replace the selfish and greedy (for earthly possessions) mode of living that has brought us to the present tragic state of affairs throughout the world. A development of physic-consciousness would enrich every person's life and thereby lighten the burdens and help correct the tragic mistakes that man has suffered. Only through interest in and investigation of the super qualities of man can the true meaning of life and the real destiny of man be ascertained. Life will be more worth living for us all when man at last realises and understands his inner or spiritual self."

MRS. MARY CHURCH TERRELL (formerly a member, for eleven years, of the Board of Education of Washington, D.C.—the first woman of her race to serve on an American Board of Education) said: "Colored women have two handicaps to carry. Not only because they are women, but because they are colored women, they are often unable to earn a living and to enter certain trades and pursuits in which their native ability, education and training would enable them to succeed. But in spite of huge obstacles by which race prejudice blocks her path, the colored woman's progress along many lines of human endeavour has been little short of a miracle. She has distinguished representatives in literature, music and art. In business she has achieved signal success. There are dentists and doctors whose practice is lucrative and large. In short, there is scarcely a trade or pursuit in which colored women have been allowed to enter in which they have not at least one worthy representative. Lifting as they climb, onward and upward they go, struggling, striving and hoping that the door of opportunity will be

opened wider to them soon. They are not seeking special favours because of their race or color, but they are asking for a square deal and a fair chance."

DR. F. HOMER CURTISS (of Washington, D.C., President of the Universal Religious Foundation) said: "Nothing happens. Everything manifests according to law and order. Man is neither an animal body nor its personal mind but a Spiritual Being, an individualised emanation of God—the Universal Causeless Cause. The acorn does not unfold to please itself, for its tiny personality is entirely disintegrated as the oak comes into manifestation. Like the acorn, we should utilise all our experiences and conditions as materials to build into our character the qualities and powers that express the ideals of the Higher Spiritual Self which is seeking manifestation here on the physical plane. To do this we must express love, tolerance, harmony, happiness and co-operation. We should formulate our ideals so definitely and positively that we will make them habitual and react to them as instinctively as we have formerly reacted to the lower ideals. Thus will we make of our bodies Temples of the Living God and help to make here on earth a heaven of perfect harmony."

RABBI H. PEREIRA MENDES (who took part, prominently, in the first World's Parliament of Religions, in 1893, and is now Minister Emeritus of the Spanish-Portuguese Congregation) said: "It was my privilege to participate in the World's Parliament of Religions in Chicago's first World's Fair, in 1893. At the tenth anniversary of the League of Nations in Geneva I pled that Religion should be represented in the League of Nations along with Jurisprudence, Statesmanship and Politics—only to meet with the rebuff that Religion had caused more wars than any other cause of strife and thus was the contrary of human fellowship. Man's guardian angels, guiding us now in this World Fellowship of Faiths, advise us to create three institutions: First, 'A House of Prayer for all the people'—where they will learn the Brotherhood of man and the Fatherhood of God. Second: An International Supreme Court, with compulsory arbitration and with power behind it to compel respect for its decisions and to compel the arrest of the ruler and cabinet of any recalcitrant nation. The task of this organisation is to educate public opinion in these directions. Third: A World University where shall be taught the world's three greatest R's—Reverence for God or Allah, Righteousness in our dealings with man—who is our brother no matter what his race, creed or colour—and Responsibility—every person to do his share of human duty. Let us do ours, to bring

about World Fellowship through our Faiths—our faith in ourselves and above all our faith in God.”

VIDYA-VIBHUSHANA PANDIT DR. SHYAMA SHANKAR (of India, formerly Foreign Minister of the State of Jhalawar) said: “Compressing within five minutes a Message based on five thousand years’ experience and wisdom in India, I would sum it up in two words: ‘Follow trivarga.’ ‘Trivarga’ is the triple alliance between ‘Dharma,’ Wealth and Worldly Pleasures. ‘Dharma’ is any law of conduct which upholds the world’s moral order and leads to the summum bonum through a progressive spiritual evolution. As says Manu:—‘Some say it is Wealth only that one should seek in this life, some say Worldly Pleasures and some again would recommend Dharma only for worldly pursuits. But the law is that (for an average person) the harmonised alliance between these three (trivarga) is the right course. I submit this by way of a solution of many of the problems and evils of the day. Our self-seeking pursuits should be harmonised with ‘Dharma’; nothing should be undertaken in this world which cannot be harmonised with ‘Dharma’ (or Religion).”

MR. BASIL ALEXANDER (President of the Sons of Roumania) said: “As the trees of the forest bend when the wind blows, so the world follows one leadership or another. Ought we not to tear off the masks of the hypocrites who preach what they know is not so? If the leaders be brought together, abandoning their selfish objectives and uniting to develop a new spiritual dynamic, a new power may be realised establishing the fatherhood of God and the brotherhood of man.”

PROFESSOR ERNEST P. HORRWITZ (of Hunter College, New York City, a distinguished Orientalist) said: “A New Spiritual World Code must not be based on trade rivalry but on collaboration and co-operation. It must not advocate patriotism in a narrow nationalistic sense but universal sympathies and fraternisation between nations. College students can be taught to be internationally-minded, to think in world terms. Plato, Euripides, Dante, Goethe, Carlyle and our Emerson have not been aggressive nationalists. Study of their world-embracing viewpoints is sure to liberalise the mind of the young and release it from inherited or acquired prejudices, social, racial, religious and political. With world literature should go universal religion in formulating a new world code. Not a rigid but a creedless faith in the Infinite permeating the finite. Not faith in a personal god who blesses the national flag and damns the enemy but faith in unity amidst variety, eternal love in transient affections, beauty in fair forms, the abiding One without a second,

In the Upanishads there is a Sanskrit prayer:—"lead me from the petty unrealities of life to a conception of spiritual heroism'."

THE REV. ROSALIE A. BEATTY (Christian Mystic, founder and instructor of The School of Mastership) said: "The Universal is always radiating Power, Peace, Plenty and Poise. All this will be our personal experience, on all planes of consciousness, when 'We Do Our Part.' I am intensely interested in the World Fellowship of Faiths and will be ready to go to London in 1936 for its Third World's Parliament of Religions."

PRESIDENT EMERITUS CHARLES F. THWING (of Western Reserve University, Cleveland, Ohio) said: "Tolerance, appreciation, regard, sympathy, love—this quintette of nouns is an appreciation of the deep, broad, and high friendliness which should be characteristic. In the comprehensive power of personality the great element is love. This love is both an emotion, a sentiment, and a goodwill. First and foremost it is a volition on the part of the teacher willing the best for his student. When the best will is established, the sentiment emerges as a natural result. In a mood of personal antagonism, differences of judgment are hard to adjust. In a mood of conciliatoriness, differences are usually easy to settle. Conciliatoriness should manifest itself in courtesy. Courtesy may stand for the artificial, yet the artificial has value. The purpose of the college is the achievement of perfection in man and in men."

MR. BENJAMIN C. MARSH (Executive Secretary of the People's Lobby, Washington, D. C.) said: "Production cannot provide 5 or 6 per cent on property values and debts and still afford a decent living for the masses of the American people. Approximately 9,000,000 people are now unemployed, most of them practically penniless. Private employers have shown that they will not re-employ because they are dominated by the profit motive. Governments—Federal, State and local—have got to repeal at least \$6,000,000,000 of consumption taxes and raise this much additional by taxing chiefly those with annual incomes of \$3,000 to \$1,000,000. Conditions instead of improving are becoming worse because improvement is almost entirely due to government spending from borrowing instead of from taxes. The Federal Government may soon have to employ three to five million additional people at productive enterprises. This program of taxation and public improvement will have to be adopted within a year or two at most to prevent complete collapse or a revolution of such drastic nature as no human person likes to contemplate. Unless the church takes the leadership in this program, it might as well abdicate."

RABBI LOUIS I. NEWMAN (of Temple Rodeph Sholom) said: "The 'merchants of death' who deal in munitions, selling equipment of destruction to the enemies of their country, are responsible for most of the war scares to-day. They play upon the fears of the nations among whom they foment agitation against their neighbours; they maintain lobbies in national capitals, and halt at nothing in order to influence public and legislative policies. The electorates of the world must realise that they are the prey of these conspirators, and that patriotism is only an instrument in the selfish plans of the armament manufacturers. Moreover, economic injustice must be righted within each nation so that the youth will not incline towards violence through hunger and idleness. A contented population is a bulwark of domestic and international peace. Greed and imperialism must be curtailed by the readiness of each people to co-operate with others for the common international good. We must realise that wars and their aftermath bring only misery and suffering to the masses. Only the pirates of finance and the military and munitions vultures who feed upon the blood of the slain for their own aggrandisement are the gainers from strife on the battlefield. Behind every instrument of peace must stand the resolute will of the peoples that a small junta of plotters shall not bedevil them to accept war and its horrors. Every agency for the making of public opinion must contribute its share towards the shaping of a sound, pacific, co-operative statesmanship that will outlaw war and enhance only the ways of conciliation. The responsible authors of the next war who are now conspiring against humanity's peace will stand for ever damned in the annals of mankind."

BHAI MANILAL C. PAREKH (of India, born to the Jain Religion in Mahatma Gandhi's native province) said: "As one who hails from India—the land where all Religions and Races have met as nowhere else for centuries—let me congratulate you of this great land which also is a melting-pot of many Religions and Races for the holding of this conference in this great city of yours. I bring you greetings from India, one of the oldest of lands to this youngest of lands, especially for the welcome you have given to people of all faiths and nationalities of the world. This is one of the most significant characteristics of our civilisation, and it is therefore well that you should have held in this country the great Parliament of Religions in 1893 in connection with the World's Fair, and also the present World Fellowship of Faiths in connection with the present World's Fair held in Chicago. As one who calls himself a Hindu

disciple of Christ and has been working for the harmony of all Faiths, and especially of Hinduism and Christianity, which are the two representative religions of the two main groups of Religions, viz., the Aryan and the Semitic, I find a special cause for thanksgiving for conferences and congresses of this kind, for after all the different religions of the world have more in common than otherwise, and the great need of the world to-day is for all religions of the world to unite against the forces of materialism and Atheism."

THE REV. AHVA J. C. BOND, D.D. (of the Seventh Day Baptist Conference) said: "Sometimes we get the notion somehow, that certain races have all the virtues, and others have none. Likewise the feeling often exists that all who accept a certain religion immediately become children of God in an exclusive sense, and all others are sadly left outside the pale. Be very sure that your race does not possess all the worthwhile human qualities, and be equally certain that your religion does not have all the truth there is. While convinced that you have something very valuable to teach others, do not forget that there is much you may learn from others. Let the quality of life as manifest in wholesome and helpful human relationships be your criterion in judging people, and not their intellectual assent to certain beliefs or their conformity to certain personal and peculiar customs and habits. Every man has a right to be judged for what he is without reference to his race or religion. He is a member of the human race, and by creatorship is a child of God."

THE REV. CHRISTIAN F. REISNER, D.D. (Pastor for twenty-five years of Broadway Temple Methodist Episcopal Church) said: "Unquestioning hate of the Germans because they are Hitler ruled is as dangerous as a stubbornly nourished or inherited hate of the Jews. Hate is blind and unreasoning and hatches ruthless revenge instead of healing friendliness. Prejudice thrives in such an atmosphere of bitter controversy. Honest differences become unbridgeable chasms and retaliatory measures are sought which supplant friendliness with fiendishness. Love which the ignorant often mark as weakness is the most powerful thing in the world and it will, if used, eradicate any hurtful prejudice wherever it exists. But love can no more be commanded into life than a chemically constructed wheat grain can be compelled to grow. But if love's laws are fulfilled love will spring into action as naturally as the fields fed by spring sunshine bring forth flowers. We must avoid a self-sufficient egotism in both our race and our religion. Some white folks think

that the colour of their skin assures greatness. In certain sections of India iron-bound caste rules the people completely. Some groups of Jews who boast 'we be Abraham's seed' and cling to the belief that their position as 'the chosen people' gives them unusual gifts and privileges, are in the same class. In early New England days a selected aristocracy was elected to salvation or damnation in spite of moral worth. Calvinists then shut every one else out of heaven. A more recent group who styled themselves 'Fundamentalists' went almost as far. That creed is most nearly correct that causes the believer in it to act most efficiently as a brother to others.

"The more we serve together and the longer we co-operate towards a common goal the more human and brotherly we become. The League of Nations without doubt has averted more than one outbreak of carnage. Who can estimate the good it would have done if our selfishness had not kept us out? Sixty-eight different languages are spoken in New York City alone. When even despicable war was the cause to stir us we acted as one united people. And our prosperity continued until we forgot to be neighbourly and tried to collect the last pound, Shylock-like, from foreign lands bled white by war. We must demonstrate our faith in brotherhood by our works. We must carefully and persistently remove all partition prejudices wherever discovered. The frail Gandhi in India wins by refusing to hate or to use the weapons of anger. Kagawa, a Japanese whose people have done so much to humiliate and enslave China, visits that land as a brother beloved and speaks effectively to great crowds. The Chinese actually took up collections for him to use in his healing work in Japan. Booker T. Washington, the child of a slave, became a noted citizen through the love and training of teachers in a congenial school. Brotherly love also works in business. Nash buys a small clothing factory in Cincinnati with a dozen employés and inaugurates a system of brotherly rules and wages. As a result, in a few years, 6,000 workmen are toiling happily in that factory. Brotherhood is not merely an idealistic dream; it is the natural and certain output of real religion when normal mankind is properly developed. No socialistic or communistic laws, not even a new deal will, alone, bring it about; for it is the fruitage of the inner life when properly sunned by the love of God."

THE REV. ANTHONY H. EVANS, D.D. (Pastor of the West Park Presbyterian Church of New York City) said: "If we are to overcome prejudices, we must prevent them. We must begin with the children and youth in the home, the schools, the church and syn-

agogue. They must be taught continually according to the address of Paul: 'God hath made of one blood all nations of men, for to dwell on all the face of the earth.' Dr. Moffatt translates it, 'All nations He hath created from a common origin.' Thus Romans and Africans, Greeks and Jews, and all other racial groups, ancient or modern, descend from the same source, and are one family just as God is one God. Therefore we are a brotherhood and it is our duty to act toward one another as brothers with respect and sympathy. When this is taught to the rising generation through all the instrumentalities of education, then we may hope to prevent the development of prejudice. Science has come to our help recently for many of the most eminent anthropologists in the world have come to the conclusion that there is no inherent difference between the races. The most powerful force to prevent prejudice is the religion of love, which is also the religion of character. Let the religion of love be taught by all religious bodies, and become regnant in the homes and relationships of men and nations, then the sentiment of brotherhood will become a genuine brotherhood under whose blessed influence racial prejudice will become impossible."

DR. JOHN CURRY WALKER (of Plymouth Church of the Pilgrims) said: "Bishop Brent of the Protestant Episcopal Church said: 'International affairs are just as much the business of the citizen as national affairs. Man's first allegiance is to mankind. Patriotism comes as a second loyalty to be curbed, directed and disciplined by the first and larger loyalty.' Most of the ills and evils which distress our world have come as the direct result of putting a narrow, short-sighted, nationalistic patriotism in first place to the exclusion of the larger loyalty to our common humanity. *We* are now prepared to put patriotism in second place. We recall that prophetic insight of Nurse Edith Cavell, 'Patriotism is not enough!' It ought to be patent to all that a narrow patriotism is futile and fatal, that a broad internationalism is our only hope. Have we not often confused patriotism and jingoism? Sir Philip Gibbs writes: 'Patriotism is a natural virtue and a noble sentiment . . . if it is noble.' Patriotism may be, often has been, selfish, foolish, fatal, even criminal, in its expression. I agree with Dr. Cadman: 'The one hundred per cent Americans are the microbes of American patriotism.' G. K. Chesterton has written that to say, 'My country, right or wrong' is like saying, 'My mother, drunk or sober.' . . . No doubt if a decent man's mother took to drink he would share her troubles to the last; but to talk as if he would be in a state of gay indifference as to whether

his mother took to drink or not is certainly not the language of men who know the great mystery.' False patriotism, narrow and fatal nationalism, helped to build up those great military establishments which in their turn provoked the World War. Narrow, selfish, revengeful nationalisms wrote iniquity, injustice, aggrandisement, and hate into the treaty of Versailles. Nationalism which parades as patriotism has become the evil genius of the post-war world. When you carry nationalistic patriotism to its logical conclusion you get the totalitarian state, you crush all offending minorities, you stamp out the last vestige of free speech and the free press. You get a continual threat to the peace and welfare of the world at large. We see no way out of the difficulties of the present world disorder except by the cultivation of the spirit of internationalism. We do well to try to put our house in economic order but we cannot put back the hands of the clock. The ideal is not less international trade, but more. Professor Yasaka Takaki of the Imperial University of Tokyo said: 'The most fundamental need at present is the up-building of a wholesome and revived internationalism.' At the very time that the League of Nations was discussing the Manchurian crisis, Mr. Yukio Osaki, a leading Liberal statesman of Japan said: 'As long as human beings are brought up with the doctrine of narrow nationalism instead of internationalism, the sentiment of true friendship can never grow satisfactorily. Even the most upright and kindest of people become quite selfish and unreasonable when they are governed by a national sentiment.... Nationalism was very useful in an old world, as feudalism was useful in a still older world, but now the world has become so small that the narrow kind of nationalism is out of date.' I am a patriotic American but I am supremely concerned that our country should be a great servant of our common humanity. When they told John Ruskin of a wonderful new submarine cable to India, he calmly replied: 'But what message will it convey?' The question with every nation must be: 'What message does our national attitude convey to the world?'

THE REV. CAMERON P. HALL (of Christ Presbyterian Church, New York City) said: "By our moving pictures the pattern of fear is set and dug into the emotional life of a generation at its early stages. Mystery and crime are one of the three motives that run through 75 per cent of our moving pictures, and when it is remembered that over 11 million children under fourteen years of age see one moving picture a week, the effects are easy to imagine.

Another source of fear is modern traffic. Newspapers are printing the accidents that occur daily, and those who ride realise the large number of perils to which they are exposed. Just going about our streets produces a constant state of tension. There are so many sudden and unexpected calls upon one to make for safety, even though one is careful. The last of the fears, which I simply mention, is due to economic insecurity. Parallel to the unemployed man is the employed man who lives in uncertainty as to how long before the heavy hand of unemployment will once more descend upon him. Economic insecurity is always an emotional condition that poisons the wife and children as well as the would-be breadwinner. Yet it is not fears so much as *fear* that must challenge us. The colored man said: 'I ain't got no fears; I's just afraid.' We live in a state of nameless dread, a spiritual condition of life that has its roots in the soul of man, and of which fears are but symptoms. We have cut the ground from under many of man's earliest fears. The danger to which we of to-day are exposed is not that we are apt to be terrorised by a cruel God, as were our ancestors, but that we are being terrorised by life because we have no God at all. The average man to-day feels that he has to face life alone; and he knows in his soul his inadequacy. Life is too much for him, because he is not in himself enough for life; and hence fear becomes a condition of his soul. I believe that religion, wherein there is a God whose power is made perfect in weakness, and whose love is inexhaustible, offers the mastery over fear. And that mastery will come not only as man finds God in his own soul, but as God permeates the world about him."

MR. THEODORE HELINE (Rosicrucian lecturer of California and New York) said: "Nations as nations have had their day. They are now in process of arranging themselves as ordered parts of an international whole. In the abstract world of ideas the internationalism we are aspiring to is an accomplished fact. Its outworking in the world of material affairs has commenced and is well under way. Nationalism is passing through its final phase and the present dictatorships represent its last desperate stand. They will rule until the rapidly arising sense of national interdependence will make it evident to the majority that the day has passed when any nation can live to itself alone and that its well-being is dependent on the well-being of all. Nations have reached the limit of their capacity for progressive unfoldment as nations, and must henceforth find their further fulfilment as parts of a larger whole. Those who refuse to

follow this forward stream of social and political evolution will simply disappear by process of cosmic law. The earlier racial conception of a God exterior to ourselves is superseded by the more adequate philosophical truth of the immanence of Deity. As integral parts of that One in Whom we veritably live and move and have our being, we are indissolubly bound together. The nearest we can come to separation is in intent and motive. This aspect of our separateness is still strong with many. But it, too, will pass as our spiritual awareness is quickened and our inner life strengthened. We of the Christian World preach and profess a Christ whom we declare to be a World Saviour, but we contradict the universality of His mission by fashioning Him into a National Deity who is implored to guide, strengthen and prosper our nationalistic aspirations regardless of their consistency with the welfare of any or all other nations. Such a Christianity perpetuates separateness and strife. It is unable to usher in peace and unity. But when a reawakened Christianity discovers for us the Cosmic Christ principle which is the unifying love aspect of Deity in operation, and when this same principle shall have been similarly discovered by Judaism, Buddhism and every other religion, then we shall all know the World Saviour, call that saving principle of love and unity by what name you will.

"When we throw our personal influence in with those great Cosmic currents that have decreed this forward movement, we are in step with the battalions of the Stars that in their courses will give it victory. We are parts of one grand whole, we are members one of another. Nation is linked to nation and above them all stands humanity."

RABBI MORTON M. BERMAN (of the Free Synagogue and the Jewish Institute of Religion, New York City) said: "Recent eruptions of hatred and violence within certain states should convince us that we cannot hope for international understanding and co-operation, until these states have made it possible for their own diverse national, ethnic, cultural and religious minorities to live at peace with each other. Nationalism is a cankerous disease that infects with poison the minds and spirits of a people. It makes men narrow, clannish and intolerant. It impels them to loathe everything that is different, whether it be in thought or action. It induces in people an intolerant attitude toward their neighbours and stirs them to unfriendly conduct. Nationalism forms in men the habit of carrying a chip on their shoulders and creates in them a mood of defiance of others who do not belong to their group. It stimulates men to rant

about the glories of ancient victories and feverishly to prepare for new ones. It makes it easy for men to follow self-styled patriots whose chiefest qualification for leadership is their unbounded passion for achieving their nationalist ends. Within the state, all special attributes or creative powers that distinguish one national minority from another must be eliminated, in order that the culture or civilisation of those who are in power may be imposed upon the whole of the nation's population. When nationalists find it difficult to achieve this uniformity through the non-violent methods of the classroom, the press, the pulpit and the radio, they seek to achieve it through discrimination and oppression, through violence and bloodshed. This ought to move every one who labours for the establishment of peace among the nations to be concerned with the task of establishing mutual understanding and co-operation among the different groups of his own land. For neither natural nor artificial boundaries can restrain the flames of internal discord and mutual hate from spreading into neighbouring lands and beyond them to the world at large. We have too many instances of this thing in Europe to-day to remain indifferent to the necessity of exerting every effort to see that nations respect the liberties and the rights of their own groups. To achieve the peace of the whole, there must be peace in and among the parts."

MISS JADVIGA MARCINOSKA (Polish author) said: "There seems to be a widely spread belief that 'nationalism' and 'internationalism' are essentially contrasting. Jingoism or chauvinism is a deviation from true nationalism, an excrescence caused by narrow-mindedness. It is equally injurious to nationalism and to internationalism. Enlightened nationalism would be the most efficient means to rid a country of jingoism. Internationalism is the right comprehension of the constructive relation of one's own country to the rest of the world. True happiness of our own country is inherently bound up with the happiness of others. But it should not be an item overlooked in the whole. World Co-operation is like an orchestral performance. One does one's part in playing a particular instrument in best harmony with the others. If the instrument remains mute what becomes of the part and what of the full score?"

PROFESSOR ROY CLARK HANAWAY (of Silver Lake, Staten Island, Specialist in Social Sciences) said: "The only sure means of preventing war in a world of approximately two billion people, is through the creation of a single world state. To create such a world state comprising 65 to 75 separate national groups would of course be

a task of tremendous magnitude. The shibboleth of national sovereignty would have to disappear. The much vaunted policies of economic self-sufficiency, based upon selfish and short-sighted tariff walls, would also have to vanish. Each nation and community would of necessity have to live in harmony with other similar social groups. War in a state such as this would be no more likely than is a war between the 48 states of the American Commonwealth in 1934. So far as military forces and armaments are concerned, they would be the property of the central governing body alone, and could not, then, become the plaything of any pampered power."

DR. ISRAEL GOLDSTEIN (Rabbi of Congregation B'nai Jeshurun, New York City) said: "There are two kinds of fears. . . . One results from social and economic maladjustments such as poverty or war; the other springs from an inner personal maladjustment which may be due to any number of physical or psychological abnormalities. I am here to state my own conviction that unless religion and religious institutions become active agents in the removal of removable causes of fear, such as those having to do with social and economic maladjustments, the recommendation of faith as the cure for fear, will subject religion and religious institutions to the charge of obscurantism. Poverty and war are the two major evils of our day. Unless the churches of all denominations align themselves on the side of war resistance and refuse to participate in another war, religion will become deservedly bankrupt. Economic insecurity has ever been fundamentally a cause of human fears. Yet to-day there is poverty because of improper distribution, not because of inadequate production. The handwriting is therefore on the wall. There must be a limit to the patience of the underfed, underclad and under-sheltered masses when they know just where the fault lies. Organised religion has no more urgent task than to help set right what is wrong with our social economic order. If it fails to follow that categorical imperative, it may as well give up the ghost. Of course, religion will go on. The religious impulse can never be eradicated from the human heart and it should never be eradicated because it is a noble, cleansing, edifying impulse. But the great powerful organisations which function in the name of religion, must prove to their followers that the passion for justice and righteousness and the championship of the cause of the underprivileged which animated their founders, is still alive."

THE REV. WALTER BROOKS FOLEY (Minister of the Methodist Episcopal Church, Lake Ronkonkoma, Long Island) said: "The

industrial codes of the NRA are not the first codes that have been broken in practice. The theme of the afternoon ('Needed: A New Spiritual World Code') indicates that the spiritual codes of the religious masters of all the ages have been broken, and that men are seeking a new one inclusive and realistic enough to be kept by the majority of the citizens of the world, regardless of creed, race, tradition, or culture; one that may be taught to children and presented easily to adults. We have tried the legal machinery of moral codes. Now we need the simplicity of a spiritual message. We are turning from dogmatic utterances implying coercion to the values inherent in mutual understanding. Out of moral chaos is emerging spiritual creation. We live in a world that L. P. Jacks has called 'The Living Universe.' Our whole future is dependent upon not only life and living but also upon the *kind* of life and living we promote.

"Friendship is the answer I have tried to present in practice, in India and America and other lands. I have seen families, races, religions learn the meaning of friendship. The results have proved to me that friendship is, and must be, the basis of the co-operative commonwealths of the future throughout the entire world. These commonwealths will not come by way of forced dictatorships, or by imperialistic power, or by economic boycotts. They will come, rather, through friendly groups forming in all lands with interests that transcend the petty rights of individuals, of factories, of political systems, of trade agreements. Such groups I have seen. Such men and women I have known. Such friendship is not a matter of miles. It is not a matter of geographical location. We are on the way to friendly co-operative commonwealths through such a growing system of friendships. If I were to select a text it would be, 'There is a friend that sticketh closer than a brother.' That is the only basis upon which we can have 'A New Spiritual World Code.' Friendship is simple and not impossible of achievement. Applied to politics it will mean statesmanship. Applied to economics it will mean moral justice. Applied to religion it will mean spiritual understanding. Friendship at its best promotes the divinity that is in humanity."

VIDYA-VIBHUSHANA PANDIT DR. SHYAMA SHANKAR, of India, in a second address discussing "Personal and World Spiritual Recovery" said: "Without concentrated introspection our mental activities are riveted only on the outer world and we know very little of our real selves. The self, too much occupied with what is exter-

nal and superficial, is left in too much darkness to see itself. The remedy is: focus your searchlight both outside and within. So much for the cause and cure of *personal* material afflictions. For the *world's* spiritual recovery I would suggest—wide-spread education to teach the doctrine of harmonising *matter* and *spirit*. We should make full allowance for the natural desire in the average human being for material prosperity and material enjoyment, subject to the essential provision that they should not run counter to the moral order of life, to the order of progressive evolution towards spiritual perfection. Until Physical Science and Religious Science meet to give a harmonious doctrine to solve the mysteries of this life, humanity must tread the paths of transition. There is crying necessity that Preachers or Doctors of 'Spiritual Recovery' must prove their precepts by their examples, otherwise the public may pay them back by an appeal: 'Physicians, heal yourselves.' Here in this very city there are at least three modern movements with the pronounced program of *Universal Brotherhood*, which could not hold together even for three decades but split up into sections to mark schisms among their leaders. Do such post-war cleavages encourage the hope of spiritual unions to effect world spiritual recovery within the near future? It is the duty of religious organisations throughout the world to hold aloft the Lamp of Spiritual Light. But, many have themselves fallen by developing vested interests in material goods. The agonising irony of that is that these corrupted custodians of spirituality blame the world for having turned materialistic! Have religions or faiths any chance to fulfil their noble mission of guiding the world to Peace, Harmony and Spiritual Bliss if they are vitiated by commercialism, which gives them the appearance of money-making concerns? If we want to sell 'Spirit,' let us shut religious houses or classes and open Spirit-shops. Why should we make a *living* of religion instead of living it? Can we not earn our livelihood through something else and then contribute our service to humanity from the pulpits for love and not for money? To those who really and truly *live religion*, a living comes unsought. If one really believes that God is omnipotent, omnipresent, supervising and controlling the whole universe, that He can do and undo whatever remains or reigns in this world, can that believer consistently say that the Supreme Power cannot solve the small question of a petty living of a poor but pure preacher who has abiding, living faith in the greatest of the most Powerful Protectors? Faith and Fear cannot live together!"

INDIA'S PREPARATORY FELLOWSHIP OF FAITHS

and its Presidential Address by

HIS HOLINESS JAGADGURU SHRI SHANKARACHARYA, DR. KURTKOTI,

of Panchavati, Nasik, India. Head of the Ancient Aryan-Hindu "Seat" (ranking as an independent State) established 1,100 years ago. Although no "Shankaracharya" has ever left the shores of India, he planned and promised to come to Chicago bringing a corps of priests required for the performance of daily, weekly, and annual ceremonies. Finally, prevented from coming, he sent the following.

DELEGATES and visitors in large numbers began to pour into Nasik, India, on June 1, 1933, for the three days' meeting of India's first All Faiths Conference—inspired by the World Fellowship of Faiths and called, specifically, to prepare for its Chicago sessions. On February 15, 1933, a few citizens had met in Sardar Griha, Carnac Road, Bombay, and decided to hold an All Faiths Conference in India to bring together persons of different religious persuasions in a Fellowship of Faiths. An organising committee brought in a report which led to an impressive organisation of thirty-nine distinguished men and women as the Organisation Committee, Bombay, with thirty others as the Local Organisation, Nasik. The first meeting, June 3, in the Circle Cinema Theatre, tastefully decorated with flags, festoons and buntings, with the mottoes and symbols of various religions and the orange-colored caps of the volunteers, was reminiscent of the great and ancient Aryan culture. Thirty-one speakers were heard. Excursions were made to sacred places associated with the ancient origins of Buddhism, Hinduism and other religions. Finally, the Conference voted that an Institution called "All Faiths League" shall be established as a permanent organisation for day-to-day work to carry out the object of this Conference, namely, to bring together persons believing in the essential unity behind all Faiths and to promote mutual understanding among people professing different faiths.

The Presidential Address by His Holiness Jagadguru Shri Shankaracharya (Dr. Kurtkoti)—who had initiated India's first All Faiths Conference—included the following: With the Almighty above and with due reverence to the originators of all Faiths in the world, we are meeting to-day to see how far we can bring about by the united efforts of all a condition of peaceful co-operation and goodwill instead of the present atmosphere of eternal struggle, where life is competing and fighting with life. We are, indeed,

glad to see so many representatives of various faiths in India gathered together at such short notice.

Ever since the Parliament of Religions in Chicago when the wonderful personality of the late Swami Vivekananda opened the eyes of the world to the unifying characteristic of the Aryan religion, many attempts have been made from time to time to find out the unity behind all the apparent diversity. But it was the volcanic eruption of the Great War in the outwardly placid waters of 1914 that really forced the people to pay greater attention to God than theretofore. The War had been caused by the narrow spirit of territorial patriotism and people awoke to the fact that the unity of life which was the fundamental principle of all the Faiths, had been swamped by the spirit of nationality. The war broke the spell and those who had faith began to turn their minds away from those limited ideas to the all-embracing ideal of universal brotherhood. Just now the people all over the world are dreading a renewal of the same conflict. It is but human nature to turn to God in the presence of calamities. No wonder, then, the eyes of the world are turning again towards religion.

If we look back into the history of religious movements all over the world we are struck by the tremendous amount of energy spent by the propagandists of the different Faiths in trying to prove the superiority of one Faith over another. Instead of spreading the beauty of the doctrine they had learnt to love and adore, we find them indulging in destructive criticism of other faiths. Naturally they were paid back in similar coin. When every faith tried to do the same thing, the only possible result was that in time criticism, and that too of an extremely unhelpful kind, filled the world of religious thought. The spot-light of publicity of that time was played on the worst possible aspects of all faiths. We are seeing the fruits of such unhealthy criticism only now. There is a tide sweeping over the world to-day, the tide of non-belief. We are able to understand now that this is due to the effect produced on the minds of the young men and women by seeing their elders claiming divine support for their own doctrines and attempting to throw mud in the face of every one else upholding a different view.

As evidence of the realisation of the present state of affairs I may mention the report made by a commission sent out from America by five Protestant denominations. The commission visited all countries including India and submitted a report last year containing their unanimous conclusion that the need of the present moment was an alliance of all Faiths in order to re-establish Faith in God

The question, they said, was not as to what Prophet was superior but whether any Prophet was true or not. The modern method of education was at the bottom of this situation found all over the world. The commission recommended that an effort should be made to enlist the services of all Faiths in the world to preserve Faith in God.

The World Fellowship of Faiths goes one step further. They desire to unite all activities of the World Faiths in one common service of humanity. They want to prove the utility of Faith by showing that those who have Faith are real servers of humanity and are standing testimony to the fact that every Faith is an inspiration for good and that it leads to real sound progress towards Peace and World Understanding.

Those of us who have faith ought to show that we can unite and bring the greater power of the spirit to bear upon the problems that are facing humanity. The responsibility of proving the value of Faith in the practical worldly life of the ordinary human being lies on our shoulders. We can do it, if we direct our spiritual energies, our divine inspiration, to the proper channels of service of humanity. In this endeavour we must try to marshal in one common effort all those who have faith in God.

From time immemorial the human mind seems to have entertained an ingrained belief that man is pre-eminently a social animal, not only in the sense that the herd instinct of living in a group is strongly in evidence in him, but also inasmuch as he is the only animal who has evolved not self-consciousness only, but consciousness of unity with the rest of the world. Unity of human nature in particular seems to have been a cardinal doctrine of his belief all over the world, for history narrates how man has been endeavouring all these days, consciously or unconsciously, to translate into action the single thought that what applies to himself applies to all. Scientific activities, no less than the activities connected with the every-day life of man, are based on the instinctive assumption of this principle of the unity of human nature, for without it neither the origin nor the development of sciences, like logic, psychology or ethics, is conceivable. Indeed, what we call human civilisation is in itself a conscious working out of this noble truth.

I am far from asserting that man has a vivid consciousness of his own self and its relation with everything else; for it is the confusion of the two that is mainly responsible for all his difficulties in life. Ignorance of the real nature of one's own self and the universe around is indeed the fertile source of a self-centred life with all

the inevitable unhappy incidents entailing upon it. But it is equally certain that man possesses the possibilities of a wider and deeper consciousness. He has, though in a germinal condition, the instinct of grasping a connecting link between himself and other human beings in particular. And if he only cares to do so, he can develop this latent possibility into an actuality; he can study and enter into the consciousness of his own nature as well as of that Connecting Link which binds him to his fellow-beings and finally draw away with all the ills that his present life, based on a false notion of separateness, is heir to.

The few brave and magnanimous souls, that were able to scale this height completely and from that height were able to bring into a loving embrace the whole of humanity, were the various founders of religion and the philosophers, who taught that over and above the individual soul of man, to which he sometimes blindly opposes the rest of creation, there is a Higher Power, Universal Mind, an Over Soul, a God, or a Supreme Universal Self, who forms the connecting link, that man can understand and realise the nature and characteristic of this higher Unity, and that whoever works for the good of humanity at large and makes his daily toil a sweet offering of love to all life, enters this divine harmony and enjoys real happiness. Their one theme was that man was to regard every fellow being as his own self. This virtue of regarding every one as one's own self consists, of course, in realising fully the circumstances of each person in want, in putting oneself in that man's position and understanding what his feelings are like to be and then hastening to his relief, with whatever one possesses. It would be a wrong presumption, on the other hand, to feel that every one else is pleased and happy if one is happy and pleased himself.

Bishop McConnell, National Chairman of the World Fellowship of Faiths in America, in his letter to me has referred to India as the spiritual mother of mankind. All of us belonging to various faiths have got the inestimable privilege of living in such a sacred country. The responsibility, the burden on our shoulders, is the greater because of the proud inheritance that we possess. The very fact that we have gathered together in this place shows that we are still able to respond to this appeal to the higher sense of unity of life. We have come together with a fervent desire to prove to the world that we in India have realised this unity of life and are willing to co-operate with our fellow beings all over the world in their attempt to bring about peace.

A mother gives us that vitality which is an essential factor in building up our bodies, so that we can become full-fledged human beings. A spiritual mother gives us that spiritual food, that inspiring vitality, that irresistible energy, which will make us strong in ourselves, with unflagging zeal and unlimited capacity to hold on to the flag of spirit in the domain of matter. India, the spiritual mother of mankind, must supply that living power, that energising influence, to all those who have faith all over the world, which will enable them to find peace. But before we, sons and daughters of Mother India, can bring this wonderful influence to bear on such tremendous world problems, we must be able to show to the world that we also have realised this unity and have the strength and courage and perseverance to bring it about in our own lives.

I have faith that all of us, who have assembled here, have got this Faith, and I am sure that we will show it in our deliberations here and in our conduct outside. We are servants of the one God worshipped under many names, inspired by one mission, to lay all our energies, our capacities, our faith-inspired strength at His feet as an humble offering, living a life of service and sacrifice that will bring Peace and Honour to our motherland, the spiritual mother of mankind.

It has been pointed out, however, in order to remove any possibility of misunderstanding that unity of Faiths does not mean bringing about uniformity, but the attainment of a common spirit and understanding. Every one is at full liberty to follow his or her faith, being tolerant at the same time towards other faiths.

Tolerance is a lesson which India has taught the world ever since the dawn of history. Instead of taking the initiative, however, all that India can do in her present position is to heartily respond to the call of the New World. Our ancient land of glory is proving to the world to-day her spiritual greatness by the sufferings she has undergone. She may be misunderstood. Designing persons may ascribe all sorts of unworthy motives to her silent suffering. Interested parties may help unscrupulous writers to indulge in misrepresentation of India's standpoint. It is well known that attempts were made in the past and are still being made to-day to discredit her culture and disown her living spirit. But the discerning mind will see India as a Yogini, who has sublimated her lower self and who is firmly established in her higher conscious self. The philosophical poet will see India like the deep, steady waters of the sacred Ganges, undisturbed by passing gusts of wind, pursuing her way towards the sea despite the transient currents of fortune. There is tremendous

strength in her placidity, there is vigorous life behind her immobility, both marks of the serene detachment with which she has faced the trying period of recent years.

Now it only remains for her to show that even under the changed and changing circumstances of the world, she is in a position still to remain the old, old spiritual mother, she has been for thousands of years past and that the expectations of the promoters of the World Fellowship of Faiths in America will be triumphantly fulfilled by India inviting the spiritual leaders from all lands to her hallowed shores to take part in a great and inspiring Fellowship of Faiths here in the near future.

A SPIRITUAL LEAGUE OF NATIONS

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THE Oversoul, the Soul of souls, is known by various names; Vishu-ātmā in India, Rūh-ul-kul in Arabia. Some have called it Anima Mundi. God, Khuda, Allah, Brahma, Ishvara, Yehovah, Yahya, Ohauhan, Ahura-mazda, Amitabha, Chance, Fate, Karma, Providence, Principle of Life and Consciousness, Cosmic Energy, Force, Spirit, Matter, Spirit-Matter, Collective Intelligence, Universal Mind, Supra-Consciousness, the Unconscious, Will-to-live, Elan Vital, the Alpha and the Omega—all are various names and aspects of it.

This Oversoul, alternately working and resting eternally in conian cyclic spirals, lifts the human heart and mind, again and yet again, to higher and ever higher and more and more comprehensive concepts and larger and ever larger syntheses. Very painful is the process at times. Very dull is the clay of man. Even the Fire of God finds it difficult to make it glow. God proposes; Satan, the Evil in man, opposes, and quite often successfully disposes. Khudā is often defeated by Khudī, Ishvara overpowered by Avidya; the gross selfishness of the individual self repeatedly triumphs over the selflessness of the Universal Self. But the wars of the devas and the daityas, of the gods and their cousins the titans, of the unfallen and the fallen angels—these wars also take place in accord with the deepest Māyā, the Will-and-Imagination, the Kāma-Sankalpa, the Divine Dramatic Play, of the Supreme Unconscious.

Therefore, with repeated regress, there is perpetual progress.

The Vedic Upanishads say that what the devas fashioned for good, that the daityas ran after and stained with sin and evil. God created the Garden of Eden, and Satan the Serpent installed himself therein. The Oversoul induces Humanity to take a step forward in Brotherhood; the undersoul drags its feet astray into the place where Cain murders his brother Abel. Within as well as without the pale of every religion, more or less, men have tortured and slaughtered one another, and sacrificed them, even in the name of religion itself, to their own most evil passions, the Satan, their lower self, which they have mistaken for their Higher Self, the God also ever-present within themselves. Under pressure of the insinuations and persuasions of that same ever-working serpent of selfishness, even as holy religion has degenerated into infernal priestcraft, even so have all the other great civilising principles, ideas, aspects of human life become corrupted and utterly transformed. Beneficent administration has become tyrannising government and statecraft; impartial adjudication has become rapacious lawcraft; and similar perversion is to be seen in all the other occupations and activities of men, in medication, in trade and commerce, even in education, even in domestic life.

To bring home to Mankind a sense of the danger of complete destruction towards which it has been heading, the Oversoul has taken it through the World War, made inevitable by unbridled lusts, hates and greeds; and, drawing good out of evil, as ever, has, while the lesson of the war was fresh, induced men to institute the League of Nations. This is the penultimate step in the completion of the march of civilisation. But the serpent of selfishness is again at work as usual. It is trying hard to bring about the many slips that are always in possibility between the cup and the lip. If the forces of integration, for building up, for unification, are working in one direction, those of disintegration, for breaking down, for division, are working in the opposite. There are parties forming within the League, of 'titans' and of 'gods.' The Pope once partitioned the surface of the globe, and bestowed the western half on Spain, and the eastern on Portugal. The League of Nations is being wire-pulled and manœuvred by the so-called Great Powers (for Good or for Evil, the future will show), so that it may issue mandates and decisions in accord with their wishes. Half-hearted, insincere, distrustful efforts at Disarmament are putting new life and wakefulness into the war-weary and dormant jealousies and hatreds, and are threatening to precipitate another and worse Armageddon, which, with the help of scientific gases rained scientifically from

the heavens by aeroplanes, will speedily transmute the huge artificial capital towns into natural jungles.

How to avoid this vast catastrophe is the most important and most acute problem before the well-wishers of humanity, to-day.

The only way to escape the wiles of the Satan of selfishness is to take, with the whole heart and the whole head, to the worship of the God of selflessness; to replace, in our being, the small separative individualistic self, by the unitive Universal Self; to understand self-determination and self-government, as the determination and the government of the people, for the people, by the best and the wisest, the most experienced and the most philanthropic members of the people, and not as mis-government of the people by the worst, the cunningest, the most selfish individuals among the people, for their own aggrandisement, and against the people.

In order that such worship, such replacement, such understanding may be, the ultimate step in the march of civilisation has to be taken now without delay. And the Oversoul is obviously prompting America to take it for Humanity. It induced the nations to take the penultimate step, of founding the League of Nations, also through America as represented by that noble idealist President Wilson. And for the new and last step, too, it has long been preparing the ground in America.

This last step, which is absolutely necessary to put sincerity into the heart, and genuineness into the work, of the League of Nations, is the institution of the *League of all Religions*.

As body is dead and must corrupt without soul, so the League of Nations, trying to think only of the material welfare of human beings, is bound to fail and to go wrong without the co-operation, the inspiration, of the League of Religions which would look after the spiritual and, as inseparably founded thereon, the moral welfare of the nations.

Politics and Civics are rooted in Economics. Economics is rooted in Psycho-Physics; that is to say, in the psychical and the physical egoistic and altruistic impulses and appetites, hunger and thirst for food for the sake of self-preservation, love of the spouse and progeny for self-multiplication, ownership of possessions for self-aggrandisement, and appurtenant lusts, hates and greeds, on the one hand, and charity, self-denial, renunciation, on the other. The regulation and refinement of Psycho-Physical appetites is possible only by Spiritual, philosophical, scientific Religion.

As the League of Nations is trying to deal with the problems of politics, economics and to some extent, indirectly, of psycho-physics

(as in connection with the Sex-Slave traffic, the Drug-and-Drink traffic, and Slavery), in the new international spirit, from the new international standpoint, by the new methods of conference and consultations of scientific experts, rather than by the disastrous fencings of the representatives of diplomacy, so the League of Religions will have to deal with the problems of Religion, of Spirituality, of Morality, in a new inter-religionist spirit, from the new standpoint of Universal Religion, by the new methods of conference and consultations between philosophical experts in human nature, experts in psychology, physiology, pathology, emotional and spiritual cravings, in comparative religions, in the religious experiences of all human beings of all times and climes, and in the inner purpose and intention of forms and symbols and words, rather than by acrimonious, mischievous, futile debates between representatives as such of particular religions and creedal formalisms.

Preparation for this last and highest synthesis of all races and all nations was begun by America in 1875, when the Theosophical Society was founded in New York, with its three noble objects, viz.: (1) To form the nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, caste, colour or sex. (2) To encourage the study of comparative religion, philosophy and science. (3) To investigate the unexplained laws of nature, and the powers latent in man.

The Theosophical Society has been trying to carry out these objects for fifty-eight years now, with varying success, according to the lights of its personnel, now bright, now low, and has been suffering from the ups and downs and storms and stresses that are the unavoidable fate of all human effort. Schisms, caused by personal and temperamental reasons, have occurred, even in the lifetime of the founders of every religion or, rather, religious reform; and such has also been the fate of this great attempt at the synthesis of all religions. The serpent of egoism and selfishness of subtle kinds has been at work here as elsewhere, perpetually. Still the Theosophical Society has at least kept the flag flying, for nearly sixty years now, of the Ideal of a Spiritual League.

The U. S. A. which gave birth to the Theosophical Society, made another great effort to advance the idea, through its Parliament of Religions, in 1893. And now, in 1933, forty years later, it is again holding a World Fellowship of Faiths.

I reverently believe that this is all due to the promptings of that same Oversoul which is incessantly guiding the world onward; and, so believing, I would respectfully suggest, in view of what has

been said before, that the World Fellowship of Faiths may be re-named as *The League of All Religions*, that it be permanently organised, like the League of Nations, and that its principal function be the promotion of good understanding and mutual appreciation and co-operation between the creeds, by the interpretation of religions to one another in such a manner as to bring out their positive agreements on all essential points.

(A feeble attempt at an outline of such work I respectfully present to the World Fellowship of Faiths, in the shape of my compilation on "The Essential Unity of All Religions." There will be no copyright on this book after 1935.)

A merely negative attitude toward Religion—"Break through all traditions; cast away all forms; do not consult, and do not rely on, any others; religion is a purely personal matter," etc.—such an attitude is not desirable, indeed not possible, for the vast majority of mankind. Of course, there is an element of truth in this attitude also. Each person must see with his own eyes. But, because of that, lamps are not useless, and must not be all thrown away; nor can all guides be dispensed with who may lead persons possessed of eyes to the beautiful places of the world. Do not rely blindly on any others, in any case; by all means, place your ultimate trust on and in your Self, as you must—but find out carefully what this Self is and whether or not It exists in all others also. Because the Self exists in a human being, that being is a person, a personality; but because the Self exists in all other living beings, too, therefore that person is part of a sodality, a sociality, also. Religion, therefore, is not a purely personal matter, but only partly so; and traditions and forms and taking counsel with others, too, have their uses and their proper place, but within strict limits.

Another attitude, that of eclecticism, has its merits, also, but generally leads to the formation of only new and small sects.

The more positive attitude that is needed, for general use, is the recognition that religion, being an affair of human body-and-soul, has to be a complete organism with all proper parts, like that human body-and-soul; that all the great living religions are such complete organisms; and that the same organs are to be found in each. (This I have endeavoured to expound in the book mentioned.) Only by such recognition of common essentials—and especially of That Which is the One sole Basis of all Life, all Consciousness, all the World-process, viz., the Universal Self—only thus may the sense of Human Brotherhood, the Sense that all are parts of the One Whole, that therefore the joys and sorrows of each have ultimately

to be shared by all through action and reaction, be actively promoted throughout the world, and the work of the Material League of all Nations be accomplished with the indispensable help and the purifying and transfiguring inspiration of the Spiritual League of all Religions.

May the Spirit of Unity and loving Brotherliness brood over this assembly, and may the blessing of the Oversoul give ever living and ever increasing power to this great and beneficent movement for the Salvation of Humanity.

WHAT NINETEEN FAITHS CONTRIBUTE TO SPIRITUAL TECHNIQUE

SWAMI YOGANANDA

of India Founder of the Self-Realisation Fellowship or Yogoda Sat-Sanga Society of America with Headquarters in Los Angeles, California. Representing here the Sat-Sanga Movement of India

SCIENCE is progressive. Most religions are stationary. Science is constantly winning new inventions because it is based on the laws of reason. Religions are stagnant because they are based on untested beliefs. The usual method of most churches has been to hold their people by virtue of inbred church-going religious habits, or by holy threats, or by lectures, and musical or festive entertainments. If the scientists do not get new knowledge by blind prayer, how can the religionists expect to know new laws of life just through blind prayer? Instead of peddling untested dogmas and urging people to believe, churches should convert their premises into universities of experimental psychology. Ancient India built the biggest and most gorgeous temples in the world, but now they have mostly become marts for priests to ply their religious trades and to shear the pilgrims of money for their own diabolical uses. India is now going through a new evolution and is getting rid of this false growth. In little secluded hermitages, unmarked by any religious trade-mark, real spiritual teachers, who live the Life, are experimenting with the worthwhile effect of spiritual laws on the lives of true seekers, and not on floating curiosity seekers.

Protestants, Catholics, Christian Scientists, Jews, Quakers, followers of Unity, Rosicrucians, Theosophists, Buddhists, Shintoists, Mohammedans, Jains, Mormons, Zoroastrians and Hindus must cease fighting with one another about the infallibility of their individual dogmas, and spending money in decorating their temples. They should get together and find the real meaning of life. Let the

best universal moral and religious codes of discipline as found in all true religions, be combined into a universal spiritual treatise on the art of moral and spiritual living. It might be named the "Code Book of All Religions."

From the **HINDUS** let us take their methods of Self-Realisation through scientific psycho-physical meditation, which throws the searchlight of attention from without to within. Let us omit the superficial religious ceremonies, caste system, untested beliefs, etc. Let us take the pantheistic, positive conception of God as ever-existing, ever-conscious, ever-new Joy—which, directly or indirectly, all people are seeking. Let us take from them the doctrine of Reincarnation which assures imperfect souls, cut off by untimely death, a chance to make continuous effort until perfection is reached. Let us take their law of Karma or cause and effect which makes man responsible for his advancement or downfall, and explains why there are born failures, morons and other defectives, produced not by God but by the wrong actions of individuals in past lives. Let us take the Hindus' universal code of moral conduct. Let us practise their step-by-step methods of meditation which scientifically and gradually lead to God-contact.

From **BUDDHISM** let us select the unique self-discipline and the doctrine of compassion—including even the animals within the family circle of love. Let us avoid the popularly-interpreted negative or annihilating state of Nirvana. As Souls, made in the image of God, we cannot be absorbed, losing our individuality. We can remain confined in the flesh through desires for some time, but not for all time. According to Hinduism, as Soul images of God, we expand by right effort until we become Gods. Let us accept from Buddhism the doctrine of Reincarnation and the universal moral code of living.

From the **CHRISTIAN CATHOLICS** let us learn their profound devotion to God. Let us learn self-discipline from the exemplary lives of the Catholic saints. Let us omit their fear of hell. This earth can be made hotter than hades or better than beatific paradise. Let us omit their sect exclusiveness. I should like to see the Pope of Rome and the Bishop of Canterbury exchange pulpits—for they are both disciples of One Christ. The Catholics should hold their people by Self-Realisation, not by dogma.

From the **PROTESTANT CHRISTIANS** let us adopt their liberal views about God and Truth—and avoid their lack of perfect devotion. Let us combine the intellectual sermons of the liberal Christian Church with the Self-Realisation of the Hindus. Christian churches should

employ intellectuality, not merely to believe something reasonable, but also to find the technique of using and developing the powers of intuition and concentration so that God may be scientifically contacted. Self-Realisation should be the binding force of the Christian churches.

From CHRISTIAN SCIENCE let us take the idea of making Christianity practical by using spiritual healing. Let us adopt their good principles of teaching people to depend more upon the all-powerful mind and not to enslave it to the habits of the body. Let us omit their exclusiveness and their method of holding people by intellectual dogma and isolation. Truth can never be the monopoly of one sect. It is only by comparative study of religions that we can find the path best suited to us. Let no Christian Scientist deny the existence of matter or body until he develops himself like Christ to know that Spirit alone exists. Christian Science, according to Mary Baker Eddy, received some of its knowledge from India—and Christian Scientists should increase their knowledge by constructively exchanging their religious experiences with real HINDU Savants.

NEW THOUGHT has done great work in uniting the eastern and western religions and in emphasising the necessity of entering the Silence. It lacks a system of scientific training in spirituality, but it has done much to free people from wrong Orthodox beliefs.

UNITY (Kansas City) has done great work in liberalising Orthodox Christianity in America and by incorporating some of the doctrines of Reincarnation, and so forth, of the Eastern religion. It should avoid the growing clannish spirit and the excluding from its centres of speakers representing other religions whom it used to welcome. Unity is very liberal and has done great good in emphasising the necessity of Silence and Meditation in modern churches. Unity asks its students to meditate, but does not give them the exact technique. It needs the scientific method. Unity would be more practical if it adopted the Eastern technique of systematic meditation and mental development which leads to conscious contact with God.

From JUDAISM let us learn to worship only the One God of Gods, and no other. Let us follow some of the hygienic teachings of Judaism—and avoid its clannishness. Let all followers of Judaism hold themselves to their religion because of the Self-Realisation of Truth and not because of racial prejudice.

From MOHAMMEDANS let us adopt the practice of regular chanting and regular praying. Let us learn their spirit of resignation to

the will of God. Mohammedans ought to adopt the esoteric methods of Sufis.

BHAISM is an eclectic religion with splendid liberal principles. It is not original, but collects the results of other religions under the liberal doctrine of Bahaism. It should give esoteric training in Self-Realisation and Self-Discipline—and not depend only upon theoretical lofty principles.

THEOSOPHY has done wonderful work in uniting eastern and western religions and in emphasising esoteric Christianity, but it has contradicted its esoteric teaching by frightening people about some forms of meditation. Real meditation never caused any one to go crazy, but instead can heal insanity. Meditation should not be blamed if people happen to go crazy after taking some lessons on meditation: they would go crazy anyway in the course of time, due to bad heredity or wrong living. People who are liable to go crazy should take a rest; they have no business taking any kind of lessons. Many crazy people seek the church, and if they happen to explode with an emotional bomb during a stirring sermon and go crazy in the church, the temple walls or the sermon of the minister should not be blamed. Churches, or representatives of any kind of teaching, cannot help it if crazy people seek them.

ROSICRUCIANISM is more or less an eclectic religion. It emphasises the necessity of Silence. It has done much good. It should avoid the emphasis of mysticism. Truth when understood should be free from mysticism. The tendency to love supernatural powers must be avoided lest it divert its devotees from seeking the highest—God. Rosicrucianism should learn systematic methods of Self-Realisation from the Eastern world.

The **SELF-REALISATION FELLOWSHIP (YOGODA SAT-SANGA)** emphasises the technique of Self-Realisation as scientifically evolved by the Saints of India—and still to be discovered by future Savants. It is not a sect. It tries to avoid the lack of Self-Realisation of the theological schools and the dogmatism of the churches. It emphasises the fellowship of religions, not for empty theological discussions, but to get together and find the highway of Self-Realisation, wherein the bypaths of all beliefs meet.

Yogoda Sat-Sanga was founded by Lahiri Mahasaya, one of the great incarnations of God. He was a prophet who lived according to the ideals of the Bhagavad Gita—in the world but was not of the world. His life was exemplary and unparalleled in showing to business men and women of the world how, by Self-Realisation, God can be contacted without fleeing away from the world. We have

heard of unmarried prophets without distractions attaining Realisation, but Lahiri Mahasaya was married and had a family with its business to look after; still he was one of the greatest prophets the world has known. He has been compared to King and Saint Janaka of India. The Supreme Master of these teachings is Bahaji, who is living an unusually long life—while retaining his youthful appearance. He is known to have all the powers which Christ had. My Master, Swami Sriyukteswarji, founded the Sat-Sanga (Fellowship of Religion) Movement in India. Yogoda, or Self-Realisation doctrine, teaches the combined technique of Self-Realisation as taught in Sankhya, Yoga and Vedanta—and is based on the universal, useable principles underlying all religions.

RAMA KRISHNA MISSION exalts the name of modern India. Ramakrishna emphasised Self-Realisation from the beginning to the end, and united all religions by his exemplary life. However, most of his disciples in India have concentrated more upon missionary work, and emphasise only the devotional path, to the exclusion of some other scientific Yoga paths. Rama Krishna Mission has done wonderful relief work in India. It should avoid the clannish spirit of intolerance for other paths—which its Master never had. It has more substantial Self-Realisation of the great Savants than most so-called liberal eclectic religions. Rama Krishna Mission would do well to teach its students more of the technique of meditation (Yoga) and not so much emotional devotion. Ramakrishna himself practised Yoga.

I believe that MAHATMA GANDHI, from the quantitative standpoint of doing good, has outdone all the saints and prophets who preceded him. Gandhi is second to none, for, unlike all other prophets, he came out of the confinement of his teachings and of his followers and has virtually dictated to the powerful English nation to abandon empty politics and to administer justice in India. I believe that he is living the Scriptures and is the embodiment of Spiritual discipline. Through his life many Souls will also be qualitatively, completely uplifted and liberated; quantitatively he has partially uplifted more Souls of all nationalities than any one that I know. Of course, it is hard to tell which saint or prophet has been the greatest instrument of qualitatively liberating the most Souls.

Gandhi, by his example, has done a great deal to rid India of the liquor and drug trade and liquor and drug habits. He has greatly helped to make India's people fearless and self-supporting. He has given to the nations of the world his religion of reforming life and

politics by Truth (Satyagraha). He has given to the nations of the world the all-conquering ammunition of non-co-operation with which to conquer wars, to destroy the castles of patriotic and industrial selfishness and to bring peace on earth.

Gandhi stands for plain living and high thinking, and each for all, and all for each. By his example, he has actually gained more followers in his life time than any saint or prophet who lived before him. Gandhi is a political prophet sent on earth to be the Savior of nations by forming a league of hearts. His principles of living Truth, combined with the esoteric teaching of Soul development as scientifically taught by Hindu Savants and true saints of all religions, offers to the world a great standard of super-living.

The BHARAT DHARAMA MAHAMANDAL is an Orthodox religion teaching a belief in the caste system. It emphasises the teachings of the Rishis. It was founded by Swami Gyanananda with his great lecturer disciple Swami Dyananda—whom I personally know. This movement would do greater service if it liberated its principles to include all nationalities, all the children of God.

The BRAHMO SAMAJ of India is what the Unitarians now are in America. It was founded by the great Raja Ram Moham Roi and developed by the famous Keshab Chandra Sen. It has done much to liberalise the ideas of Orthodox religions of India. It was the pioneer religion which helped gain freedom for the women of India. It leans towards western methods of culture and adopts them in daily life. It would do well to incorporate the practical Yoga system in its teachings.

The ARYA SAMAJ Movement, founded by the illuminated late Swami Dyananda, is a very liberal Movement, which has done wonderful work in India in breaking down the caste system and other social evils. This Movement has revived the ancient Aryan culture of the Rishis along liberal lines by establishing Gurugulas (institutions for both boys and girls) in India, and is also doing various other philanthropic work, such as establishing orphanages, widow-homes, free dispensaries, and Yoga ashrams.

The PHILOSOPHY of PANTHEISM, which teaches that God is everything, should be used to take away the one-sidedness of monoism and dualism. Evil should be explained as the result of delusion. All that exists is God. Study of theoretical western philosophies is good, for it helps us to understand the pragmatic philosophies of the East. Sankhya, Yoga and Vedanta, three eastern philosophies, are pragmatic and meant directly to discipline human activity so that it will yield the highest wisdom and final emancipation. The Sankhya

philosophy teaches that the highest necessity of men consists in uprooting the three-fold suffering of body, mind and Soul. Sankhya teaches one to seek in religious technique the panacea for all sorrow. Yoga tells people of the step-by-step methods of Self-Realisation which directly lead to God by the scientific way, which alone can destroy the possibility of all suffering. According to the highest Hindu scripture, the Bhagavad Gita, Yoga is the surest and the supreme best way, for it constitutes the scientific technique of salvation. Vedanta teaches the doctrine of the Ultimate; it describes the state of God Realisation and God. Yoga is the most important of the three, for it is the technique which leads to the Ultimate Goal. Vedanta describes the contents of the mine of Divine wisdom, but Yoga tells about the way of mining that knowledge for human use. All humanity, and all religious sects, should follow the combined religious experiences of these three philosophies, and find in them the greatest standard of right living. This alone can produce ideal citizens of the world.

Last of all, remember, we are all a little bit crazy and don't know it—because crazy people of the same kind mix together. But when people with different crazy ideas about religion and other matters come together, they find out their own craziness. Let us all get together and find out our craziness, and then, with united hearts and Souls, we shall march to the altar of World Unity.

From my heart I feel that a great Spiritual flood is coming from America and a great Spiritual flood is coming from India—started by Mahatma Gandhi and the saints of India. When these two floods meet, we shall have perfect harmony and understanding and peace in all nations.

ONE RELIGION IN SIXTY SCRIPTURES

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THIS is a most momentous occasion. Many of the foremost thinkers of the day are convinced that civilisation has collapsed. Others believe that we are on the verge of another world war which will end in utter chaos. The most optimistic must admit that we are in a most serious position, economically, politically and socially. The régime of blood and iron—the doctrine of the survival of the fittest—has ground down the poor and created multi-millionaires who have exploited ruthlessly the weak and helpless. From

a religious standpoint there has been much misunderstanding between the devotees of the great religions of the world. There is possibly no prejudice so deeply seated as religious prejudice, no hatred so ingrained and ineradicable as religious hatred and no superstition so diabolical as religious superstition. This hydra-headed monster—prejudice, hatred and superstition—is a breeder of war; for it is almost impossible to understand, let alone love, your neighbour when deep in your heart you consider him either a heathen or an infidel!

Since we are at the beginning of a new era it is only natural that there should be more or less chaos during the initial stages of the incoming age. In one of Richard Wagner's operas we find Siegfried vainly trying to slay the dragon with his old sword. But Siegfried decided to grind his sword to powder. Next we see him standing triumphantly at the anvil reforging the sword. He then sallies forth and kills the dragon. The old age is being ground to powder and the new age reforged. The dragon of ignorance must be destroyed. Now the key-note of this age is Truth, and the watchword Investigation. If we are to live up to the spirit of the new age we must diligently search for the golden thread of Truth in all religions, binding them into one glorious chain, at the end of which a cross is hung—a veritable rosary of religions—each religion a bead, each bead a pearl, each pearl a prayer. How wonderful, how inspiring to see the beautiful in our brothers' religion; to trace the golden thread running from our conception of Truth to his!

Every thinking person must admit that a tapestry is more beautiful than one single thread. Each religion is a thread and the World Fellowship of Faiths is the tapestry which thinking, God-fearing people are endeavouring to weave together to save the world from utter chaos. Again we might liken the World Fellowship of Faiths to a mosaic. Each religion is one piece of the mosaic! Many years ago I made a collection of Bibles of the world. After the collection was completed I began studying the books with the object of tracing the golden thread of Truth through all and ascertaining if a basis or foundation could be discovered for a World Fellowship of Faiths and eventually a world-religion. This stupendous undertaking began in simple marginal notations while I was reading the different Scriptures of the world. When coming to a passage which corresponded with a passage in the Christian Bible, it was indexed in the margin of the Bible being read and linked up with the passage in the Christian Bible. This was done with all the

sixty Bibles during a period of nineteen years. No less than six hundred and ninety-three passages from the Christian Bible alone, each one a pearl, was part of this collection. To my amazement, I found that excerpts had been selected from fifty-one of the sixty-six books comprising the Holy Bible, from Genesis to Revelation, proving that our Bible is a composite collection of books containing the essence of many other Bibles.

In the end to my amazement, I had A Bible of Bibles composed of excerpts from no less than sixty-one of the Sacred Books of the world. Thus, after nineteen years of patient study, I discovered that there ARE basic fundamentals of Truth running through all the great religions and all the Sacred Books—that there is a golden thread, that this thread unites all religions and therefore we HAVE grounds for a brotherhood of religions or Fellowship of Faiths. Careful study revealed the momentous fact that the fundamental principles contained in these excerpts actually do constitute a universal religion. Be it remembered that these universal principles are in no sense concocted or invented by the speaker, but literally are the very essence of the excerpts taken from sixty-one Holy Books.

All the Sacred Books declare that God is One; the First and the Last; from which nothing can be excluded, and to which nothing can be added. God is omnipotent, omnipresent, omniscient, our Father and our Mother. God as Mother is the Primal Substance and the Seed of all things, yes, existence itself. God is Breath of Breath, Spirit, Primeval Fire, Creator or Generator; and being the one great Universal, Supreme Soul all things are threaded on God like pearls on a string. The universe is spread in God's vast Form; and the Infinite One is an Ocean into which all things flow—the Supreme Treasure House. God is not only Life, but Life of Life, Light, Truth, Love, and Good. We cannot conceive of a universe without a Law to govern it; and this Law is the Good Law, the Royal Law, the Perfect Law of Liberty, the Law of Love, the Law of the Spirit of Life, the originating and all-comprehending, Eternal Principle. There is no variableness in God since He is eternal, immortal and infinite; nevertheless He is that from which every transformation arises.

The ancients affirmed that nothing imperfect comes from God. The Supreme Being rules by Law; He knows and loves those who keep His commandments. The best friend of man is God. God is always on the side of the good man, whom He protects, guides, perfumes and gives rest. It is God who opens our understanding. He is our rock, our shield and our refuge. He never sows fear

in the consciousness of mortals. Our Heavenly Father is a full source of glory and healing; He created health and pleasure; He rewards those who serve Him; He hears and answers prayer.

The original model of all things existed from the beginning in the Mind of God—yes, prior to the beginning, since God was before the world saw light. From this archetypal form sprang creation. God is Mind, and this Mind is Substance. Thoughts are things, and when God reflects He energises in things. The universe is God's thoughts made manifest; hence thinking manifest is making or creating. They, the Father-Mother God, united in Love; God's ideas took upon themselves innumerable forms; thus the universe sprang from the Supreme Soul, the one and only Substance.

Man was created in God's image. He was created male and female. Man is a spark from the infinite, universal Fire; an individual soul in the Universal Soul. Man has a dual nature; his higher or immortal self, and his lower or mortal nature. To know the higher self, or true self, to be aware of the fact that man is the image and likeness of God, is one of the first essential steps to be taken on the path which leads heavenward. The old man must be put off; this transformation is accomplished through a realisation that the human will is a deadly weapon. Dominion over the lower, fleshly self will never be gained while we are double-minded. We cannot serve two masters. When man is governed by the one divine Mind he becomes balanced or poised in his thoughts, feelings, words and actions. Then it is possible for him to be still and know that now is the day of salvation. The real spiritual man is immortal; he has dominion and is free; he is beyond disease and all discordant conditions. The inner impulse, or still small voice, must not only be heard but obeyed; then the without will be as the within, the two will be one, and man as God's image and likeness, neither male nor female and yet both male and female, will be brought into manifestation—a living, breathing reality.

The Sacred Books inform us that the origin of evil is ignorance; that evil *is* ignorance. Evil is an inability on the part of mortal man to comprehend the good; it is mental darkness, a dream, an illusion, a delusion, a lie and a snare. Evil is relative ("not absolute or existing by itself"). There is no darkness or evil in God, neither can He see it; He did not create it and had nothing to do with it; He abominates, hates and curses it. In consequence, there is every reason why man should also hate evil. Evil attracts evil and destroys itself, since there is nothing constructive in it. Evil is negation. God, Divine Wisdom, destroys ignorance naturally and automat-

ically, just as light dissipates darkness. Evil and its unsavory brood of falsehood, sorrow, disease and death, will vanish in the glorious light of Love.

The Sacred Books inform us that matter is separate from God. Matter is described as form; it is not a cause, neither is it connected with cause. Matter is conditioned, mundane, a copy of the true; it changes, is transitory, but never eternal; therefore like evil it too is unreal, a dream, an illusion, an inverted concept. As man climbs the ladder of life, his eyes are opened through a removal of the veil of limitation; he discovers that the world is a wilderness, that the flesh profiteth nothing, that all material things are as grass that withereth away. This removal of the scales from the eyes of mortals is the death-knell to material sense testimony, always in league with matter; and the birth of spiritual perception, which lies above and beyond the boundaries of this material plane. Man thus realises that knowledge of worldly things is skin deep; and that pride of learning, if unaccompanied by spiritual perception, is vanity and vexation of spirit.

Material riches can never feed the hungry sin-sick soul; neither can the love of money do more than chain foolish mortals to their gods of gold. The mad rush and selfish craving for material wealth and pleasure forges the chain which binds the victim to his gods. Matter and the things of sense are his prison cell, and his god of gold becomes a cruel task-master. Not until the love of material things gives place to the love of God and Man, will heaven's gates open for deluded mortals.

Heaven we shall learn is a state of consciousness, and is not dependent on worldly things which pass away as a shadow. Spirit, or God, is the One Reality, the One Substance or Essence; and "man is a centre of consciousness" in this "Universal Essence."

Fear is the chief of the conspirators against man's progress. "Fear is torment." Following closely in the wake of fear is anxiety, a twin brother. Doubt, selfishness, desire, lust and sensualism are closely related to fear and anxiety. Woe to the man who doubts that God is the one and only power; sad is the plight of that deluded mortal who believes that it is good policy to break "the first and great commandment," namely—to forget self in our passionate love for God and man.

The slave of desire is also the victim of lust and sensualism. There are many subtle and apparently refined forms of these vices; clothed as angels of light they lure their victims along the path that leads to death. Not only drinking to excess, but the eating of

meat and the love of material pleasures are forms of sensualism. As the student advances along the straight and narrow way, one after another of these so-called pleasures is abandoned. When we become wise and more spiritually minded we put away childish things. Covetousness, idolatry and pride are closely related to selfishness; hence when we are dominated by this sin we covet the possessions of our neighbour, idolise them when they become our property and are proud of our ill-gotten wealth. If the lower passions are not under control it is easy to fall a prey to anger and revenge, which are frequently accompanied by the wordy arrows of slander, lying and false oaths. Judging and condemning are also born of ignorance, for the perpetrator of these errors is oftentimes blissfully ignorant of the fact that he is living in a "glass house," and that it would be wisdom on his part not to "throw stones." Evil garbs itself in subtlety, and hypocrisy is the outcome. Enmeshed in the web of sin, and believing firmly in the reality of evil, mortals are ungrateful to the Giver of all Good. The dregs in the cup of material pleasure are the fire of suffering (hell), disease and death "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap"; thus the "last mite," the "uttermost farthing," must be paid to divine justice. But, evil's only power is to destroy itself.

The door of God's glorious kingdom is the child thought, and only those who become as little children can pass through this pearly gate. Heaven is not of this world, it is within you. The soul builds a habitation, which is a lotus-like chamber and the real workman, the soul, is hidden in his workshop. Heaven is not only within you, it is also at hand. Heaven is here and now, for the simple reason that it is a state of consciousness, not fundamentally a place. All true science is incorporeal; and the real or spiritual life is the science of right thinking, followed by right action. Thoughts are things, and good thoughts make the man. Heaven, then, is a good-thought paradise. A man in this state of consciousness is rich in hidden treasure; there are many mysteries which are not divulged to the worldly wise. Jesus likened the kingdom of heaven to a man who had sown good seed in his field; this field is the consciousness. How is this good-thought paradise to be reached? As we have already observed, sacrifice is essential. The bad must be cast away; compassion and forgiveness at the instigation of love must govern the man's thoughts, words and actions; each talent must be used. Watchfulness at all times is essential. It is the pure in heart who "see God," and for this reason the Sacred Books impress upon the

student the importance of purity. The lying serpent is persistently declaring that if we first gain material wealth then happiness is sure to follow. A bleeding, soul-sick world, writhing in misery, is the answer to that preposterous yet subtle assertion.

Love is the highest angel of light. Faith and hope are vitally important, but love is the key to the arch of triumph. Love is the Principle or Law of Life, yea, the very heart of God. If we truly love God we shall love our brother also—yea, we can even love our enemies. There is no fear in love, because purity and holiness are God's gifts; and willing sacrifice, unselfishness, alms-giving and sympathy are the natural fruits of the holy and pure in heart. Good thoughts are the progenitors of good deeds; and humility, meekness, harmlessness, hope and faith lead the way to wisdom. The wise man controls his tongue, for he knows too well the result of "wordy arrows."

The ungrateful individual little realises what he is missing. A man who is poor and miserable should sit down and thank God from the bottom of his heart for all his many blessings. It is surprising how many things the most wretched person has to be grateful for. Gratitude and thanksgiving open the door for an influx of many good things. The pure in heart seek the companionship of noble souls, as like attracts like. This is one of the rewards of the righteous. Humility and meekness divorced from wisdom, strength and courage are undesirable characteristics. In like manner wisdom, strength and courage, if not balanced with love, humility and the child thought, result in a want of sympathy and sometimes in injustice. We should strive to acquire that happy combination of qualities which gives us a mental balance. This balance, or mental poise, was a marked characteristic in Jesus the Christ, Buddha and other great souls. The straight and narrow way can be made a path of roses if we cast our burden on the Lord, are contented and make the best of things. It is the straws, the daily cares and anxieties, that make life a burden and finally break the heart—just as the last proverbial straw broke the camel's back. Finally never give power to evil, but bow to God (Good) alone.

What are God's promises to the godly? We read that their offspring are virtuous, that happiness and peace will abide with them, that good will meet them all along the pathway of life. Freedom from pain and care is also their reward; they are guarded from every ill; they mount up with wings as eagles into the marvelous light of God; they live for ever in Love's glorious kingdom—the celestial paradise, the Holy City of the Great King, where they are

crowned with righteousness and joy. In one sense, we are alone on this straight and narrow way, working out our own salvation; but, thank God, we are really never alone, for divine Love is omnipresent. Love is our guide and staff, no matter how rough and dark the way may be; and we are assured an entrance through the heavenly gate, where sorrow and sighing take wings, and where gladness and celestial joy hold eternal sway. But we must always fix our gaze on the Star in the East—the Christ ideal—and then follow that Star, if we are to reach the goal and win the prize.

The basis of all prayer is thought and desire. Both calamity and happiness come as men call them, and without thought there could be no action. We reap the fruit of our thoughts and actions. What are the essentials of prayer? The polishing of one's mental mirror is of paramount importance, otherwise it is impossible to reflect the healing rays of Truth and Love. Sweep out evil mental suggestions, and fast or abstain from everything that is unlike God; the heart will thus be purified. It is self-evident that good deeds should follow right thinking. For prayer to be effectual, fear should be overcome. As we rise above worldly sorrow and happiness, and put on the armour of God both without and within, it is possible to control our thoughts and thus concentrate and meditate along right lines. Occult powers are not the true end of prayer, meditation or concentration. A man in possession of occult powers, without spirituality, unselfishness and love, is dangerous, for the abuse of power is destructive. Prayer is a deep longing, a sincere desire; it is illumination, ascension. Prayer begins with belief and faith, but gradually unfolds into spiritual discernment, an understanding of God, a knowledge of the Truth. Prayer is a vision of the beautiful, the good and the true; it is tuning our lyre until it is at-one with the musician within. Do you see yourself in God? Do you see what He sees? Do you let Him speak? If so, then you already know what prayer is. To turn thy mind inward, without strain, to rest in Spirit; to know thyself by thyself—this also is prayer. To pray aright is to think lovingly, speak wisely and act justly; from which it is evident that man can pray without ceasing. All *true* prayer is heard and answered by God. The prayer of the upright is God's delight; and the prayer of understanding will heal the sick. Prayer renews one's youth, ensures long life, and is a protection from accidents, disease and every ill. By prayer man can overcome fate (neutralise and modify karma), since nothing is impossible with God. The righteous, like Jesus the Christ, Buddha and the other Masters, are instruments or channels through which the sick

are healed. "These things shall ye do, and greater than these shall ye do."

The Sacred Books condemn war, and foretell that glad day when peace shall reign on earth. Universal brotherhood will then be a living reality. The day is coming when there will be a new heaven and a new earth; and this new earth is the re-birth of cosmos. So let none despair, for we shall all, one day, be able to sing: "Glory to God in the highest, and on earth peace, good will toward men."

Let us take to heart the beautiful words from the Mahabharata:

"The conclusion of the learned is that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint,—the practice of these is the best of all religions."

And in the words of the late Mr. Kruger of South Africa: "Examine the past, take from it all that is beautiful and on it create the future." Prof. Max Muller has well said: "The true religion of the future will be the fulfilment of all the religions of the past—All religions, so far as I know them, had the same purpose; all were links in a chain which connects heaven and earth; and which is held, and always was held, by one and the same hand. All here on earth tends toward right and truth, and perfection; nothing here on earth can ever be quite right, quite true, quite perfect, not even Christianity—or what is now called Christianity—so long as it excludes all other religions, instead of loving and embracing what is good in each."

THE UNDERLYING AND ETERNAL UNITY OF THE GREAT WORLD RELIGIONS

THE REV. ALBERT VAIL, PH.D.

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As we progress with the President's code, let us also try the Ten Commandments. This is a code which gains immensely in prestige as we learn that it is universal. Christians and Jews, Buddhists and Parsees, Confucianists and Muslims have all discovered it as the great working basis for civilisation. Each religion states it in a slightly different way. If we are to help our brothers we must recover religion as a universal law of prosperity and good government. It will not be a religion of sects and creeds, but the religion of God. And that religion has spoken in every holy prophet who has

been since time began and who will be until time shall merge into eternity. The active belief in the oneness of all mankind, the essential oneness of all the great religions and the universal Ten Commandments will open the way to such a spiritual renaissance as has never been known on earth.

God is one, the Light and Life of all the worlds. All men are His children. All the Prophets are like mirrors rising from the earth to reflect more or less completely the synthesised splendour of His brightness and His glory. Their mission is to educate, release, redeem and unify races, nations and classes into a unity which reflects the unity and the loving justice of what Jesus called the Kingdom or the Society of Heaven. Each world-prophet is like the dayspring of a new sunrise. But the Sun is Eternal. It is the Truth, the Guidance of all men who will to be guided. Science, art, joy and unity are the flowers and the fruits of its shining. Creeds are attempts at explanation of Its divine efficiency. The love from God is the Eternal Life of all religion. Each great prophet applies its truth and its power to the age for which He speaks. But the Truth is everlastingly one.

SECTION XI

AFRICA. CENTRAL AND SOUTH AMERICA. CHINA. GER-
MANY. ITALY. KOREA. NORWAY. RUSSIA. SIX
BALKAN STATES.

INSPIRATION FROM FIFTEEN NATIONAL CULTURES

TEN SPEAKERS

- Duke Kwesi Nyamikye Kuntu, of the West African Gold Coast
AFRICA'S ASHANTI RELIGION
- Professor Robert Brenes-Mesén, of Costa Rica, Central America
INTER-AMERICAN UNITY—SPIRITUAL AND ECONOMIC
- Dr. Abel Jourdan, of Uruguay, South America
CHRISTIANITY IN THE RIVER PLATE
- Leang Chaou-Khe, of China
HOW REALISE WORLD UNITY?
- Professor Dr. Herbert von Beckerath, of Bonn, Germany
THE MORAL BASIS OF THE ECONOMIC WORLD ORDER
- The Hon. Giuseppe Castruccio, of Italy, Royal Italian Consul
General at Chicago ITALY'S LEADERSHIP
- The Rev. Hong-kı Karl, of Korea
KOREAN CHUNTOISM, A NEW WORLD RELIGION
- Rektor O. F. Olden, of Norway
WHICH IS WRONG—OUR SYSTEMS OR MENTALITY?
- Dr. John A. Kingsbury, American Social Worker
SOVIET RUSSIA'S CHALLENGE TO THE WORLD
- Dean Edgar J. Fisher, of Robert College, Istanbul, Turkey
TURKEY AND THE BALKANS—A POLICY OF FAITH AND
FELLOWSHIP
-

AFRICA'S ASHANTI RELIGION

DUKE KWESI NYAMIKYE KUNTU

of the Gold Coast, West Africa. Descended from Queen Mbrobodabo and King Amanoo of Anamaboo, of the Ashanti race. Organised and led a group of native Ashantis in Ashanti religious ceremonials at the Church Garden Prayer Service of all Faiths, at St. Stephen's Episcopal Church, Sunday afternoon, June 18, 1933, preparatory for the opening evening session of the World Fellowship of Faiths. At that afternoon meeting and at a later session he interpreted the Ashanti Religion.

THE Ashanti Prayer, chanted by the Ashantis in their native language, led by an Ashanti Priest, was translated by Duke Kuntu as follows:

"Give us health and strength, O thou great and powerful
ONE in Whom all the inhabitants of the earth live and have our
being. Thou mighty and fearful TANTO we invoke Thy bless-
ing upon our rulers and our land.

Give them wisdom to rule thy people in peace.

Bless our women to be fruitful and to bear plenty of children.

Bless all the strangers in our land.

Bless the hunters to bring home more meat, the fishermen
to have more fishes and the earth to produce food in abun-
dant that the people may have plenty to eat.

Cast away all evil influences from the land that we may live
in peace and plenty."

. If you have read the anthropologists, most of Africa would be considered pagan or fetish worshippers. In other words, they believe everything is a god or a spirit and hence is to be worshipped or tabooed. Missionaries oftentimes disparage the religion for some grievous practice which is incidental. After all, it yet remains for followers of the widely differing sects among Europeans to seek to understand the African mind more clearly. In Africa, for the most part, the inhabitants have no conception of fetish. It seems to have been brought in by the Portuguese. You may get a better conception of Ashanti beliefs and worship by reading A. B. Ellis, "The Tshi-Speaking People of the Gold Coast" or Captain Rattrey's "Religion and Art in Ashanti."

It seems to be agreed that there are many traces of West African religions still remaining in the West Indies, in parts of Mexico and South America, as well as in the Malays. The rhythm, the simple

folk songs, the spirituals, some of the superstitions about ghosts, sweeping broom, and the great ado at burial has much in common with the American Negro. But when you tear the halo from Greek culture you will find in ancient Greece and Rome a religion that has much in common with the Ashantis. Perhaps there was a like culture at an earlier time. Among many other peoples the Sun, Moon and Earth were worshipped. But with the Greeks and ourselves there is a strong Nature-God, with them Jupiter and Zeus, with us Nyame—Our Maker. Water, firmament, sorcery, religious dances, witchcraft, mystery, a priesthood, doctors or medicine men, river and sea gods, transformation, harvest festivals, sacrifices, dreams, amulets, charms, and worship of idols are all symbols of practices among the Ashantis even when dialects of various tribes are quite different.

Religion has a very wholesome place among the Ashanti in preserving a strong indigenous culture. Obviously we need to graft on some of the finer things of Western civilisation but any wholesale imitation will destroy what is best in African tribal life. As far back as the oldest men of the priesthood can remember, the beautiful, natural and vigorous Ashanti religion came from the great God "Nyame." Anochi the great prophet gave us our sacred Golden Stool—as tradition has it that God gave Moses the ten commandments. It is a sacred symbol of power coming to the people. This same high priest or prophet gave to us the great king Osai, Tu Tu. Since then the royal family—from the female side as the system is matriarchal—selects the nominee for the throne (the Golden Stool) and the people endorse or reject him. The basic qualities exemplified among our people are hospitality, tolerance, brotherhood and love. The practices oftentimes engaged in by fierce clans of the past had a patriotic and ancestral significance not purely religious. Inter-tribal warfare in recent years has usually not been wholesale planning of war but usually has sprung from some insult, from the temptations of the slave trade, or the fulfilling of some oath.

Religion may be judged by its hierarchy and their influence on the people. In case of the Ashantis, you will find the leaders usually very well prepared and divided into various classes. There is the one supreme God Nyame: Abosom, the lesser gods or goddesses: "Samanfo," ancestral spirits; and "Suman" or ancestor worship; yet too often the European terms it fetish. Corresponding to these divisions among the gods, are the classifications of the Ashanti religious leaders: The "okomfu" is the priest, who has charge of

spirits and directs one of the lesser orthodox "abosom" gods; as a priest of witchcraft he is termed "Boyi'komfu." There is the medicine man, "sumankwafu" or "duasem," who is really an extraordinary man; usually he knows much of plant and animal life—like the great hunters who are sources of tribal knowledge, tradition and mythology. Ofttimes, the medicine men are really able doctors startling European medicine men with their skill; they can set bones; they point out certain diseases as traceable to spirits because of some special phenomena in flies, water or what not; they know roots for medicinal purposes, for colouring and for concocting deadly poisons. They are the wise men. Usually the men and women who follow this career, are called by the voice of Tano and go into the forest to study under the direction of spirits or teachers "moatia." While in the forest—if approved by the priest in authority—there they serve in training ofttimes for three years. These are some of the tabus they must follow during this time of training. 1. There must be no sexual intercourse while there. 2. They must learn all that their god considers evil. 3. They must remember all the tabus of the new god they are learning. 4. They must not set any fish trap, be seen around people's homes, or drink alcoholic beverages. 5. They must not gossip, quarrel, fight, or appeal to their god to commit murder. 6. Each young aspiring priest or priestess must salute his elders; never go before chief or king unless requested; not commit any licence; not carouse with other young men at night. There are words not to be mentioned; certain cooking rules to follow. Older members of the brotherhood teach him prayers and give him secrets which have not been divulged to this day. Here is an idea of a prayer taught to a new member, dealing with the significance of water. (The sacrifice has a very wide assortment of mixtures from rum to eggs and intestines.) The first line in Ashanti is: "Abosom be gye nsa nom":

"Ye gods, come and accept this wine and drink.
Ye ghosts, come and accept this wine and drink.
Trees and banae, come and accept this wine and drink.
Spirit of the Earth, come and accept this wine and drink.
Supreme Being, who alone is great, it was you who begat me,
Come and accept this wine and drink."

It is clear the training of the priest is arduous. When he returns he can marry or take back a former wife if she hasn't divorced him, which is her right if she does not love him. This prayer goes on:

"Do not take water or retain it in your mouth when you speak to me (but address me clearly).

If any is sick, let me be able to tend him.

When I become possessed or prophesy for a chief, grant that what I have to tell him may not be bad.

Do not let me become impotent.

Do not let my eyes become covered over.

Do not let my ears become closed up.

Do not let my penis make a slave of my neck."

At the close of this prayer many more ingredients are added to the pot such as seed, pebble, cowrie, etc.—he looks in and may see the spirit of his ancestors. Later he learns to read omens from the colour of a fowl's kidneys. Also he learns to dance well. While the drums are going he oftentimes gives important messages and warnings to the people. This religion is not all wild gestures and amulet worship. Religion comes at birth. There are great ceremonies for the birth of twins. Our Sunday is on Saturday. Our greatest patriotic and religious ceremonies take place during September after the harvest and last for eight days. "Kumkuma" is what Europeans term our greatest fetish. Each family has its own ancestor god or spirit—like the Greeks, or the Anyaus Hindus. There are many household and high priest stools. Shrines are everywhere, in many things—like the Japanese; the shrine may be a rock, a grave, a hollow tree, a hole, a brook. With it all there are the beautiful and varied rhythmic dances, the drums, tom-toms, fairies, ghosts, the tombs with the bones of our forebears, mystery, clans, superstitions, sacrifices—weird and sometimes uncanny. Yet with it all there is pride, vigour, confidence and vision in the Ashantis.

There is a richness of living. Beautiful myths, folk and animal stories are passed on to us. There is a great love to live. Suicide is uncommon. There are games and songs. Puberty, child birth and death have their special ceremonies; the most interesting are the death ceremonies for a king. Then there is the ceremony of the Yan at harvest time. Sheep are sacrificed to the ghosts of the kings; wine and new yams are offered to them. Then the blackened "Okemfu" (golden stool) is sprinkled with sacred water; prayers are offered—asking for the best for everybody and for many children and for protection against any sickness to come.

In this World Fellowship of Faiths you have fulfilled a great dream by the gathering here of fine souls from India and America, Japan and Germany, Greece and Africa, England and Arabia; in short all races have mingled here—all insistent on a world brother-

hood. May I beg of you to come over to West Africa to a great World's Fair there in 1938 and to learn more of our great traditions and culture and religion. See us live, dream, have visions—and realise them. Ma Adzenhi—Gye Nyame also Abi Nka Abie.

INTER-AMERICAN UNITY—SPIRITUAL AND ECONOMIC

BY PROFESSOR ROBERTO BRENES-MESÉN

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BECAUSE we have paid too much attention to the differences established by traditional nationalism we have failed to see, in all its clearness and its importance, the underlying spiritual unity of the Continent. For thousands of years Asia has been such a spiritual unity, and Europe, from a political point of view, at times, has realised its Continental unity in spite of and above all differences.

When the dawn of a new concept of humanity was risen in Europe, America came into light. It was a new world. But again, superficial differences which do not touch the profound roots of the spiritual humanity had veiled the Continental unity of America. And because we are prone to speak in terms of respectable, but nonetheless small nationalisms, we seldom see, potently active, the inter-action of the whole Continent. A Monroe Doctrine limits its scope to a certain political function. Panamericanism has accomplished very little because its leaders had always to contend with narrow nationalism, and as a whole it has been frequently repudiated by some nations of the Continent. Interamericanism has been more successful in appeasing the ever lurking ill feeling of suspicion but it has not yet accomplished the true aim of its promulgation in contradistinction to Panamericanism.

A summary survey of the natural and human resources of the Western Continent will easily reveal that we have here the possibility of creating, within the lapse of a few years of right understanding, economical as well as International unity as a basis of real intercontinental understanding and peace. The integration of this spiritual unity of the New World will stimulate the integration of the European Continent, if the best of its present culture is to survive.

Not isolated nations, but the Continent operating as a whole, is self-sufficient. Understanding among the few Continentals of the world will be more easily achieved than among sixty-six nations

vying with each other in the maintenance of their unyielding nationalism.

In gatherings of this order we should look for the fundamental principles on which we all agree. The world is teeming with disagreements. Let the Parliament of Religions lay the broad foundation of a few principles on which all religions of the world may happily commune. And let us all realise that in this ascension of man toward the Highest there is only one way, the recognition of a Brotherhood of Mankind.

Towards a Creed of Mankind

Several days after the preceding address, Professor Brenes-Mesén sent the following letter which is obviously a worthy feature of his message:

On account of my indisposition I have been unable to thoroughly acquaint myself with all the speeches and proceedings of this second Parliament of Religions. So I do not know whether some of its members are already steering toward a fundamental agreement on a few principles which might be the crown of the Parliament's work.

Such principles should be of a vast comprehension so that all Faiths may concur and at the same time they should be of a transcendent import, to the end that the follower of any faith may find it embraced in those few principles. It would be something like the Credo of Mankind. Such an attempt would create a current of thought, religious as well as philosophical, capable of imparting a great originality to the Parliament. And the attempt should not be left to the hazardous work of the Parliament at large; it must be the deliberate purpose of a small prominent committee.

A Credo of Mankind might be the most outstanding result of this second Parliament of Religions. As an illustration of what it would look like I permit myself to send you the enclosed brief set of propositions. As you will notice I have avoided terms or concepts too controversial to be useful as bridges between Faith and Faith. Apparently there is no religion in them, but if we examine their ultimate meaning we find embodied in them the essential principles of all Faiths. It is simply an illustration. The many noble minds active in the Parliament may reach broader and deeper conclusions.

I. We believe that this physical world of effects, as well as the subtle world of causes, is ruled and maintained by natural universal laws, whose knowledge is a source of man's wisdom.

II. We believe that the perfectibility of man, based on his inner growth, has neither limit nor end.

III. We believe that education, founded on the natural laws of man's inner growth, affords the means of attaining both perfectibility and wisdom.

IV. We believe in beauty, truth, and holiness.

V. We believe that kindness and mutual understanding among individuals, nations, races and creeds provide a foundation for World's peace, as a realisation of the brotherhood of mankind.

CHRISTIANITY IN THE RIVER PLATE

DR. ABEL JOURDAN

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THE silvery waters of the majestic River Plate divide the sister countries Argentina and Uruguay. Some hundred years ago together with the Spanish colonisers, there came to these promised lands missionaries with the aim of converting the natives to Catholicism. Their task was practically easy to be realised since they found no opposition whatever, but its basis was not constructive of good characteristics as those wanted for a rising nation, because of the "gold thirst" of the early Spanish settlers. Once while Mr. Roger W. Babson was a guest of a President of the Argentine Republic, the question arose as to why South America with all its natural advantages was so far behind North America. Mr. Babson said: "Mr. President, what do you think is the reason?" The President replied: "I have come to this conclusion: South America was settled by the Spanish who came to South America in search of gold; but North America was settled by the Pilgrim Fathers, who went there in search of God!"

Then with the growth and development of the colonies, a religious change took place in these countries. Protestantism was introduced through the zealous work of its missionaries who arrived with the purpose of establishing the ideals of Christ among the people. Their work was not at all easy. They had to face the antagonistic opposition of Catholicism. However, truth worked its way in many a heart and so Protestantism in the River Plate developed into a strong manhood. And to-day the influence of Christianity is great and is felt more and more.

Christianity is influencing these nations in many respects. Spiritually it has aroused in the minds of people a thirst that has led some of the prominent intellectual men to experience in themselves

the everlasting truths about Christ. These men, deep thinkers as they are, have thus found in Christianity what for years they were longing for: spiritual light and power. No wonder this has occurred, for Christ said: "I am the Light of the world." Such is the case, for instance, with Ricardo Rojas, prominent author and outstanding scholar in Argentina, who expresses the influence of Christianity in his interesting book, "The Invisible Christ."

Latin American people have a natural inclination towards religion because there is in them an innate mystical tendency. This is perhaps one of the reasons why Christianity has outgrown every other religion and faith in the River Plate. They cannot live without some kind of faith, therefore Christianity predominates in the mind of our people. Thus it is not unusual to find in a small town of an average population of twenty thousand, four or five Catholic churches and one or two Protestant temples, which shows that people must be religious, otherwise there would not be a reason for so many churches.

And now let us consider briefly some of the principal undertakings of Christianity in the River Plate. Socially speaking, it has realised a splendid work. It is in the largest cities that we find the social activities Christianity has developed most. Industries much similar to the American Goodwill ones, are doing their part to help out the poor and out-of-work folks and as such give relief to many homes in bitter times like the present, when work is scarce and living most expensive. Moreover, several orphanages for the children have been founded lately with the benevolence of the people who see in Christianity not only a faith for the world-to-be, but a practical solution for to-day's problems of humanity. We already have Christian hospitals where the sick find along with relief for their physical illness also a balm for the spirit. Recently a splendid building was erected in one of the most beautiful corners of the River Plate, in the Waldensian colony in Uruguay, where old people find a lovely home with a distinctive Christian atmosphere wherein to end their lives. Besides there are many other institutions that speak out to the world the social message of Christianity: "Thou shalt love thy brother as thyself."

Again, if we turn towards the educational aspects of our lands we shall immediately come to realise the influence Christianity is exerting in schools and colleges. There are a number of boy and girl schools such as: "Ward institute," "Morris' Philanthropic Schools" in Buenos Aires; "Crandon Institute" in Montevideo; "North American College" in Rosario, and many others that honor

the Christian principles of education and moral standards of living. Besides there are also special schools where nursery training and agricultural knowledge is taught. And it is in Christian schools like these that many prominent leaders in education, science and politics have developed their learning. No doubt the march of Christianity along the educational way is doing a worthwhile job in the River Plate.

Christianity is also present in literature. Many books with a living message in them are written by great men, such as: John Mackay, J. Navarro Monzó, Ricardo Rojas and others. Not less than twelve periodicals and reviews are published by Christian leaders and have a vast diffusion not only in the River Plate but also in the continent. This fact shows the religious reading interest.

Evidently Christianity has travelled a long way in the River Plate road. It has accomplished a task that nobody else has, bringing along to these promised lands the good tidings of the gospel of redemptive love and victorious life in Christ. It has been present wherever there was a tendency towards improving the social and moral standards of living, thus making life more beautiful. But if the past and present of Christianity in the River Plate have been great, its future will no doubt be more glorious still. Now that the way is free from obstacles that have in past years been a hindrance to its development, great things are expected to take place.

The vigorous present day youth have an altogether different outlook upon the world. They have a craving for international co-operation as the only means to reach the ideal of universal fellowship through the common faith in goodwill and peace as the secret of prosperity and welfare. For as long as selfish ambitions are not removed from human hearts it is impossible to expect this world to be made better. Now is the time when Christianity's task is greater than ever. The world is calling for the vitality of the living Christ, capable of transforming individuals and nations.

Christianity is marching along in the River Plate. It has already awakened a feeling of brotherhood in the conscience of the people here, which, as a leaven, is going to raise the whole mass of humanity.

What will the destiny of Argentina and Uruguay be to-morrow? Only God knows the answer. But whatever it will be, the feeling of fellowship towards others will certainly be tremendous. And in this life's path, which we are treading in common with our brothers of every nation, we recall the poet's saying:

HOW REALISE WORLD UNITY?

"There is a destiny that makes us brothers;
 None goes his way alone,
 All that we send into the lives of others
 Comes back into our own."

HOW REALISE WORLD UNITY?

LEANG CHAOU-KHE

of China, Representing the Confucian Association of China; Editor of
 The Chinese World, a daily paper published by Sai Gat Yat Bo Publishing
 Company, San Francisco, California

THE writer takes the opportunity to express his opinion on a very important and rather a far-off problem—the last one mentioned in your list—without considering how many people at the present time actually want to discuss it and to give their thoughts to solve it. This is a world problem, sooner or later mankind must endeavour to find its solution, in spite of the prevailing egoism which takes hold so firmly at present in every nation.

For tens of centuries human beings have had their civilisation which, of course, derived from many different sources, in ethics, morals and faiths, to say nothing of laws. One must not be surprised to find opposition and even collision among them, but at least there exists the injunction, love each other; this is one thing essential for human beings to observe in order to glide away from the savage stage, and each and every one of the faiths of the world maintains and professes such a teaching.

Now the writer must confess that he has occasionally seen individuals who love their neighbors—but not their enemies. And among the nations? How, for instance, does Japan love China—or vice versa? As facts prove and situations stand, struggle is far more appreciable for any nation's existence than love is. Nations strive, not unlike individuals, for their living, only more so. Thus you find both things, struggle and love, present and potent throughout the life and activities of individuals and nations alike. They are both essential to mankind and yet contrary to each other. Don't you think these two have sprung from the same deep rooted origin—called human nature?

If nations love only their neighbours, there will be no place left for their enemies to live in, and so long as enemies exist, warfare will surely take the upper hand in dealing with external affairs; then the stronger will absorb the weaker, till a time comes when a strongest rises and absorbs them all. Any one with intelligence and a benevolent mind will consider such a thing absurd; but if absurd

things do happen, no use to kick about the tenet of "MIGHT MAKES RIGHT."

Twenty-two hundred and odd years ago, Mencius said that the empire can be settled by unity, and the one who does not desire to kill men can unite it. The Middle Kingdom was upset by warfare for several more decades afterwards, then came a Tsin Shih-Hwang, a despot who was most desirous of killing men, to get it united. Although the present writer does not believe that a thing like this can occur in the future to the whole world, there's still a problem here which must trouble the human mind to solve it—in order to prevent the coming of such an unfortunate thing.

As a Confucian, the writer can properly quote some doctrines from Confucius. In expressly referring to the uniting of the world, Confucius said: "When the great principle of universalism prevails, the whole world becomes a commonwealth; the people elect persons of virtue, talent, and ability; they talk about true agreement and cultivate universal harmony. Thus people revere not only their own parents, cherish not only their own children. Provision is made for the aged till their death; employment given to the middle-aged; and the means of self-development offered to the youth... widowers, widows, orphans, childless people and those who are disabled by disease, are all supported by the state. Each male has his portion, and each female has her right place." These words are well said to describe the people's doings in a universal commonwealth; they have no utopian vision intermixed with them; most of the human beings living might—and ought to—wish them to come true.

As Confucius said: "The sage can make the whole world as one family, and the Middle Kingdom as an individual thereof." This is the idea of a world organised, to include all human beings from the time born until the journey's end; to help them live as one family. This is, no doubt, a good idea. One family might do the human beings much good; but one family also might have its own faults. So, those (including this writer) who enthusiastically wish for world unity, must consider that its realisation cannot and must not be attained in a short time, say, a few hundred years.

Nations have national boundaries, but religions do not—naturally they are world establishments. You cannot expect the governments of different nations to unite mankind into one family; even if they should do such a work, the writer would fear that there is still lacking a safe-and-sound basis for their workmanship. So he turns to religions firstly to solve this important and remote problem;

only he regrets to say that religions still have between them some boundaries of their own.

All intelligent and benevolent persons famed in science, education, industry, even in commerce, can render good help toward realising a world unity if they wish to do so and exert themselves for a common end. Government comes later, although it is first in power in every nation. You can't say nations have no heart. They have; reflecting the human heart as a whole of their citizens, or more exactly reflecting that of their governors and maintainers. But you must educate the citizens for the right thing or things to be done; governments are not supposed to be educated; if they need to take education, it will be too late.

Referring again to Mencius to get some idea for the future course toward world unity, the writer will quote these words: "The root of the whole world (written in a Chinese word meaning all under heaven) is in the states; the root of the state is in families; and the root of the family is in individuals." Thus the vice-sage gives the reader to think that all the first-mentioned three (world, state and family) have their roots derived from and remaining in individuals. This meaning is important because universalism can't prevail if there is lack of a majority of individuals to contribute their share in upholding the great principle of a united world.

Now if you can gain the individuals, then the course of world uniting may be considered half way finished. But the writer will not assert that world uniting is of foremost importance to the world, because, now and ever, world-reform is necessary. According to an old French saying: "One who tries to reform the world is a great fool." That saying registers some wisdom from experience, but if reformers are great fools, then the world needs many great fools employed in its service.

The writer will admit that he has yet not solved the problem: "How Realise World Unity?" He can only bring forth one conclusion—and this conclusion also remains as a question—i.e., Who will be the great fools—the world reformers?

THE MORAL BASIS OF THE ECONOMIC WORLD ORDER

PROF. DR. HERBERT VON BECKERATH

of Bonn, Germany. Delegated by the America Institute and the Authorities
of Berlin

I TAKE very special pleasure in addressing this meeting at the request of our distinguished Chairman, Bishop McConnell, and I

sincerely appreciate the opportunity not only individually but as a scientist and a German. Though the power of words and ideas seems to count for little in this world storm and stress, it is our duty, in the crisis sweeping the universe and every one of the great nations, to contribute our best to a solution by ideas fit to induce fruitful action and to banish unproductive strife. Many of us, especially those who have already passed the prime of life, in the unrest and increasing mental tortures of our days, will be inclined to dwell yearningly on the peacefulness of pre-war times, on the high and apparently assured standards of civilisation, the prosperity-creating division and exchange of labour between the peoples, and on the collaboration of the ablest minds of all nations and confessions under the leadership of Western European culture. Nobody can deprive any one of those retrospects, nor find fault with our affection for the values respected and aspired to in our youth. The only question is, whether this is still a productive state of mind. It seems to me unproductive in case the past, however satisfactory and desirable it may have been, is taken without question as a measure of the present and as the goal of economic policy. This attitude is quite as unhistorical and therefore as fruitless as the opposite position of the doctrinaire revolutionist who is determined to forget and deny the historical interdependence of all events, at least of all vital issues.

To-day great numbers of men are deploring and accusing present developments and are anxious to re-establish past conditions. This seems to me impossible, as the past, and specially the former conditions of national and international economic harmony and equilibrium, have been seriously unbalanced by the disturbance and destruction of the technical foundations. The international gold-currency system, the international solidarity of commercial policy which, by means of long-term tariff and most-favoured-nation agreements, on the whole provided all countries with an equal and stable legal basis of international trade, an organised international credit system, where the amount and the terms of credit conformed to the actual rate of profit and discharge, a comparatively close relationship between the various lines of production and world demand, all this has been lost through the Great War and has not yet been re-established. The post-war period was merely able to build up a fictitious international prosperity on the basis of an economically undesirable and misdirected policy of granting international credits in disproportionate volume and at unworkable terms and modalities. This house of cards has collapsed and has

left debtors and creditors in financial straits, in despair, embitterment and hostility. Faith in the possibility of fruitful co-operation among nations has been sadly shaken, so that the peoples are instinctively turning away from the field of common effort and aiming at seclusion and economic self-sufficiency.

However, this disintegration is by no means solely due to a collapse of the technical and legal fundamentals and components of the economic system produced by the confusion of the Great War. It is the result of a serious disturbance, if not destruction of the moral fundamentals upon which the whole ingenious structure rested. And all the efforts of practical and theoretical economic leaders, of the individual statesman, and of the statesmen and politicians assembled at political and economic conferences are doomed to failure as long as they do not recognise and take measures to amend the disruption of the ethical fundamentals of the world system. The instinctive vitality of the peoples has awakened to the situation before most of the leaders of the older generation and the upholders of the traditions of former political and social life.

No epoch in the history of mankind when social life was given new foundations and new aims has been able to avoid the infliction of hardship and injustice in individual cases. It is the duty of every man of honour to counteract these abuses as best he can considering actual possibilities, but this does not justify any one to regard a great historical revolution as being put together entirely of such adversities. All of us in the years to come will probably witness and maybe experience great suffering and injustice. But we have all the less reason to despair of the progress of humanity, as the formidable social upheaval of our time is accompanied by an infinitely smaller measure of violence and abuse of life and freedom than equally important revolutions of the past, such as the Reformation and Anti-Reformation, and the period of the French and following Revolutions, if we disregard the exceptional case of Russia. There a revolution is taking place at the periphery of European civilisation which, contrary to the other movement, is based on an ideology proving more and more destructive to social life.

I believe we can only judge the significance of the historical events around us by analysing the conditions immediately preceding them.

I have already pointed out that in my opinion the moral foundations of the former, so-called capitalistic world order are seriously shaken, if not destroyed. What were these foundations? Did the system have any at all? There have been enough people, even

among my own profession, who have more or less denied this and simply thought that the moral of the economic order was identical with the systematically aspired economic advantage of the individual, who would naturally further social harmony in his competitive efforts. I do not think such an idea is or ever was tenable. The deliberate promotion of the purely material interest of individuals does not induce them to socially reasonable behaviour. The fact alone that the organisation of social life is always directed toward permanence and that the social interests as put before us by the community, the state, and the church claim eternity, conflicts with the egoistic purposes of the individual who is frequently directed to momentary advantages and not toward the welfare of the community. The transitoriness of human life and the still more limited foresight of the modern citizen, cut loose from the ties of families and generations, and thinking more and more in terms of the short intervals between his weekly or monthly pay day, is all too apt to induce to seeking personal advantage at the expense of society. We are often aware of this unsocial attitude and know that society would perish if all were to act alike. But we count upon others following different principles and upon the great power of resistance of society against abuse by selfish individuals.

However, this state of mind, which was greatly promoted by the rationalism, materialism, and hyper-individualism of early Manchesterian capitalism, would have disorganised society even at that time but for the fact that this creed was only dominant in economics but not in politics, not in the state, as well. Luckily, capitalism found political authorities which it had not created but inherited from former periods, which upheld order and morals in social and business intercourse. It was the state that prosecuted unsocial behaviours in business on the basis of legal order and procedure, while at the same time protecting it against disturbances and violence from outside.

And, if I am right, this state, in the historical situation of the last century, in the main rested on either of two foundations: If a legitimistic monarchy, it borrowed authority from the traditional veneration of God-Sent sovereignty; if a free republic, its authority was based on the conviction of its citizens that one must submit to the government and its laws, because this form of government alone assured the progress of humanity towards a higher civilisation. In the latter case, therefore, the idea of the state as a bringer of material and civilisatory progress, of worldly salvation, gave it authority. The fundamentally religious foundation of this creed,

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even in entirely laic states, is easily recognised. It was a secularised belief in salvation on which this state authority rested. But a moral fundament was lacking nowhere. It always is back of the power given by the people to its governors, for it is always the people itself, in the end, that permits those in power to organise the army, the police, the courts of justice, and the administration in the interest of preventing and adjusting social conflicts.

It is not inessential to note that in the great industrial nations of the last century this authority that upheld the state and its social order even in the republics was bound up with aristocratic conceptions. The authority of monarchies as well as the authority of republics developed on the lines of specifically bourgeois ideas, and was used in the interest and to the advantage of the nobility and the middle class. The social strata below these classes had not been awakened to social self-consciousness by the beginning of the 20th century. A German scholar, Lorenz von Stein, in an extremely interesting book on the social history of France in the early liberal period after the French Revolution, already recognised the fact that the social order of capitalism under which we have lived in the 19th century and up to the present, is an order of the property-owning bourgeois, and in so far, especially in fully developed capitalist states with their vast proletarian working population, is the social system of a minority. He therefore looks upon electoral franchise by classes as an essential condition of the maintenance of the capitalistic system and declares a monarchy combined with this form of electoral franchise as the government most conformable to capitalism. This condition of franchise was in fact fulfilled in the best part of the last century and after that in most capitalistic states. For the lowest classes of the population hardly anywhere enjoyed full franchise.

But how was it possible to make this social order, evidently different in details in every country, according to conditions, and based on nationally circumscribed fundaments, the foundation of an international social system, such as is doubtless represented by the capitalism of the 19th and beginning 20th century? To my mind this may be explained from a far-reaching uniformity of ideas and interests of the leading élites in those countries dominant in this historical epoch. The 19th and beginning 20th century are without doubt the period of predominance of the European countries and of those settled by Europeans. One may even rightly claim them to be the period of Anglo-Saxon predominance. And Anglo-Saxon ideas, combined with a legal technique handed down

from Rome and directed toward a promotion of economic intercourse, are the chief elements contributing to the structure of world economics and are exploited in essentially the same manner by the élites of the various countries under the leadership of England. One need only to point to the history of the gold-currency and to the history of world commercial policy in order to convince every person at home in the teachings of history.

The fact that the countries with feudal constitutions and economic ideas, that even magisterial states adopted the same world order, though frequently with great inner aversion, is due to the following: The day of capitalism is at the same time the period of imperialism, and during this epoch the idea of power and of the imperialistic extension of material spheres of influence is in the foreground of interest, less for economic reasons, than due to the traditional conception of power, handed down from the monarchic state. In the 19th century the development of a powerful capitalistic economy, and especially of a strong industrial foundation with the attendant increase in population capacity and taxable incomes, seemed paramount to the realisation of these aims, so that here the purely political interests of the imperialistic states go hand in hand with those of capitalism and cause both to work in the same direction.

Faith in this order has been shaken in three main quarters: In the first place, the political and economic domination of the world aspired to by the leading capitalistic states and nations has been realised. In the moment when there was no more room for expansion, the imperialistic ambitions of the various countries and nations necessarily turned against one another. At the same time, those areas conquered by capitalism gradually gained independence, the subdued peoples of foreign races as well as the countries of European offspring rose to be competitors and adversaries of the originally dominating nations.

In the second place, the capitalistic order has been decomposed by a breakdown of the authority upholding it in the various countries individually. The inherited prestige of established political ideologies, especially of the monarchic idea of government, was waning. In the same way—and I think it is useless to deny it—the authority of the church as organiser and reconciler of society was declining in many countries. The creed of extreme individualism, materialism and one-sided rationalism, relatively harmless while reserved to the leading classes and moderated and refined by a host of political and religious beliefs, became exceedingly

dangerous when it took hold of the proletarian masses who, in its light could not see why they were destined to play a servant rôle in society, and no sooner organised, attempted to usurp the government in order to exploit it, i.e., to exploit the other classes and their interests, by means of political force.

The third danger to capitalism is a result of modern technics which, by establishing the advantages of mechanised large-scale production and mechanised, long-distance transportation, disturbed the harmony of automatical market adjustments and introduced social discord among entrepreneurs and capitalists and made for the forming of giant monopolies with socially and economically undesirable effects.

This technic prevented business men from continuing to produce according to the consumers' demand and, instead, induced them to manufacture on an advantageous large scale and then to force the goods on the market by every conceivable means of propaganda and advertisement, even under a distortion of natural demands. These endeavours could only meet with partial and temporary success, in addition, mostly at the expense of other lines of production. They not only brought disorder and disequilibrium into business, but also aggravated social frictions and destroyed cultural values by subjecting humanity to the din and clamour of the advertisement of sales-hungry big business and thereby leading to superficiality of taste and of mentality.

The Great War and its aftermath in reality have only brought these contrasts and signs of decline to the light of day: They were long before existent as the outcome of the disturbing elements just described. And it is gradually being revealed to mankind that every phase of world history is at the same time a piece of world judgment.

While the statesmen and leaders of the economic world tried in vain at innumerable conferences to re-establish the destroyed world order on its old shaken and decaying moral basis, something truly great has happened: The peoples, who for a time had perseveringly and hopefully followed these proceedings, lost patience, and, where they had suffered most severely, pulled themselves together in one immense effort. Under new leadership, upheld by new ideals, that in many points are nothing but a return to the eternal laws of healthy social life, they are trying to regain the shore and to create a new ordered and assured existence. It is quite natural that the vital instincts that cause the nations to despair of a world economic order too complicated, insecure, and too seriously dis-

turbed by crises to bring them the welfare theoretically to be expected, should lead them to retreat to their home countries and soil. Herein they are unconsciously guided by the truth that the moral fundaments of modern society are rooted in their own soil and national history, and that the foremost affections of all nations are with their own fate, success and adversities, and with their native landscapes and the inherited ideals and emotions of their forefathers. Doubtless, the great majority of peoples draw their ideals from these impressions and emotional influences of their country and cherish them for the sake of an ordered, moral community life.

The only possible way of re-establishing the international order disturbed in its moral foundations is for every country to begin building up those fundaments at home and then to superstruct them with a new and better international system of social life. This must not and cannot imply that the world should withdraw from material and ideal intercourse and exchange. International exchange in all material and intellectual spheres in the course of the 19th century has become a condition of the bare existence for most peoples and therefore cannot be missed. But everything will be brought to a new balance. After a period during which the international aspect dominated in business and culture and international Free Trade and civilisation looked upon the advantages of international exchange as of primary and upon the corresponding national organisation as of secondary importance, we shall witness a period of reversed valuations. While saying this, I am far from addressing you as a champion of Fascist Italy or of National Socialism, both of which are far less nationalistic in economic respects than some so-called liberal states. It is symptomatic, f.i., that in England, hitherto the most outspoken representative of the opposite doctrine, similar points of view are daily gaining in force and that recently a scholar such as J. M. Keynes (in an article published by the *Saturday Review*) advocated the very same attitude for his own country and defended it with economic arguments. And what else is happening in this country?

Capitalistic ideas have penetrated all classes of the American people as in no other country. And for this reason its reaction against the abuses and disadvantages of existing conditions is of a quite different nature to the reactions of peoples who by nature and history incline more to the feudalistic and professional ideology of the Middle Ages or to socialist principles. But the grandiose attempt of a nation that, despite strong national feelings had up to the present not appreciably felt the reins of government and therefore appeared

to us Europeans as an immense unified society rather than as an authoritative state, is trying, under government leadership and under the administration of a popular President, to reorganise the entire national economic life according to social instead of individualistic ideas, is something fundamentally akin to what the European peoples are striving for. One must be alive to the grandeur of the spirit of our time, to the upheaval of the peoples awakening to new self-consciousness under new, chosen leaders and rediscovering their economic and intellectual fatherlands, in order to find the proper measure for judging the errors and the violence which inevitably accompany every major historical event. I regard it as a civilisatory achievement of the highest order, not only of the individual countries but of modern humanity as a whole, that this movement with its forceful emotional and irrational appeals, which might so easily have degenerated to chaotic terror and iconoclasm, under the authority of its leaders has so soon, indeed almost immediately, found its way back to strict discipline and to respect of the technical requirements of the complicated and indispensable economic machine.

Many fear that the great revival of national feelings necessarily attending these upheavals, because patriotism next to religion is the chief motive of social behaviour, may lead to political conflicts and even to another European war. This impression is favoured by the fact that a people proud of arms as the German, passionately attached to the traditions of the army and of common military service, and conscious of owing its moral strength and discipline to the schooling of the Prussian army, is anxious to return to this pre-war system. For the foreigner, and specially for the man of Western, Anglo-Saxon tradition, it is hard to understand that a people may want military service as such and not as a preparation for war. Yet this is the case in Germany. I know that the German people are tired of living disarmed among armed nations, for the history of the last fifteen years does not induce hopes that disarmed Germany may under all circumstances count upon just treatment, according to the achievements and the importance of the country. But one may readily believe the German Chancellor when he stresses the peaceful intentions of the German government, when he assures that the German nation wishes to live peacefully within its boundaries and according to its own tastes, granting the same right to all others, and that it asks nothing more than really peaceful co-operation among the European nations, in mutual confidence which is not nipped in the bud and poisoned by an all too great inequality

of defenses that invites arrogance and inconsiderateness on the one hand and mistrust on the other.

Come to Germany, tour the country, and you will see that despite the complaints Germany still has against European politics, and especially against her powerful neighbors in the East and West, there is little noticeable hostility against France or Poland. Feelings against the latter may be found at the frontier, where the daily frictions and the political disturbances in the Polish Corridor, by no means eliminated through political agreements, continually reawaken embitterment, and where the population rightly or wrongly think themselves imposed upon by aggressive neighbors.

This peaceful attitude, on the whole, is much more common among the peoples of Europe than appears from official politics which still nourish traditional conflicts, part of which have lost all significance in view of the new world situation. The European peoples are not only weary of disorganised international capitalism, continuously shaken by political strife, they are just as tired of the eternal conflicts between the governments and of the artifices of the diplomats. They have in spite of all an appreciation of the fact that the European future, on which the material and cultural welfare of humanity will continue to depend in great measure, demands peaceful co-operation among the peoples instead of quarrels over territorial matters. This ideal still seems difficult to reach, because the type of state governed by it is not yet predominant in Europe. European politics are still governed by states with traditional differences on territorial and other questions, in reality representing a struggle between different moral and mental attitudes, between the old and the new élites of Europe.

In this struggle the new ideas are gaining headway even in Western Europe, despite the apparent predominance of old principles, and this must naturally react in time on the governments and élites. But it by no means implies that social and political systems of Fascism or National Socialism will become universal. The main thing is that the European peoples are alive to the necessity of a new social order, of authoritative states and strictly disciplined societies, of a common defense of the material and immaterial values of Europe, which have become the property of the whole world. The future will prove whether the ideas which have helped to raise and reorganise the peoples suffering most from the collapse of capitalism in the Great War and seemingly doomed to degeneration and demoralisation through oppression and unemployment, will bring forth better achievements in the broader sphere of world society

than the traditional principles. The unbiassed observer, whether or no he may find the history of the last years desirable from the point of view of his own class, race, or profession, and however highly he may think of what the great upheaval has buried with the old system, will not be able to deny that the new developments have a fundamentally sound basis and have all expectations of creating new life instead of only bringing forth new disturbance.

ITALY'S LEADERSHIP

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In the Hall of Science of the Chicago World's Fair, there is a large Italian Scientific Exhibition and it is no secret that Italy resolved to organise it because she had many inventions and discoveries to claim and vindicate. In fact, Italy is known throughout the world as the land of fine arts and literature; the beauty of her landscape and her long humanistic tradition have inspired her children in that lofty direction. Dante, Leonardo, Raffaello, Michelangelo, Bramante, Bernini, Rossini, Verdi and many others are geniuses appreciated by all nations; but less known is the enormous contribution given by Italy to all sciences. Nevertheless, it may be affirmed that the Italian contribution to the mathematical and experimental sciences, especially in the determination of fundamental laws and in their genial applications, uses or practices, are such that perhaps no other nation can compare. The reason for the minor knowledge abroad of Italy's scientific glories, in comparison with her artistic ones, may be ascertained in the fact that in the present economical life, science is valued above all, in view of the material advantages that derive from science as an instrument of wealth and power. In Italy instead, a country of old culture and of philosophical traditions, science has its own intrinsic and speculative value regardless of applications or uses; it has its own artistic value regardless of applications or uses; it has its own artistic value as research and discovery of pre-existing harmonies and the rational order of the external world. Its spiritual value demonstrates the capacity of the mind to reveal the perfectibility of human nature as a reflection of our divine origin. We owe it, no doubt, to the superior vision of science, which is a religion and not a money-making proposition; to the large humanistic traditions that stimulate re-

search, if the Italians have given to humanity in all centuries, with the kindness of genius, the product of their scientific meditations.

They have given to the world algebra, the rudiments of which our sailors and merchants of the 12th century learned from the Arabs; they have created the experimental methods which are the real sources of scientific conquests; and also in time nearer to us they have been generously prodigal of their genialities, often without requiring the protection of the law or the services of a patent lawyer; and it happened that others who came in later, who were more shrewd and less idealistic have obtained, not only the material benefit of the consequences of the principles which were discovered by the Italians, but sometimes they have also maliciously taken from them the merit of the scientific discovery itself. The Italy of to-day cannot tolerate the forgetfulness which is more grave, the higher the field in which it pertains; Italy cannot aspire to supremacy of quality, but certainly wishes to be recognised in quality. Her position as a great nation is not due to her geographical extension, but to the contribution of superior men and ideas given to the rest of the world for the betterment of our civilisation. To deprive or defraud Italy of her scientific glories, means to belittle her civil and political importance. This is not a rhetorical expression, but a true fact. Our emigrants all know well this fact in foreign lands where discrimination of race or religion has forced them to inferior conditions of life; they who have endured the humiliation of being charged with inferiority complex—as if the civilisation in which we are living was not that of Rome “by which Christ is a Roman”—but as if the present civilisation had come to us from, please forgive me, the then barbarian tribes of the North.

Italy, heir of Rome, to whose credit the Ligurian and Venetian navigators have more widely contributed to the knowledge of the earth; the nation which is credited with the names of Leonardo and Galileo, Volta, Galvani and Meucci; the nation to which belong the fathers of biology and medicine, and which is also honoured by the name of Guglielmo Marconi, cannot tolerate the false classification of inferiority complex and at the same time remain in the background and watch other nations and other peoples enjoy the benefit of her own scientific achievements. It is for this reason that the government of Italy takes part in the scientific exhibition at the Chicago World's Fair and in the Museum of Science and Industry so that all the people may see, without malicious twisting of facts and dates, Italy's contribution to the sciences and industries of the world. Any honest person revising or forming his own scientific

knowledge from the examination of such documents must concede to Italy the place to which she is so justly entitled in the scientific field; and to those who may think "this is only national pride" we may rightfully answer, "No sir, this is only historical fairness." Historical fairness, scientific fairness, "justice for all and malice to none" is the aspiration of our hearts; it is the right path to follow.

Please do not expect a loud speaking sermon from me to-day. I am not a pillar of the church and to be honest I am wondering why I have been invited to speak here among holy men. However, your chairman, the Reverend Bishop McConnell, has very kindly invited me on this occasion, and I have accepted, in the same spirit as I have been invited.

It is as you see, a case of real understanding and mutual good will. In this last century of progress mankind has seen many facts that we consider important. There has been a World War and several revolutions, some of them have brought materialism—others have fostered idealism. We have seen wonderful deeds of heroism, self-sacrifice, devotion, and love so intense and so dramatic, as to be compared with the tragedies of Sophocles; and also, revolting cruelties, slanderings, injustices, double crossings, and atrocities. Science has displayed surprising developments—technicism has produced results never before attained. This day and age sees men navigate under water and fly over land and sea. But it seems to me that at the bottom of all these achievements we find the same old foundation, and that the same old principles which guided our ancestors along the right path are still in full value and guiding us.

Many attempts have been made to change our foundations and our principles; some with the ambition of improving them—others with the intention of killing, ignoring or doing without them. All these attempts have proven worthless. Their results were only failure, poverty and discontent. We may go as far as stating that wars and revolutions have been the results of these unsuccessful attempts to do without God—to create a new ethic and to replace the laws of morality and honour, with the findings of intelligence. The Goddess "Reason" did not produce the miracle which was expected of her. The Goddess "Reason" was a complete failure. She could not explain the mystery of the universe—she could not satisfy the quest of truth which is at the base of the human soul—she could not improve the laws and conditions of spiritual matters, as well as material living—she only generated skepticism, agnosticism, cynicism and other destructive and dangerous isms; we cannot call that progress, but only death of our spiritual life and of our

soul—financial and commercial poverty—decadence in art, music and science; lowering of personal pride and self-respect; decrease in business, and, in fact, decrease of prosperity, and poverty; poverty of the most helpless type—poverty of the spirit and soul, for which there is no cure or remedy. The physical sphere of our lives is strictly connected and tied with the spiritual sphere which some of our so-called scientists or free-thinkers have so laboriously and unsuccessfully tried to ridicule, to belittle and to destroy.

To separate the emotions, the sentiments, the feelings, the religious atmosphere in which our spirit finds its natural nourishment, from our intelligence is a crime in the true sense of the word. It is the drama of Dr. Frankenstein and his monster-man. Yes, please see what type of mankind is being produced by reason without the guidance of religion. Intelligence becomes critical, cold, mechanical—it produces the robot; it kills love, understanding, tolerance, tradition—all the treasures which thousands of years of life have accumulated for our benefit, and it replaces these values, with selfishness; it makes our lives dull, acrid, cold, cruel and sterile. Spiritual life, emotions, noble sentiments, chivalrous understanding of situations, generosity and smiling kindness, are the moving forces which must uphold and direct intelligence. If intelligence seizes the leadership at the expense of our sentiments and our mutual love, then life becomes unbearable.

Science has certainly performed wonders; but to what would it all amount without faith in the future, hope and belief that our physical death is not the end, but the beginning of a better life and that we are in this world, not only to make a living, but to carry on our duties and gladly to obey a superior discipline?

Mussolini, my friends, is not a scientist nor a technician. I have no knowledge as to the advancement of his studies into the field of pure mathematics, engineering, astronomy and other sciences, but he certainly gave to mathematicians, engineers and scientists a wonderful opportunity to develop their researches. He gave them the proper climate to live in. It is doubtful whether a mathematician, an engineer or a scientist, if placed in his position, would have been able to perform these same achievements. In other words, science and technicism must be at the services of a superior ethic and not their leaders. The right path is in building men and not machines; machines are only for the service of men, but if technicism takes the place of religion, we are certainly stepping out of the true path and producing monsters instead of men. There is

nothing more cruel and revolting than intelligence without sentiment, or reasoning without faith.

Without religion there cannot be spiritual progress, and as the spirit is above matter, so religion must be above science. Fortunately for the peace of our mind we have the power to believe and the comfort that faith gives. Those who are old and have lost friends, parents, and children, appreciate the consolation they find and experience in hope and faith. It is the fear of God, the desire to please Him and to be deserving of His justice, that preserves our "mental honesty" and gives value to our oath. It develops the love for justice, truth and fairness; it makes us feel like knights who fight a duel and risk our lives for the sake of principle, not for the greed of money. That is why we honour them with the name of knights, while those who fight solely for the desire of money are not knights, but mercenaries. The right path is in the happy balance of our education, so that the sentiments, emotions, and noble feelings of our spiritual and religious life may not be ignored or neglected, or belittled by cold reasoning; and this together with the rational, scientific, logical development of our intelligence; the whole under the benevolent guidance of Divine principles and superior discipline.

In 1923, exactly ten years ago, Calvin Coolidge pronounced these words which I like to quote just at this time:

"Civilisation depends not only upon the knowledge of the people but upon the use they make of it. If knowledge be wrongfully used, civilisation commits suicide. The individual may be ignorant and vicious. If society have learning and virtue, that will sustain him. If society lacks learning and virtue, it perishes. Education must give not only power but direction. It must minister to the whole man or it fails. Such an education considered from the position of society does not come from science. That provides power alone but not direction. Give a savage tribe firearms and their members will exterminate each other. They have science all right but they misuse it. They lack ideals. These young men that we welcome back with so much pride did not go forth to demonstrate their faith in science. They did not offer their lives because of their belief in any rule of mathematics or any principle of physics or chemistry. The laws of the natural world would be unaffected by their defeat or victory. No. They were defending their ideals, and those ideals came from the classics. This is our debt to antiquity. This is pre-eminently true of the culture of

Greece and Rome. Patriotism with them was predominant. Their heroes were those who sacrificed themselves for their country, from the three hundred at Thermopylae to Horatius at the bridge. Their poets sang of the glory of dying for one's native land. The orations of Demosthenes and Cicero are pitched in the same high strain. The philosophy of Plato and Aristotle and the Greek and Latin classics were the foundation of the renaissance. The revival of learning was the revival of Athens and Sparta, and the revival of Rome, the Imperial City. Modern science is their product."

The right path has led us back to Rome where we find the foundations of our ethics and the understanding of our complex: Rome of the Law, Rome of the Cæsars and Rome of the Christians. As soon as Rome was born on April 21st, 2686 years ago, the world became another matter. The chaos of the old gentes mixed up in disorder became Roman order. Rome is not a geographical or political expression. Notwithstanding the transcendent beauty of the eternal city, Rome is not a locality but the summing up of the forces that have molded our western civilisation. There is no other history so human and divine, so stirring, so inspiring and poetic and tragic altogether as the history of Rome. From those distant days in which a small people of shepherds and peasants felled the forests on the Palatine hill in order to erect the altars to their own gods, unconscious of the immense history to which they were about to give origin, to the tragic days in which the sun of the Greek-Roman civilisation set over the desert lands, over the unpopulated towns, over the nations which were returned impoverished, savage and consternated. Rome in taking the leadership of the various other confederations could little by little win other cities and nations, because in her constitution there was in-born a principle of health; the vigorous discipline which could check that great force of national destruction which is pleasure; the discipline which could restrain in her most wealthy and powerful classes, the classes which are most exposed to corruption and bribery and most apt to infect the whole system of the Republic, the vices of the Barbarians, the drunkenness, the lasciviousness, the luxury and greed for precious metals, the personal haughtiness which wants satisfaction, even through the damage of all. The genius of Rome was marked from the individual to the family. From the family to the city. From the city to the legion. From the legion to the Empire.

The natural simplicity of the Roman soul, the fear of the gods, the respect of the laws. Rome is not a city. In her whole life there

was a divine destiny even in her apparent death and her eternal revival and "no ravage was great enough to force her to succumb" as it was sung by Cludianus. There was never a wound that could weaken her or destroy her, because there is no wound that can destroy a spirit and Rome is an idea. Rome was a holy abode of deities which, invisible but present, for centuries have watched for the health of bodies and rectitude of the intentions, for the chastity of the families and the discipline of the army, for the probity of individuals and for public justice, for civic harmony and the good luck of the wars, because essentially religious vincula (bonds) have tied for centuries the wife to the husband, the children to the father, the patron to the client, the soldier to the General, the citizen to the magistrate, and all citizens to each other; because the state could loyally for centuries, without deceit or hypocrisy, use that powerful organ of moral and political discipline which in times not deceitful is named the oath. Cæsar, Cicero, Livy, Tacitus, Vergil, Horace, Ovid have never ceased to be studied in our schools and their education and contribution goes undisputed.

But homage is also due to the Roman rulers, the Emperors, who employed their power for the development of the system of public education, and without whose personal endeavour, the gigantic task could never have been achieved. Primary education belonged to the family and children were taught at home or in schools subsidised by their fathers. The Emperors established municipal schools for secondary education, and state schools for higher education, not only in Rome, but throughout the Roman Provinces. Gaston Boissier, French scholar, says: "Hardly had the Romans penetrated unknown countries when they founded schools. The rhetorician followed in the steps of the General and brought civilisation. The first care of Agricola, after he had pacified Britain, was to order that the sons of the chiefs be taught the liberal arts; and as soon as Cæsar conquered Gaul, the school of Autun was opened. In the rosters of the professors of Bordeaux, which Ausonius has transmitted to us, we find the names of Romans and those of Sons of Druids together with those of priests of Belenus, the Apollo of the Gauls. Augustus continued the policy of Cæsar, he granted teachers special privileges and founded a school for princes, encountering the special requirements of future rulers; and opened the school to many sons of conquered rulers. In 28 B.C. Augustus founded the Palatine Library in connection with the Temple of Apollo. Love for art had existed in Rome for a long time, but

the statues and other artistic treasures were mostly owned by private families and kept in their own galleries. This procedure was in direct opposition to the desire of the popular classes and against the policy of a government which wished to be Democratic. Augustus began the establishment of public galleries and the first nucleus of a state department of fine arts in Rome. The Roman Emperors were supremely interested in two subjective elements: the teacher and the student. Teachers were granted a great number of privileges, best illustrated by the imperial constitution of the fourth century whereby teachers and philosophers were equal in public honours to the highest dignitaries of the State. All this work, which seemed lost in the Dark Ages, was nevertheless the foundation of the greatest artistic and literary soaring which is known to Western civilisation with the name of the Renaissance, although the proper name should be *Rinascimento*, because there is no question that Renaissance was born in Italy from Roman parents.

The history of Rome is so immense that it is impossible to bring before your eyes what she was in antiquity and what she did for our western civilisation. Most of the laws which govern our world to-day are Roman. The alphabet which has been adopted by all the Western nations is Roman. The very language which we speak in this country is sixty per cent Roman and, more than the language, the foundation of our culture, the architecture of our thoughts, is Roman. Just think that Jesus Christ was a Roman citizen, because He was born in Judea when that country was a Roman province, and do you know why He said, "Give Cæsar what goes unto Cæsar"?—because He in His human side recognised that as a man, His sovereign was the Roman emperor, Tiberius Cæsar. Torrents of Christian blood poured from Rome for more than three centuries, washing Rome of her sins. She became the garden of every virtue, the mother of the saints and of the church. From Rome came St. Patrick to bring the gospel into Ireland. From Rome St. Augustine carried the gospel into England, St. Bonifacius into Germany, and St. Cyrillus and St. Methodius conducted the gospel among the Slavs. Rome is not only the city of the Cæsars, but also the cradle of the Christian church.

There is another Renaissance in Italy to-day. Mussolini has brought Italy back to her classics, as the good shepherd leads his flock to the pure and refreshing fountain at the head of the river. In the training of youth, in the unity of the State, in the trend of the schools, in the stress on civic virtues, Italy to-day fights the pale destructive forces of skepticism, agnosticism, cynicism, which

deny, without being able to build, and goes back consciously and willingly to the Roman traditions. Not long ago, May 1st, the feast of the labourers, was a celebration which ended in riots, unpatriotic demonstrations, class hatred, disorders and bloodshed. Mussolini has suppressed this wrong festivity and has replaced it with the day of April 21st, the anniversary of the nativity of Rome which bears a profound meaning in this age. What does the return of Italy mean to the world? We Italians of to-day do not believe that Italy is revived only for the sake of adding one more State to the other States—neither do we feel ourselves animated by a blind and brute desire for power. This is not Rome.

We feel and want our country to be no longer sentenced to live in the shadow of the newcomers. We trend to live in the dream of Rome, the mother of all Western civilisation, and to enjoy her eternal youth which is the gift that faith alone gave us. We do not want to live on the credit which we claim from our ancestors, but we want to be worthy of our past and to live up to the standard which has been set for us in the centuries of the past. And those of you, whose views on this subject are like mine, will find, I'm sure, much that appeals to you in this modern Italian reaction against the materialistic and anarchistic tendencies that strive for supremacy all over the world. And you English-speaking people who have not discarded the beliefs of your forefathers and the benefits of studying the classics and who recognise Roman traditions as a common factor in our Western civilisation, will gladly join me in celebrating the return to the right path—the return to Rome—our Alma Mater.

KOREAN CHUNTOISM, A NEW WORLD RELIGION

THE REV. HONG-KI KARL

of Korea. Writer. Lecturer. Representing Chuntoism—a living religion originated in Korea,—as a result of her recent social and religious conflicts

CHUNTOISM is one of the younger religions of the world having a history of less than one hundred years. Its founder, Taishinsa, attained enlightenment in 1860. He was a native of Korea, and Chuntoism has naturally had its development on Korean soil. However, it aims to be a universal religion and is tremendously enthusiastic about world interests. Already outside Korea, Chuntoist churches have been organised in China, Japan, the United States and Cuba. The Central Committee of Chuntoism reported in 1930 about three million full members and three million preparatory

members, a total of six million. As Korea's total population is twenty million, the magnitude of the movement can be seen.

The name Chunto is composed of two words—Chun, which means "heaven," and To—which means "way." Chunto is, therefore, "the way of heaven." During its early years its proponents designated their teaching by the term Tonghak, meaning "Eastern Learning." But in time this was felt to be unsatisfactory because of its anti-western animus. Korea was not opened to Western influence until 1876; when the teachings of Chuntoism were first formulated, little was known of the West. With greater knowledge of things Western, came the discovery of a certain kinship between many Western and Eastern ideas. There followed the substitution of Chuntoism or Chuntokyo for the rather prideful Tonghak, officially in 1905.

Chuntoism owes its origin to the search of an unhappy yet heroic soul for deeper satisfactions than the culture of his people, as it took shape in the circumstances of his own life, allowed him. Ready acceptance of his gospel by the masses suggests that he was not alone in his unhappiness. Protest and restlessness among the people of Korea were very wide-spread during the latter half of the nineteenth century. Political, social and economic conditions had become almost unendurable and religion had ceased to supply desired values.

Chuntoism is a revolutionary movement against the corruption of contemporary politics, which ignored the importance of people in the nation; against the feudalistic social system in which the landlords were the supreme power; against the traditional morality which exalted blind obedience to a senior or higher class, thus preventing the growth of individuality; and against the existing religious systems which were largely interested in conserving the status quo or in escaping from the actualities of the world. Finally, Tonghak, the name by which the movement was first known, means "Eastern Learning." Chuntoism rose, then, not only as a protest against the state of things that had arisen in Korea through the functioning of forces long at work in the land, but also in antagonism to the invasion of the country by the new, alien culture of the West. Chuntoists, though they desired change, were determined that any changes brought about should follow Eastern and not Western lines.

As time passed, Chuntoism found itself in a rapidly changing environment. Traditional forces, religious and otherwise, were dying away. New scientific ideas took the place of the traditional *welt-*

anschauung, while an alien imperialism destroyed the political sovereignty of Korea. With the coming of capitalism, the city and not the country became the centre of economic interests, while the importation of the machine uprooted the old systems of communication and production. Thus Chuntoism came to face a new challenge—to attack new evils created by ideological and social maladjustments. Not only a sense of certainty in the realm of knowledge but also a sense of security was greatly needed.

Chuntoism had to discover a new philosophy of life based upon new knowledge of man and nature, which may give man a real value and significance in the universe. "All things are equally the manifestation of the cosmic reality, the absolute Chunto," says a Chuntoist, "and man is the most perfect and highest 'manifested,' who at the same time is the master of all." Man, then, is born out of the evolving cosmic process, and in man the universe made its highest achievement. A religion holding such a thorough-going homo-centric principle, cannot consciously neglect social problems; the welfare of man is its goal. So Chuntoism has attempted to satisfy the desire of its people for political freedom by curing the international evil of imperialism. The March First Independence Movement in 1919 under the leadership of Choi Su-oon is an example. Furthermore, Korea was and is suffering the most satanic disease in terms of economic exploitation. The village is left in desolation; the city is overflowed by starving masses. Prices are constantly going up, while people are left without a penny; "Give us bread, or freedom or death" is the cry. The course that Chuntoism is to take is apparent; it must come out to streets, to factories, and to villages with a desire to share both sorrow and joy with these wandering masses and to participate in rebuilding an ideal economic world.

Chunto's religious techniques for solving these evils are modern in nature although some traditional magico-ceremonial methods are observable in their ritual use. Chuntoism does not overlook the fact that there was a time in man's history when people danced in their corn fields to get a better harvest, or sprinkled water to make rain. In our age these ways appear archaic; in their own native past they were charged with power and meaning. For these cults represent a composite, a gradual accumulation deposited by the flowing experience of centuries, a colourful combination of magic, practical activity, methods of securing psychic peace, rituals charged with emotion, mystic ecstasy and meditation. The important thing is that Chuntoism sees that these methods may not

be efficient in solving its problems. For the problems to be solved are social in nature. What Social Science teaches us, then, is its techniques. Art, industry, education, philosophy and politics are the specialised means; the task of religion is to give them guidance and a new synthesis. Chuntoism is thus free from the traditional religious inertia which longs for the future, leaving the present in sorrow. It rather exalts "the ideal kingdom on earth," in which every individual can enjoy an equal opportunity to develop his own personality and to participate freely in the creation of values for the good of the entire community.

Observed in the cosmic significance, the ideal program of Chuntoism loses its narrowness and provincialism. The peoples and cultures of the world draw together, after ages of isolation, the common goal of their long search becomes clear, at the same time that science announces the solidarity of the race. The organisation of society for the ideal life will need now to include all humanity. The problem is a world problem, and the significance of the World Fellowship of Faiths, when rightly understood, is also at this very point. As Rabindranath Tagore has said: "We must all be saved or we must perish together." So Chuntoism claims to be a universal religion with its philosophy *Innaichun*, broad enough to include races and nations, with practical techniques to cure international disease.

After all, Chuntoism was right when it said: "Religion is what man named, which, transcending both difference and similarity man follows according to what his judgment believes true and not false. Therefore the followers of Confucius and Mencius point to Ryangchu and Motih as heretics. So do the followers of the latter to the former. It is not merely Confucius and Mencius alone, who are right and only Ryangchu and Motih who are false, for heresy is simply an indication of the differences between the two paths." The problem is only whether these different paths or religions grasp clearly the factors involved in present national and international relations, and whether they are adventurous enough to apply the right techniques to the solution of problems. Are the religions of the world in general and of the Far East in particular ready to tackle these actual problems, economic, social and political? Or do they merely exalt their principles for the glorification of principles? Are they still satisfied with their habitual flight from the realm of dust into the kingdom of ideas? This is Korea's challenge to the World Fellowship of Faiths.

WHICH IS WRONG—OUR SYSTEMS OR MENTALITY?

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I START by telling a story: A man saw his neighbor looking very much troubled and asked what was the matter. "Oh," answered the neighbor, "I lost my spectacles, and now I cannot start searching for them until I have found them." It seems as if the world at large is in much the same condition. Are we to start with changing our minds? Or by changing our systems?

Some say that if people would only change their minds and develop a brotherly spirit, then all would be right. It is mostly in religious circles—I have Christian churches especially in mind—that this talk of mental change is heard. But such persons usually stop there—not telling us what specific acts are necessary in consequence of conversion to a new spirit of brotherhood.

On the other hand, we hear that nothing can be achieved if we do not change our economic system. The individual is so bound up with the system that he cannot act according to his personal convictions even if they were of the noblest sort.

These two contrary statements may be due to two different kinds of mentality; one cannot help thinking in terms of personal, individual actions; the other in terms of material and juristic environment. But the two may also be due to some kind of interaction between environment and mentality; that is, it may be that a certain state of mind creates—or tends to create—a certain system, and that a certain system tends to create a certain state of mind. This problem is in fact only one aspect of a much broader problem, the problem of the connection between cause and effect. To the generation before ours that was a very simple connection. If a certain event, A, always took place before a certain other event, B, then A was the cause of B. But we have gradually discovered a number of events so closely knit together that we feel uncertain as to which is cause and which effect. This is especially true in the economic sphere.

Take the banker's problem: Does the amount of public deposits in his bank start with the man in the street who deposits his savings with the bank, or does it start with the loans that the banker gives to his customers, which they in turn use as payments for goods delivered or services rendered? Those of you who are

familiar with current discussions in financial circles know that there is a great deal of controversy over this question, and some of you may also know that this controversy is not altogether new; it was a burning problem in England some 80 or 90 years ago.

As an illustration I give you an example from a Norwegian daily paper. The editor, concerned with defending the creditor class in his country, drew attention to the fact that we should first of all protect the poor needle-work-woman who put a five-dollar-note into the bank and thus started a wonderful series of events to the good of the community. She not only "saved" something that she could later use, but she made it possible for the bank to lend money to industrialists who gave employment to workers, who again used the money in buying goods, etc. She also helped to increase "capital," because after some fifteen years her five dollars would have "grown" into ten dollars.

Then the editor was questioned as to where and when that wonderful five-dollar-note started; in the small attic room where the needle-work-woman lived and laboured, or in the printing office of the central bank? and how was the five-dollar-note transformed into a ten-dollar-note? The editor could not give an adequate answer because he had never thought of the fact that the dollar deposited in the bank started a debt. He only thought of the claiming side of modern capital and had completely forgotten the debt side of it. He had no idea that "capital" in the modern world—as it was in ancient Rome where the term capital was first used—means debt, and did hundreds of years before Christ ("*capitalis pars debiti*").

I take some other examples from modern economic life to illustrate this complexity of cause and event. Do high wages mean increased opportunities for sales? Ought we to have low prices in order to have low production costs and thus to be able to sell at a low price? Or ought we to have high wages in order to give the working population a large amount of purchasing power? Can—or ought—goods to be pressed out into the market through their low prices, or can—or ought—they be drawn out through the high purchasing power of the workers? No doubt, high wages generally mean high production costs (if machinery is not changed) and therefore tend to decrease sales possibilities, but they also mean high purchasing power and thus tend to increase sales possibilities. The result of an increase in wages will be a double one: There will be a plus and a minus and the net result, which will generally be rather small, will either be plus or minus according to the

strength of other factors. But you will never be able to have it both ways: both a decrease in costs and an increase in buying power.

Here we enter into the next sphere of economic connections between cause and effect, the connection between high wages and labour-saving machinery. High wages induce the employer to introduce labour-saving machinery, which again may turn workers out of employment. This technological unemployment may thus be said to be the price paid by labour for having driven wages to a high level. On the other hand: labour-saving machinery makes high wages possible for those who are not laid off. And thus labour-saving machinery may be said to be the cause of high wages. I might give you a long list of similar examples. I just give some of them, leaving the elucidation to you.

Is export the consequence of import, so that you must import in order to export? Is export or import a source of wealth? If before the war you made two double lists of countries, the first giving the names of countries with an export surplus and those with an import surplus; the other giving the names of poor nations and of rich nations, you would find a much closer correlation between rich nations and import surplus countries than between rich nations and export surplus countries.

Is a depreciated currency profitable or not?

Or take the problem over which the London Economic Conference broke down: Is it best to let the internal price levels in different countries take their own courses and then to adjust the exchange value of the currencies to these levels? Or is it best first to fix the exchange value of the currencies and then to adjust the price levels? It seems trifling that such a problem as this, a problem where both solutions necessitate an adjustment, should have such big consequences. And it reminds me of a story that a Chinese speaker told. He had given a lecture to Chinese students on the history of the United States of America. After the lecture he was asked: "You said that both the English and the colonists were civilised people, how could they then go to war over a tea-box?"

What do we mean when we speak of "systems," especially when we speak of "economic systems"? A "system" is just the carrying into effect of certain general principles; it is taking some acts out of the realm of individual judgment and bringing them under certain "rules." We speak of a "traffic system," meaning that trains leave and arrive at certain fixed hours and not according to the wishes of the station master or the engine driver. Or "traffic sys-

tem" may mean that there are certain tariffs for certain kinds of goods, that freight payments are not subject to the will of the traffic manager; if the personal will of the manager creeps in, we denounce it as corruption. The system is more holy than the personal judgment of the individual. He may err, the system does not err—though it may be changed. Or "traffic system" may mean the regulation of traffic on highways and streets. If I meet another person in his car at a crossroad it is not left to my personal judgment whether I should take him on my left side or on my right side. Rules have been laid down, and the more automatically I act according to the rules, the safer the traffic. English and American rules on this specific point are contrary to each other; so you see that more than one system is possible.

In a similar way we have an education system, an election system and last but not least, an economic system. Common to all systems is the fact that they shut certain fields of action off from the realm of personal judgment, off from the field where the "mentality" of a person is at work, and create a field of automatic actions.

Now, what about the "capitalist system"? What is its underlying idea? It is, first of all, that every one should look after his own affairs. But there is a second idea also, namely, that every one should have an opportunity to do so. This second idea is in fact a later development. It was not developed until it became clear in the United States that the capitalistic competitive system did not function according to the first principle. You remember how the first, fierce fight against the "trusts" had as its motive: equal opportunity for every one. Here we also have a clear indication of the tendency of every system to outgrow the framework originally set around it. First the idea was to leave "economic man" free to look after his own affairs. Later you had to correct or adjust the system to the new needs of society.

To-day, it is still clearer that the system has completely outgrown itself. It is no longer a question of how to bring it back to its original framework, no longer a question of getting clear-cut competition, no longer a question of how to continue the "open-shop" principle. On the contrary, you try to bring together the employer and the employé, the producer and the consumer, at least as a measure of emergency. You are not only out for "Recovery" but also for "Reconstruction." (To quote Walter Lippmann.) And I guess even if President Roosevelt originally had in mind only emergency measures, it will be difficult to go back again to the old individualism with its "free" competition.

This brings us to the fact that the idea underlying capitalism could work satisfactorily only so long as each individual could be independent. When two farmers settled upon the prairie, each lived chiefly upon what he raised; then it was right that he should have complete freedom to act according to his own will. So also with two manufacturers who hired labour and sold their goods in the market, so long as each one could be considered a new addition to the forces of production. But the situation became entirely different when each new farmer and each new manufacturer had to be considered as a new producer who helped to reduce the prices obtainable by producers already working. The situation also changed when high prices on town-manufactured goods tended to raise prices on farm products and thus to reduce the real wages of the town labourer. This shows us that we cannot find only merits in a certain system, but must also consider its demerits. We cannot have it both ways.

The idea underlying capitalism had its root in a mentality of personal sovereignty. It came as a natural reaction from a former strong centralism and governmental absolutism. And the idea of personal sovereignty was carried further to cover the idea of national sovereignty—which is not the same as the much older idea of state sovereignty. State sovereignty meant the rule of a reigning prince. National sovereignty has been carried to its consequence in German nazism. "Right is that which serves the people," said the German minister of the interior to the national convention of German jurists. Compare that with the saying, "Right or wrong, my Country." Was there in the Capitalist System no check upon the mentality of individual sovereignty—and its consequent national sovereignty? Was it considered "moral" to stick to the unlimited right of a person to act according to his own wishes? I don't think it was. Even in the days of high capitalist development there was a certain feeling that you ought not to do that which is detrimental to your neighbor. Even high capitalism had a certain notion of "fairness"; even competition ought to be "fair." And of course the churches had on principle to teach this, but I feel strongly that the churches made themselves guilty of omission in not having applied to economics the practical conclusions of this idea of neighborliness.

But, even with a vague idea in mind that one should not do that which is detrimental to one's neighbor, there arises the question: "Who is my neighbor?" If that troublesome person Jesus of Nazareth should appear in Chicago and deliver a speech on:

"How to love your neighbor as yourself," many a person would come to him afterwards and ask him: "Who is my neighbor?" And he might again tell a story, like the story of the merciful Samaritan. Of course he would use more timely, modern terms. He might tell a story with Negroes or Mexicans as heroes. He might tell you that during the depression your true neighbor may not be a member of the same club as yourself—a person who may pass you in silence when you are most troubled in business or may even thank heaven that he is not so badly off as you. Jesus might tell you that your neighbor is some hard-working Negro down in the Mississippi Valley picking the cotton that you use in your mill, or that he is the town labourer's wife looking for goods in the nearest shop. He might tell you a story of how to reap after having sown. Certainly some vague ideas of neighborliness did exist in the Capitalist world, but they did not dominate our daily actions. Therefore we have practised an almost unchecked liberty. And, as we have sown so we shall also reap.

Now I come to the influence of the system upon the mentality. The system sprang out of a certain mentality, but the system also reacted upon that mentality. When we make a system out of an idea, we take certain actions out of the domain of personal judgment. And we educate our children into obedience to those laws and rules—generally without telling them how they came into being and what a frail framework for human society they in fact are. We tell them that contracts have to be fulfilled and that it is the chief function of the state to see that this is done. We do not tell them—we have not even thought of it ourselves—that it is an absurdity when the State itself contracts a debt to its own citizens, a debt that must be a first mortgage upon society as a whole, since the most important function of government is to control the fulfilment of contracts. This is especially absurd when the debt is contracted for destructive purposes such as war, when you enrich certain parts of the community at the expense of others—and for generations to come. Curiously enough governments think they can shift upon future generations the burden of financing a war by contracting a debt instead of collecting taxes; obviously, all war material must be made before it can be used and thus the real burden of making war must be borne by the generation making war; but the distribution of the burden is quite different according to which of the methods is used.

The Capitalist system has intensified capitalist mentality to make it wholly conform to the system, so that it has become exceedingly

difficult for a man to act according to a finer mentality. Many a man finds it painfully difficult to act as a "moral man in immoral society," as Reinhold Niebuhr has put it. Capitalist mentality and the capitalist system belong to each other, and fit each other like hand and glove.

A socialist society cannot function with an individualist mentality. A collectivist mentality is "*conditio sine qua non*" for the functioning of a socialist community. This is one of the chief reasons why so many people refuse to believe in a socialist society; they do not believe that a collective mentality can be developed. And, certainly, if the administrators of the complex system of a socialist community, with its vast planning and vast apparatus of control, should become imbued with personal greed or with a will to impose their individual desires upon their countrymen, then that society would be doomed to fail in short order.

System and mentality are as closely interwoven as warp and woof; you cannot have one without the other.

Considering the present situation—which we instinctively feel to be wrong; what is chiefly wrong with it and how is it to be cured? That which is most conspicuously wrong is of course that there is enormous want in the midst of plenty. How has this come about? And how is it that it has been so enormously difficult to correct the situation? First we had the enormous piling up of debt. No one called it debt; they abhorred that word. They called it "investment" or "short term credit" or "instalment payments" and what not. But the fact was that they were creating debt on a scale unprecedented—except for the war period. Was this creation of debt due to mentality or to the system? Partly to mentality. People were eagerly chasing dollars, pounds, francs, marks and what not. It was a primitive capitalist mentality. But the system also had its responsibility. Because any system means the cutting off of certain actions from the realm of personal judgment, people thought they could safely—and morally—act as they did. They saw no warning signal, either from men of business or from religious leaders. Just as under the traffic system we direct our paths according to the signal lights of the streets.

Because of quite definite faults in the system—which I have no time to discuss—the crash came, inevitably. I merely mention in passing that in the capitalist system the price of goods is determined by the relation of supply and demand, and the supply is chiefly dominated by the stocks of goods. A small change in the intensity of production creates a great change in stocks and this

sends prices down to a meaninglessly low level. But, when the breakdown came, why was it so difficult to adjust things again? Why had four years to elapse before anything could be done, consciously or unconsciously? Was that also due to mentality or to system?

Here I think that the system has been much more responsible than mentality. The system, through existing contracts, demanded debt payment. Our monetary system (which is only one aspect of the capitalist system and may very well be changed considerably within that system) has two quite different functions to fulfil; (1) To be a medium for the exchange of goods and services. (2) To liquidate debt. Now if prices and wages both rise or fall in the same proportion, no very great harm is done; there may be a time-lag with a more or less painful period of readjustment, but that will not last very long. But the other aspect is far more important—when prices go down. Then arises the problem, not only of the purchasing power of the dollar, but also of its debt-paying capacity. With falling prices the debt-paying capacity of goods and labour is reduced and the burden of debt is increased. Thus the crisis intensifies itself automatically—not to say “systematically.” As soon as the process of debt-creation is reversed into that of debt-paying, some of the money in circulation is turned away from the purchasing of goods into the paying of debts. Consequently, the effective demand for goods decreases and the effective supply of goods for sale increases and the burden of debt becomes still heavier. Demands for debt payment increase; more money is diverted; and prices go further down.

Now, this intensification is partly due to mental causes, because fear creeps in. Fear impels creditors to claim repayment earlier than they might otherwise have done; and this repayment through its effect on prices, makes their “investments” more insecure; consequently their fear increases. Thus the system, with its laws and contracts, binds people and prevents their doing what would lead to good results. They could not act otherwise—without breaking with the system; without stopping debt-payment and thus perpetuating the enormous debt structure; without giving up their own claims—(and thus, from the other viewpoint, making their claims secure).

Our prevailing conception of contracts is not at all the only one possible. The Chinese have quite another idea. A Chinese contract is supposed to be profitable to both parties; if circumstances change so that the fulfilment of the contract would be detrimental to one party, then the contract has to be annulled or changed according to

the new conditions. If we, in our Western world, had had this idea of contracts we should never have had a crisis like the present or like that of 1920.

We have tried to trace the relationship between mentality and system and have come to the conclusion that they are mutually interdependent. When they are no longer in step with each other, serious maladjustments arise. Now we ask ourselves: Where are we to start in order to achieve the needed readjustment?

The most appropriate answer seems to me to be: Start at both ends simultaneously. I would appeal to economists and industrialists to help in creating a new system better suited to meet the present needs. I would also appeal to the leaders of spiritual influences to begin the task of creating a mentality that will bring a new system to function smoothly for the next three or four generations.

Speaking here to an audience of men and women concerned with faiths, I wish to stress the last point and to ask all of you to take an efficient part in the great task of helping to create a mentality of brotherly love. The foundation you have: "Do unto others that which you wish them to do unto you." That "Golden Rule" is not merely a lofty moral which we frail human beings are unable to reach; it is simply—in our days, in this crowded world—an economic necessity. And you need to tell people that they shall not delay the practising of this rule until the economic system has been changed; but that they must start immediately to act according to it, having that faith—which is not a creed—that they shall thereby hasten the day when such a new system will be created as will correspond to our human needs.

SOVIET RUSSIA'S CHALLENGE TO THE WORLD

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SOVIET RUSSIA has delivered an unmistakable challenge to the world. It has challenged the industrial system of other great nations. It has challenged their agricultural organisation. It has challenged

their philosophy of education. The Soviets have challenged the program and practice of public health and welfare work of the world. They have challenged the very political and economic systems under which the rest of the world lives and has its being.

We are not here primarily concerned with the industrial or agricultural challenge, with the political or economic challenge, except in so far as these fundamental aspects of life inevitably and profoundly affect what is commonly called human welfare work. The nation which provides for its people the largest measure of health, of education, of recreation, of uninterrupted opportunity for socially useful employment of hand and brain, of broad culture—social, moral, æsthetic and spiritual—that nation has the best chance of survival and will take and hold leadership among the nations of the world. It is that leadership for which the Soviets are contending. That is their challenge.

Since the October Revolution of 1917, the Soviets have made greater progress than any other nation in a similar period of time in public health and medical care, in education, in the emancipation and cultural development of women and children, in the treatment of social offenders and in almost every other phase of human welfare work. They have made stupendous progress also in other underlying fields, notably in heavy industry. In a prodigious effort under the Five Year Plan to catch up and surpass the capitalist world, the U.S.S.R. has leaped forward from a backward position among nations to: First place in oil production; second place in coal; third place in pig iron; and fourth place in timber production.

This indeed is a challenge in the production of raw materials for heavy industry. At Dnieperstroy the Soviets have built the largest hydroelectric plant in the world; at Magnetogorsk they are completing the largest steel plant in the world. The great tractor factories of Leningrad, Kharkof, Stalingrad and Cheliabinsk have an annual production capacity of 190,000 tractors, which is more than all the rest of the world combined.

The important fact from the human welfare point of view about this challenge to the capitalist nations is that the Soviets are not paying for their gigantic development as did other industrial nations in depleted vitality from the exhaustion of their workers. They take the position that the primary duty of industry is the health of the workers, for they believe that the endurance and security of the State rests upon human vitality. They have undertaken the almost superhuman task of overcoming the heritage of primitive health and social conditions as well as of technical and

cultural backwardness bequeathed from Czardom, by changing the habits and attitudes of these millions of "dark people" who knew not how to read or write, to repair a motor or even to drive one, to use a tooth brush or a toilet. The human welfare work now proceeding not only in the great cities but also in the villages, among the mountain peoples, and throughout the semi-nomadic tribes on the semi-arid pasture lands that stretch far away toward the East—this cultural revolution is indeed one of the epochal events in the story of mankind and constitutes a challenge which the rest of the world cannot ignore.

"I see this fact," said the Reverend Harry Emerson Fosdick recently, "that those Communists in Russia really are on fire with sacrificial and determined zeal, at all costs, even at a cost of ruthless persecution, to build what seems to them a more decent society, and the only way we can ultimately compete with them is to be at least equally zealous for social reformation."

The world is still in the throes of the greatest industrial depression in the history of modern civilisation. Thirty million people still are facing starvation in a world of plenty. Under-nourishment is sapping the vitality of little children—the next generation of this and other nations, nations rich in natural resources, with millions of skilled workers unemployed. The maternal mortality rate, especially in the United States, is a disgrace to civilisation. Civilised nations still tolerate an inexcusably high morbidity and mortality from small-pox, diphtheria, syphilis and other preventable diseases which could be easily stamped out if we were prepared to support our health and welfare services as liberally as the Soviets support theirs. Except in the Scandinavian countries and in the larger cities and a few rural communities of other capitalist countries the health services are still pitifully inadequate, and good medical care is available only for the rich and the very poor. Twenty-five hundred of the three thousand counties in the United States have no organised county health service, and less than a dozen of the five hundred having county health departments are prepared to offer even reasonably adequate service. Moreover, many counties and cities and even whole states have recently abandoned vital health services owing to lack of appropriations. This is notably true in the states of Alabama, New Mexico, the Dakotas, and in Indiana, where the state department of health has been virtually abandoned. A similar situation exists with reference to another vital service of the nation—education. The salaries of professors and teachers have not only been radically reduced, but it is notorious that many of our edu-

cators actually have gone without pay for months at a time. Universities have been virtually closed. School terms in many communities have been restricted to a few months, and in some states a considerable number of schools have been closed completely for lack of funds. We have an army variously estimated at from two to five hundred thousand children and adolescents hitch-hiking or beating their way about the country on trains, some looking for work, others already beyond caring, just looking for adventure. A few years ago we talked about the "wild children" of Russia—the homeless waifs of the world's greatest revolution. Our sensibilities were shocked at their neglect. Not knowing we lived in a glass house we threw stones. One of the greatest achievements in the history of human welfare work is the reclamation and education of the "wild children" of Russia. Another serious result of the world depression has been the mounting menace of prostitution. This is more evident in European countries. Every night the principal streets of large cities are literally swarming with pathetic solicitors, most of whom were not to the manner born but have been forced to resort to prostitution by poverty in the midst of plenty.

Why have we not learned to prevent such economic catastrophes? Or if we cannot learn to prevent them why have we in America not protected or insured our people against their serious consequences? That surely we can do, as many European nations have demonstrated. If other nations have suffered less from the effects of the depression than the United States, it is due primarily to their social insurance system. With all their imperfections they have stood the test fairly well, while our American system of private charity, except in a few communities, has completely broken down. In the absence of unemployment insurance, millions of self-respecting families have been obliged to resort to local public and private relief funds which have proved tragically inadequate. Hundreds of millions have been appropriated from state and federal treasuries to supplement local funds. In the absence of health insurance our sick have depended on charity. In the absence of invalidity and old age insurance, our invalids and aged have been forced into the almshouses.

While most of the European nations have put us to shame by their systems of social insurance, the Soviet system shames and challenges the whole capitalistic world. Other European systems are for the benefit primarily of the poor and the lower income grades. They are strictly limited in the amount of benefit and in

the period of time over which it is spread, usually providing not more than half the salary and seldom for longer than six months. The British health insurance system, which is one of the most liberal, applies only to male and female workers, not to their families, whose wage does not exceed £250 a year (\$1,217) and the cash benefit covers a period not exceeding twenty-six weeks. A few others are more liberal than the English health insurance system, but none except the Soviets provides a complete and comprehensive system of social insurance and public medical service with full salary during the entire period of incapacity or unemployment, and retirement at fifty-five on half salary. Since there is no involuntary unemployment in the Soviet Union the unemployment fund is now being used for cultural purposes, mostly in connection with workers' clubs.

While other nations during the depression have been materially reducing their budgets for welfare purposes, including public health and education—and this unhappily has been notably true of the United States during the last two years—the Soviet Union has been steadily and materially increasing its expenditures for such services, although it has by no means escaped from the effects of the depression. The Soviets have learned that even a socialistic nation cannot live unto itself alone. During the present year—the first year of the second Five Year Plan—they have been obliged to curtail their budget for the extension of heavy and light industry and to postpone many of their cherished plans for catching up with and surpassing the capitalist world. But the tempo of the first Five Year Plan which accomplished such astounding results in education and cultural development, in health and welfare work—this tempo is being continued unabated in the second Five Year Plan. The expenditures for such purposes in 1932 amounted to nine billion rubles; the 1933 budget appropriation covering the same items foots up to the staggering total of twelve billion rubles. This is the Soviet challenge to the world in human welfare work. Money talks—even in a socialist state.

But it is not merely that these services are liberally supported and are available to all, that counts. It is not simply that the advantages of education from the primary school to university are now within the reach of all the masses—adults as well as children, villagers as well as city dwellers, the most backward as well as the most advanced among Russia's 182 races and nationalities. It is not that great sport fields and huge parks of culture and rest are being developed in every community; that health centres and hospitals

equipped with modern facilities for diagnosis and treatment have been constructed in all the leading cities and are being rapidly extended to smaller cities and villages and even to remote regions in that vast land; that the old palaces and mansions on the borders of the Black Sea have been converted into sanatoria, convalescent homes and places of rest for workers and peasants; that great modern apartment houses are springing up all over the land: it is not that all these facilities and services are provided that counts, but what counts is that they are the work of the workers themselves. They plan them, they build them; they manage them themselves through their Unions and Co-operatives, their Clubs and Societies, where numerous meetings are held and endless discussion takes place, thus largely solving the problem of leisure time.

Like the rest of the world, Russia has suffered from the depression, but she has suffered more from the blunders and mistakes she has made in her gigantic social experiment. As some one has well said, she has suffered mostly from growing pains. Like the rest of the world during the past year millions in the Soviet Union have been short of the necessities of life, including food. Millions perhaps have faced starvation. But unlike the rest of the world, the Russians have all suffered alike—with the exception of the deprived classes—and unlike the rest of the world, they have not permitted their health and welfare work to suffer from lack of support, even though food was short. Moreover, in the face of unsatisfied hungers—scarcity of food, inadequate housing, primitive sanitation, deficient clothing, the enthusiasm of the people is incredible. Mr. E. C. Lindeman gives three good reasons for this:

1. Economic security exists for all workers, including a job and insurance against sickness, accident and old age.
2. The technological program of production and the scheme of distribution, with all their imperfections, have already proved successful enough to hold forth real promise for the future.
3. Goals such as those set up in the Five Year Plan have served to release energy and to promote faith—a faith that some hold is akin to religious faith in spite of the professed atheism of the Communist Party.

Ordinary hardships are not difficult to bear so long as people are imbued with the belief in a distant goal. As Carlyle says, "It is not to die, or even to die of hunger, that makes a man wretched. . . . It is to work sore, and yet gain nothing; to be heartsore, weary, yet live isolated, unrelated, girt in with a cold, universal *laissez faire*."

If one could obtain a bird's-eye view of the enormous welfare activities of the citizens of the Soviet Union, one would hardly trust the evidence of one's own senses. Nothing approaching it in variety of activity, intensity of effort, in tenacity of purpose has ever yet been witnessed. All that I can hope to do in the limited time at my disposal is to give some content to this admittedly extravagant sounding statement by enumerating a few of the principal welfare services which constitute the Soviet challenge.

To any one who is familiar with the almost serf-like life of women and children before the revolution, their emancipation is one of the triumphs of the Soviet system. This represents an almost incredible advance in the freedom of the life of 120,000,000 individuals out of a total population of 160,000,000, an advance, according to Sidney Webb, which has "certainly been vastly greater in quantity than the world has ever before witnessed in a similar period. Neither the Renaissance nor the Reformation simultaneously affected the lives of anything like such a great number of individuals as this." Among ninety per cent of the population, women were wholly illiterate. They had no freedom, no vote, no property, no separate wages, no free choice of husband. According to Webb, women to-day in the U.S.S.R. are more free from sex disabilities than in any other country in the world. Women of all ages are learning to read. Illiteracy has been largely liquidated among young women as well as among young men. They all become full citizens at eighteen. Women are equally eligible to every elective office. There is no sex distinction in trade unions or co-operatives. They have equal pay and equal opportunities for promotion to high executive positions; there is equality in marriage and divorce and equal obligation in the maintenance of mate or offspring. Women, however, are especially privileged in what is regarded as the physical handicap of maternity. They are entitled not only to gratuitous medical attendance and hospitalisation, but also to leave of absence on full pay eight weeks before and after childbirth (six weeks for clerical workers), intervals in the factory day for infant nurture, and elaborate provision for creches to avoid overwork of women. Everywhere women work side by side with men, in engineering shops, in textile factories, as sailors and wireless operators in mercantile marine, as tractor drivers and mechanics on state or collective farms, in all professions, from telegraphy to diplomacy, stenography to medicine. In posts of the highest grade—authors, musicians, actresses, singers and dancers—their numbers have greatly increased during the past decade. According to Dr. E. L. Dillon,

it is no exaggeration to affirm that the triumph of the revolution was largely the work of women whose courage, buoyancy and resourcefulness are unmatched.

The Soviets regard what they term the liquidation of illiteracy as their great achievement in the field of human welfare. Compulsory elementary education has been introduced throughout the Soviet Union. The number of pupils in the elementary schools in the U.S.S.R. has grown from ten million in 1928 to nineteen million in 1932. During the same period, the number in intermediate schools rose from 1,600,000 to 4,350,000, and the number of students in technicums and in workers' factories has increased from 264,000 to 1,437,000. Adult education is one of the most striking achievements, particularly among women. Whereas in 1924-1925 there were scarcely a half a million women studying in the schools for wiping out illiteracy, the number increased to almost eight millions in 1931-1932. The Soviet Union Review (of December, 1932) states: "We can now say with conviction that we are on the threshold of complete liquidation of illiteracy among women." Literacy which, under the Czar, was estimated at not more than fifteen per cent among the whole population, had grown to sixty-seven per cent in 1930, and in 1932 it is claimed that ninety per cent of the entire population is now able to read and write.

These millions of recently illiterate masses have suddenly become voracious readers. The number of daily and weekly newspapers published in the U.S.S.R. now have an aggregate circulation of approximately ten million—four times as great as before the war. Several newspapers with circulations exceeding a million are dispatched daily by airplanes from Moscow to the north, south and east, laden solely with copies for distant subscribers. The number of monthly and quarterly journals, specialising in every conceivable subject for every section of the population, now exceeds thirteen hundred, enjoying an aggregate circulation of ten millions, vastly greater than ever before. Dillon remarks that Moscow looks as though it might be the book purveyor of the Universe; that newspapers are as snowflakes; that nearly a thousand purely scientific works issue from the press with sixteen million copies in a single year. The first edition of "The Function of the Greater Hemisphere of the Human Brain" by Pavlow, one of the most brilliant luminaries in the world to-day, was issued in ten thousand copies at 3 rubles, and a second edition was called for in twelve months.

Professor Ward of the Union Theological Seminary, says that "books and papers cannot be published fast enough to satisfy the

hunger of the awakening masses for knowledge (p. 326, *In Place of Profit*). . . . For the spring sowing campaign it takes an edition of over twenty-five million instruction books, and the 'peasant newspaper' must issue a special edition of ten and a half million. . . ." So it is no wonder that Professor Harriet S. Eddy (Moscow News, 1931) of the faculty of the University of California, former library organiser for that state, who was employed to organise the library system of the Soviet Union, says: "No country has so penetrated every part of its life with library service as the U.S.S.R. has done—factories, schools, theatres, clubs, apartment houses, villages."

To say that the Soviet health program is the most comprehensive of any in the world certainly seems like a fantastic exaggeration. Nevertheless, this is true in respect to the promotion of positive health, including recreation, physical education and mass health education; in respect to the work of prevention and health protection, including not only the public health activities designed to control contagious diseases but also in respect to industrial hygiene and sanitation; in respect to facilities for diagnosis and treatment, including polyclinics, health centres, special clinics for tuberculosis and venereal disease, and institutions for the protection of motherhood and childhood. It is equally true of provisions for medical care, including general hospitals, special hospitals and sanatoria for tuberculosis and institutions for treatment of mental cases. The public health service includes great institutes for medical research, co-ordinated with clinics and hospitals, which have increased in the past fifteen years from half a dozen to more than a hundred. It embraces medical colleges in which almost forty thousand students are now registered; creches and nursery schools in parks and houses of culture, in factories and on state and collective farms. All of these facilities and services embraced in this comprehensive health program are being rapidly extended throughout the various republics of the Union in a manner which shows a determination to translate program into performance in accordance with the Five Year Plan. Indeed it is difficult for an American to comprehend such an inclusive scheme of state medical services, for such services in this country are left very largely to private initiative. The difficulties of translating the Soviet health program into action are freely admitted, and the program often runs ahead of performance, but nevertheless it is in process of rapid realisation.

These are a few of the concrete measures in the Soviet program of human welfare which constitute a challenge to the world in human welfare work. The fundamental challenge, however, is to

our social order. Can we under a capitalist system provide comparable service? Will we? The President of the United States says we can if we are willing to make some fundamental modifications in the capitalist system as we have known it. That is the meaning of the New Deal. We in America are attempting to meet the Soviet challenge through the N.R.A. and other revolutionary measures in the Roosevelt program. We know that we cannot continue a social order which fails to provide a wage that will insure the comforts and decencies of life, which permits cycles of devastating unemployment without social protection, which fosters prostitution and encourages crime; which tolerates undernourished children and makes no suitable provision for maternity, which fails in any important respect to protect the public health or to provide adequate medical care for all the people. We know that we cannot and will not continue a social order in which men work sore and yet gain nothing, in which they remain isolated, unrelated, girt in with a cold universal *laissez faire*.

In his remarkable little book on Communism, Professor Harold J. Laski, of the University of London, a great political scientist but emphatically not a communist, says: "The world has to find response to the promise of communism in alternative forms or it will discover that neither the crimes nor the follies of the Russian experiment will lessen the power to compel kindred action." In other words, the only way to avoid communism is to prove by public policy that it is unnecessary. Thoughtful men and women in every walk of life are searching seriously to-day for such alternative forms. Statesmen are seeking a public policy that will serve to rehabilitate capitalism and avoid the catastrophe which probably will be the attribute of communism. A year ago last March, several months before the New Deal had been mentioned or before any one knew the outlines of the Roosevelt program, it was encouraging to find a leading lawyer and business man of Wall Street with the vision and courage to make the following significant statement in a public address: "The progress of socialistic thought in the last twenty-five years, whether it be of the bright red variety finding its expression in Russian communism, or of the less vivid tones found in other countries, is a factor which intelligent men cannot ignore. It has made its influence felt upon capitalistic thought and action and will continue to affect the thought and action of the world, including those who by temperament and by environment are its most violent opponents. It is equally true, however, that the communism of Russia as preached and practised in 1917 and for some

years thereafter has felt the impact of capitalistic influences. It is high time that we explore the possibility of whether the virtues of the two schools may not be combined into a workable scheme that will provide a better foundation than either one of them has, upon which to build an improved economic and social order."

And the distinguished clergyman in New York, already quoted, speaking of the dangers of Communism, said: "The only method by which the United States can prevent its adoption is to display equal efforts in a drive for social reform. . . . What if in the end those atheists in Russia should turn out to care more for building a better social order than we Christians in America do? That is the moral crux of the competition between us." That is the Soviet challenge to the capitalist nations and to the Christian world.

TURKEY AND THE BALKANS—A POLICY OF FAITH AND FELLOWSHIP

EDGAR J. FISHER, PH.D.

Dean of Robert College, Istanbul, Turkey

For generations the Near East, and particularly the Balkan area, has had a turbulent and unsavory reputation as the disturber of European and even world peace. The history of the century that preceded the outbreak of the Great War recounts the pitifully unhappy conditions existing in the old Ottoman Empire and the new Balkan States, conditions that nursed and precipitated both internal and external strife. The influences, such as fellowship and reconciliation, that largely make for peace and understanding, were almost entirely absent. Public policies in the Balkans were dominated by fear and suspicion. Hence there came the Balkan Wars in 1911-1913, which pointed to the danger zone that precipitated the World War in 1914. The very name Balkan was associated with discord and injustice, and when an author wished recently to describe a turbulent and discontented continent, he called his book "Balkanised Europe."

Since 1929, however, a serious movement toward peace and conciliation among the six Balkan States—Albania, Bulgaria, Greece, Roumania, Turkey and Yugoslavia—has assumed encouraging proportions. It is now no longer the Near East, but Central Europe, that threatens the peace of Europe, and hence of the world. There have been earlier attempts among Near Eastern countries to draw together for co-operative action. Such efforts have not been wholesome in the past, because they have been exclusive rather than inclusive in character. That is, two or more States in this area have

allied together against other Balkan powers. These have been specific alliances for the purposes of attack. The present movement is entirely different in character. All of the six States mentioned above are seeking grounds for effective co-operation, and furthermore this grouping is not directed against any other State or States.

Considering the present unhappy state of the world, and the heritage of the past in the Near East, the obstacles to any co-operative movement are particularly formidable. One of the most stubborn is the continued interference of the European powers in Balkan affairs. This difficulty is of long standing, and the situation since the Great War shows merely a change in the personnel of the interferers. To a large degree it was European policy that Balkanised the Balkans. Another obstacle, closely related to European interference, is the general problem of Balkan minorities. This problem is due to the intermingling of peoples in past centuries and to the numerous instances of shifting political frontiers in recent years. The only one of these States now free from a serious minority question is Turkey. The situation has been so confused that two States could not safely negotiate an innocent bilateral treaty to regulate or compose their minorities for fear of offending a third State. Only a common and inclusive understanding for all will prove adequate.

The Macedonian question, though essentially a minorities problem, constitutes a special difficulty. None of the recent partitions of unhappy Macedonia have satisfied any one, and each partition has produced population movements that have further complicated the conditions. It was earlier supposed that the seizure of the Macedonian territory from the Ottoman Empire by the Christian Balkan States would solve the problem. This has not been the case. Protests, incursions, and other forms of violence have been constant scenes in an ever restless picture. Recklessly divided amongst themselves are the Macedonian factions. The important Macedonian influence in the Bulgarian Government introduces dangers and difficulties in her relations with the neighboring States. Under present circumstances it has become practically impossible for Bulgarian policy to satisfy any large number of Macedonians and at the same time appear sincere and friendly to Yugoslavia. Here is another stern obstacle to Balkan co-operation.

The current spirit of economic nationalism is a further divisive influence with which these States must reckon. Whatever adverse criticisms may be hurled at the old Ottoman Empire, it did furnish a common economic unit that was of distinct value in the economic

development of the Near East. Even if a disproportionate amount of the modest prosperity of this area was diverted to themselves by the strong European States, through pressure upon and connivance with the Ottoman Sultan, nevertheless it was distinctly advantageous to have a large country under a régime of comparative free trade and with a common currency and postal system at least available. The tariff barriers that have been erected militate against co-operation and good-will, just as they do among the Succession States of the former Austro-Hungarian Empire. The various and fluctuating currencies of these six States are recognised as working further to their disadvantage.

In the face of such serious obstacles, one has only admiration for the courage of the Balkan leaders, who, with faith and fellowship, are earnestly seeking to build a new era for their countries. It is a Balkan New Deal, which is being played in the Balkan Conference Movement. Due primarily to the efforts of M. Papanastassiou, a former Prime Minister of Greece, at the 1929 meeting of the Universal Peace Congress in Athens, a conference of Balkan leaders was called by the International Peace Bureau. This conference was summoned to meet at the Greek capital in October 1930. The Second Balkan Conference was held at Istanbul in October 1931, and the Third Conference at Bucharest in October 1932. (The Fourth Conference called for November 1933, in Saloniki, Greece, had not met when this address was delivered.)

These gatherings are not official meetings of the statesmen of the six Balkan countries chosen by their respective governments. They are private in character, but this is no disparagement of the import of the movement. In a great majority of cases the delegates are men and women who hold high official positions in their States or who have previously held such positions. They represent, and speak for, leading political, economic and social movements in their countries. The delegates could not be appointed, nor could these Conferences be held without the approval and encouragement of the Balkan Governments. Public buildings, such as parliament houses and palaces have been put at the disposal of the Conferences for the annual sessions, and public and private encouragement has been given by the heads of the various States. A permanent organisation has been formed. This consists of a Council, with three representatives from each country; a Secretariat, organised under a Secretary-General and five Assistants; and six major commissions,—on Organisation, Political Co-operation, Intellectual Co-operation, Economics, Communications, Hygiene and Social Policy. The influence

of the set-up of the League of Nations is readily seen in the Balkan Conferences.

At the very outset the problem of the minorities almost prevented the holding of the Athens Conference in 1930. The Bulgarians demanded as the price of their participation in the Conference that the minorities question should be practically foremost on the agenda. The other delegations feared that the explosive nature of this subject would wreck the Conference at the start, and in general believed that, instead of tackling the most difficult problem first, a basis of common action should first be laid in considering topics that were promising for ready agreement. This view finally held, and a compromise was arranged. It was agreed that the minorities question would be listed on the agenda of the First Conference but that any discussion of this thorny topic would be deferred to the Second Conference. This example of reasoned compromise was a witness to the introduction of a new method of approach to bitter Balkan disputes.

The Athens Conference was held, explored avenues toward Balkan union, and stressed co-operative possibilities. A permanent organisation was adopted, as stated above. The Political Commission announced the need of a Balkan multilateral treaty for outlawing war and providing for the pacific settlement of all disputes. The Foreign Ministers of the Balkan States were urged to meet annually in a Balkan capital to consider common problems. Concrete proposals were made in different Commissions favoring an annual Balkan Week for the dissemination of information and for cultural contacts, a customs convention with lowered tariff rates, the development of improved routes of communication, and the approval of a Balkan Postal Union convention. The final session of this Conference was held at historic Delphi, the 4th Century B.C. seat of the old Amphictyonic League, an ancient precursor of a movement for Balkan peace. The Athens Conference was of additional influence in that it served to strengthen the self-respect and initiative of Balkan leaders in the free discussion of their own affairs. And perhaps the most important decision was to hold a Second Conference.

The opening meeting of the Second Balkan Conference was held at Istanbul in the great throne room of the Palace of Dolma Bachtche, the same room in which the first Ottoman Parliament of Sultan Abdul Hamid II met. Could anything be more striking than the ottomanisation policy of that earlier régime contrasted with the 1932 setting of free units seeking a basis for some common, volun-

tary union? Most important at the Istanbul Conference was the Political Commission, in which by agreement the vital minorities question was now discussed. The debate was bitter and heated, but the Commission survived the ordeal. Surely this method was superior to that of physical violence. It was unanimously determined that a Special Commission should report a Balkan Pact and that a Special Committee of Six should study and report on minorities at the next Conference. These decisions represent more progress than at first sight appears. There were further advances in other fields. A Postal Convention was adopted. Further steps were taken on the subjects of customs union, monetary union, a Balkan Chamber of Commerce; and Committees were appointed to study the questions of the simplification of the laws of the Balkan States, the documentation of the history of the Balkan peoples, and the protection of tobacco and cereal production.

There was an uncertain atmosphere during the summer of 1932 and it was feared that the Third Conference called to meet at Bucharest in October would not be held. World conditions were very unsettled, there was serious domestic unrest in several Balkan countries, the economic depression put a damper upon constructive efforts, and furthermore Bulgaria was dissatisfied with the status of the discussions on the minority question. Some Balkan officials stated that the Bucharest Conference would probably not be held. It met, however, and largely due to the insistence of the Turkish delegation. The most important question presented to the Conference was whether the adoption of a Balkan Pact should precede or follow any further attempt to regulate the problem of the minorities. The Bulgarians believed that a general Balkan Pact could not be effective until the stumbling-block of the minorities had first been removed. On the contrary, the other States were committed to the thesis that the adoption of the Pact would give a sense of solidarity in the Balkans, which would render possible an earlier and smoother settlement of the most trying difficulty that faced these States. The latter view prevailed, and the Pact was voted.

The Bulgarians, unfortunately, then withdrew officially from the Conference, but continued to attend the meetings as observers. Reports of other Commissions after this showed a commendable range of activities. The Interbalkan Chamber of Commerce and Industry began to function with headquarters at Istanbul. The first ratifications of the Postal Convention were reported, with Greece and Turkey adopting lower postal rates. Results of the Balkan Tobacco Conference at Geneva, and the Maritime Conference at

Athens, both in 1933, were given. The Third Balkan Conference added its modest quota to the earlier accomplishments.

Each meeting of the Balkan leaders shows an increase of friendliness among the delegates. The same personnel holds over in large part from year to year and it is only natural that the members should increase in knowledge and understanding. These men and women have had to face much criticism and scepticism in their own and in other lands. Many are those who feel that their interests are not best served by a policy of appeasement in the Balkans. Minorities, refugees, abandoned properties, nationalist claims, thwarted access to the seas, and entangling European alliances affecting the Balkans represent some of the influences that predispose to strife and not to friendliness. The new Balkan leadership needs great faith to build the new sense of fellowship. The first three Conferences furnish every reason for encouragement. Some practical accomplishments are shown. And the most critical problems have been forced into the light, with the recognition of the fact that definite solutions must ultimately be found. As evidence of a will toward union a Balkan flag has been adopted and a Balkan hymn has been composed for use at the Conferences.

The position of the new Turkish Republic in this Balkan movement merits special attention, for the Turkish leaders have shown particular faith and interest in the new venture. For them the old strife is gone and they are diligently seeking a valid substitute. Of all the six Balkan States, Turkey is practically the only one that has no serious disputes with any of the others. This puts her in an advantageous position as a mediating power, and her leaders are recognising the potential helpfulness of her situation. No other group has proved to be more interested in or more concerned about the gradual and persistent progress of the movement toward co-operation, and some form of ultimate union, than the Turks. Referring to the Balkan States, an Albanian delegate has spoken of them as Turkey's "daughters of yesterday, and her sisters of today." Merely the expression of such a sentiment is an indication of the possibilities of a new idea. Significant were the words of the President of the Turkish Republic in addressing the final session of the Istanbul Conference when it met at Ankara, the Turkish capital. He spoke of the birth of the Balkan States in the disruption of the Ottoman Empire, "finally buried in the bosom of History." Continuing the Ghazi declared that new union should come with the consciousness that these States are "brothers of the same cradle with the same blood in their veins."

This new movement is so significant and hopeful that optimism may be a danger. On the other hand faith and fellowship are essential if Balkan union and co-operation are to be rescued from a precarious past and placed in a hopeful future. Certainly it is now recognised that the success of this movement is practically the only assurance for peace and prosperity in the Balkan area. To many it may all sound like a fable. They recall Edmond Rostand's declaration that "the fable is always better than History." How wonderful if the fable itself in the Balkans becomes History! And then the example of that section, formerly the most turbulent in Europe, may become the pattern for Central Europe, which is now the most dangerous storm-centre and threat to peace.

SECTION XII

MOTHER INDIA

FOUNTAIN HEAD OF CIVILISATIONS AND RELIGIONS

TWELVE SPEAKERS

Dr. Balkrishna, Principal of Rajaram College, India

INDIA'S WORLDWIDE CONTRIBUTIONS

The Rev. Jabez T. Sunderland, D.D., of America INDIA IN BONDAGE

Bhai Manilal C. Parekh, B.A., Social Servant, Kathiawar, India

INDIA'S MESSAGE TO A DISTRACTED WORLD

Dr. T. C. Khandwala, of India

BRAHMA-SAMAJ MAKING A NEW INDIA AND A NEW WORLD

Pandit Ayodhya Prasad, B.A., Vedic Research Scholar, of India

ASIA'S ARYA SAMAJ LEADS TOWARD WORLD PEACE

Rajah Jai Prithvi Bahadur Singh, A Prince of Nepal

HOW HINDU HUMANISM SOLVES WORLD PROBLEMS

Dr. Krishna V. Mulbagala, representing the Head of the Ancient

Aryan-Hindu Religion

THE YOGIC CULTURE NEEDED

His Highness the Maharaja Gackwar of Baroda

TWO ANCIENT INDIAN PARLIAMENTS OF RELIGION

Mr. Gackwar, His Highness' Nephew

BARODA'S MODERN PROGRESS

Mr. Champat Rai Jain, of India and England THE

JAIN RELIGION AS A SOLVENT FOR MAN'S PRESENT PROBLEMS

His Holiness Sree Sree pada Shishuraj Mahendrajee and Sreemat

Mahanambrata Brahmachari, M.A. of the Mahanama Mon-

astery of Faridpur, Bengal A NEW WORLD SAVIOUR'S MESSAGE

INDIA'S WORLDWIDE CONTRIBUTIONS

DR. BALKRISHNA, M.A., PH.D., F.S.S., F.R.E.S.

of India. Principal and Inspector of Secondary Education, Rajaram
College, Kolhapur, India

THE Indo-Aryans have been the colonisers and civilisers of the world. In an unknown past Aryan groups left their hearths and homes to found new homes and create new centres for the expansion of the Aryan race and culture. A large part of Asia was thus occupied by them. They also migrated to Egypt, Greece, Rome, Germany, Scandinavia and Iceland. Other adventurers took the southern route and settled down in Mexico, Peru and Brazil. Later on, the Hindus colonised the Spice Islands to the south of India. Like the present colonists, they carried with them the Vedic culture of their forefathers, the Sanskrit language and its literature, the art and architecture of the mother country, its political system and social structure, its craft and industries. So that a large part of the world was under the political and cultural influence of India. In that dim and distant past Sanskrit was, in the words of Bopp, the one language spoken all over the world.

Nine-tenths of the words of the oldest Persian book, the Zendavastha, are Sanskritic in their origin and form. Persia is called Iran or Aryan. The great conqueror Darius took pride in being an Arya and the son of an Arya. According to Prof. Macdonell, Zend and Vedic Sanskrit do not differ from each other so much as do the Vedic Sanskrit and Sanskrit. In fact, six or seven words out of every ten Zend words are identical with Sanskrit. The Greek language contains thousands of words common with Sanskrit. Even its grammatical forms have close analogies with their mother tongue. Let us see what Rev. Dr. Browne says on the point:

"The Sanskrit answers to Greek, as face answers face in a glass. The translation into it of the New Testament will be perfect, while it will be almost verbal; it will be published with the Greek on the opposite page, as soon as we can procure Greek types. You will find the verb in the corresponding mood and tense; the noun and adjective in the corresponding case and gender; the idiom and government are the same; where the Greek is absolute so is the Sanskrit; and in many instances, the primitives or roots are the same."

The names of Greek towns and mountains bear an everlasting witness to their Indian origin. The two immortal works of Homer, the Iliad and Odyssey, are imitations of the two Indian epics known as the Ramayan and Mahabharat. Similarly, Rome is said to have been colonised by some devotees of Rama. The old Roman customs and manners, their gods and goddesses, and their language are undying proofs of their Indian origin. Immortal India has exercised a most extensive influence through the Greek and Latin cultures and languages on the past and the present world.

The great number of languages which are said to owe their origin, or to bear a close affinity to the Sanskrit, is truly astonishing, and is another proof of its high antiquity. A German writer, Rudiger, has asserted it to be the parent of upwards of a hundred languages and dialects, among which he enumerates twelve Indian, seven Median-Persic, two Arnausic-Albanian, seven Greek, eighteen Latin, fourteen Sclavonian, and six Celtic-Gallic.

For instance, the English language is to-day indebted to the Greek and Latin languages for its latest developments in scientific nomenclature. Even the very texture of the English language is ultimately Sanskritic. The Saxon, the Scandinavian, Icelandic, Latin and Greek words in the English language are finally traceable to the Vedic Sanskrit. It is no exaggeration to assert that more than two-thirds of the English language is Sanskritic. Thus the Hindus have deep linguistic relations with the English speaking world. Moreover, the unity of race between the Indo-Aryans and the Euro-Aryans is unquestionable. Then India has, through its philosophy, permeated the Greek and later on the European philosophies.

Further, after the dark middle ages the structure of the Renaissance in Europe was built on Indian foundations. The Moslems learnt the medical and philosophical systems of India and taught these to the Europeans. Cordova served to distribute the Indian arts, crafts, thought, religion and culture among the European countries; while later on, Lisbon, Amsterdam and London vied with each other in distributing the Indian manufactures and thus ultimately stimulating the tendency to imitate India in her arts and crafts. The emulating spirit culminated in the Industrial Revolution in England, and on the European continent.

The religious beliefs and practices, as well as the social customs of Mexico and Peru in the pre-Spanish period bear the stamp of Indian origin. Baron Humboldt, the great German traveller and scientist, describes the existence of Hindu remains in America. Mr

Hardy points out that the ancient edifices of Chinchén in Central America bear a striking resemblance to the *topes* of India. He is borne out by Mr. Squire, the writer of the *Serpent Symbol*. Dr. Zerfu's remarks are worth attention: "We find the remarkable temples, fortresses, viaducts, aqueducts of the Aryan group, in Central America." Monsieur Delbos has truly concluded that, "the influence of the civilisation worked out thousands of years ago in India is around and about us every day of our lives. It pervades every corner of the civilised world. Go to America and you find there, as in Europe, the influence of that civilisation which came originally from the banks of the Ganges."

I have not yet referred to the subtlest influence which India exercised on the souls of men through Buddhism and Christianity. India gave the soul-stirring message of Ahimsa or non-violence to the world from the 4th Century B.C. to the 8th Century A.D. During these eleven hundred years Buddhism captured the hearts of the peoples of Afghanistan, Turkestan, China, Japan, Tibet, Burma, Indo-China, and Ceylon. Even now one-third of the human race owes its spiritual allegiance to this Indian faith. The Buddhist missionaries, like the modern Christian missionaries, took with them the religious literature, medical and educational systems of India to all the distant lands visited by them. Trade followed the missions. Indian merchants must have found admiring buyers in the lands which had enthusiastically borrowed the new faith. Thus the religious conquest of the numerous countries of Asia was accompanied by an intellectual, social, industrial and cultural conquest. The dissemination and percolation of the cultures of the conquering hosts are taking place before our eyes. We can consequently realise the spread of Indian culture in the distant lands of Asia, Europe and America which were mainly inhabited or dominated by the Hindus of India.

The Christian religion sways an immense power in the world to-day. It shares with Buddhism the largest following on this planet. One third of humanity owes allegiance to it. The Christian missionaries like the Buddhist monks are making wonderful sacrifices for the spread of their faith. But men are forgetful of its origin. Judaism is not the principal source of this great religion. Buddhism of India is the foundation from which immortal waters were deeply drunk by the composers of the old and new Testaments. Messrs. Admund and Anesaki have given parallel passages from the Bible and the Buddhist literature of the times preceding Christ, and have thus shown how Biblical stories and thoughts were bodily taken

from Buddhist preachers. All those who are interested in this subject will do well in reading the book entitled *Buddhist and Christian Gospels*. Similarly, Lillie's *Buddhism in Christendom* will be of much interest on the same subject. Thus it is now evident that India has been the cradle not only of Buddhism, but through it, of Christianity.

The Americans and the Europeans of to-day do not possess merely racial and linguistic affinities to the Indians, but even deeper than these, there exists a spiritual and cultural unity between these geographically antipodal peoples. India has magnificently performed the great task of civilising the world through Buddhism, Christianity and Islam. These religions do not now exist in their pristine purity. Many perversions have crept into them. So these have failed to satisfy the modern man. India has always a fresh message through its immortal philosophy to give to the souls that are weary of the world, the message of hope and happiness in the mundane and ultra-mundane existence. Rishi Dayanand, the new Redeemer of India, has revived the study of the Vedas and the Vedanta. His teachings have wrought profound changes in the conservative Hindu society and are expected to produce gigantic transformations in European society, if an earnest effort is made to disseminate them. In short, India has been the spiritual pastor of the world in the past and it is to be a spiritual guide in the future. Let us create living founts from which the immortal waters of Vedic spirituality will flow for ever to quench the intellectual thirst of the American people.

INDIA IN BONDAGE

THE REV. JABEZ T. SUNDERLAND, D.D.

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Author of "India in Bondage" and other books

IN this enlightened Twentieth Century, ought any nation in the world to be in bondage? to have the rule of a foreign nation forced upon it? to be held in subjection to a foreign power by foreign bayonets?

If some nation possessing more modern arms and a larger army than England, or France, or Italy, or Germany, or the United States, should conquer, disarm and reduce to subjection any of these nations, would not the whole world be shocked by the monstrous wrong? But is holding India in forced subjection a lesser

wrong? Has any one of these nations a greater right to freedom and self-government than has India?

What is India? Is it a small and insignificant nation? It is the second largest nation in the world, containing a population greater than North America, Central America and South America all combined. Think of all the Americas as held in forced bondage, then you have something like the bondage of India.

Is India a nation of semi-barbarians? On the contrary, India is a highly civilised nation—a nation which developed a rich culture much earlier than any nation of Europe and has never lost it.

India was the richest nation in the world until conquered and robbed of its wealth by Great Britain.

India is a nation a large part of whose people are Aryans in blood, that is, belong to the same great race as the Greeks, Romans, Germans, English and Americans.

India early created the beginnings of nearly all the Sciences, some of which she carried forward to remarkable degrees of development, thus leading the world. To-day, notwithstanding her subject condition, she possesses scientists of great eminence.

India has created and to-day possesses, architecture equal to the finest produced by Greece—as witness the Pearl Mosque, the Kutab Minar, the Royal Palace of Delhi, and the Taj Mahal of Agra.

India has produced great literature, great arts, great philosophical systems, great religions, and great men in every department of life—rulers, statesmen, financiers, scholars, poets, generals, colonisers, ship-builders, skilled artisans, and craftsmen of every kind, agriculturists, industrial organisers, and leaders in far-reaching trade and commerce by land and sea.

For twenty-five hundred years India was pre-eminently the intellectual and spiritual teacher of Asia, which means of half the human race.

For twenty-five hundred years before the British came on the scene and robbed her of her freedom, India was self-ruling and one of the most renowned nations of the world.

Such is India. Should such a nation be held in bondage? Has not such a nation a right to liberty, to self-government, and to a place once more, such as she occupied so long, among the great nations of mankind?

The world should know that the people of India feel the degra-

dation and injustice of bondage exactly as Englishmen and Americans would; and they claim as much right to freedom as do Americans or Englishmen.

The world ought to know that the people of India would not remain a day under a foreign yoke were it not that they are disarmed, that forts and soldiers are at every strategic point ready for instant action, that hundreds of airplanes are ready to drop deadly bombs or poison gas on their villages, and that battleships are in all their harbours ready to raze to the ground their cities, at the first sign of revolt.

Does this mean that the Indian people are a nation of weaklings and cowards? Let the British officers and soldiers who have witnessed their valour on a hundred battlefields answer.

India is under foreign rule to-day only because at a time of unusual political confusion and division, when the Mogul Empire was breaking up, Great Britain, with superior arms and with a persistent duplicity, which no reputable historian has dared to defend, conquered her territory, part by part, and disarmed her people; and has ever since determinedly prevented them from developing any independent military strength. Hence India's bondage, and consequent humiliation and degradation.

As late as the year 1863, America was guilty of holding in bondage three millions of human beings. We look back upon it with shame. To-day, in India, after a century and a half of British rule, three hundred and fifty millions of human beings are held in bondage, one hundred millions of whom are actually worse housed, worse clothed, and worse fed, than the slaves of America ever were.

Mr. Lajpat Rai, an eminent Indian educator and public leader, said in an address in London: "There are men who ask the people of India, Why are you not satisfied? What do you want? India answers: That you can ask such a question is staggering. What do we want? Are we not *men* as well as you? What would *you* want if, like us, *you* were held in subjection by the sword of a foreign power; if *you* were dominated industrially by foreign capitalists; if *you* were intellectually starved by rulers who deprived you of schools, and who shaped even the meagre education you were permitted to have in such a manner as to crowd out and belittle your own history, literature and culture, and substitute a foreign and far more materialistic civilisation in its place; if you were dominated over by men who worshipped money and power and who were unable even to understand the higher intellectual, moral and

spiritual ideals of your nation and race? Under such conditions, what would *you* want?"

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Great Britain declares to the world that the Indian people are not fit to rule themselves, are not capable of self-government; that is the reason she is in India; it is her duty. She must rule there because they are not able to rule themselves.

Does any one doubt the ability of England, or France, or Russia, or Japan to govern itself? Then why India, whose civilisation is far older than that of any of these nations?

Who is it that presumes to say that the Indian people are not capable of self-government? Is it the Indian people themselves? No. They declare the contrary. They say that they have proved by more than three thousand years of history their eminent ability to rule themselves.

Who is it, then, that presumes to declare anything so improbable, so unreasonable, so contrary to the whole experience of mankind, as that a great, historic, civilised nation, compared with which all the nations of Europe are *parvenus*, is incapable of self-rule, and needs to be governed by strangers from the other side of the world?

Let an Englishman answer the question. Some years ago, the Reverend Doctor John Page Hopps, an eminent clergyman of London, published an article in *The Modern Review* of Calcutta, answering the inquiry in a way that nobody has ever been able to refute. Wrote Mr. Hopps: "Who says the people of India are not fit for home rule? We, Englishmen, who profit by ruling them; we, who do not want to surrender power; we, who in our egotism think we are the best and ablest rulers in the world. But it is an old cry. It was raised against the middle class in our own England; it was raised against the mechanics of our great towns; it was raised against our country farmers; it has been raised against our women; and in every case it has been raised, not for reasons of justice, but by the people in possession of power, who did not want to lose their power."

The nation which declares the Indian people unfit to rule themselves is the one among all the nations of the world which is least capable of judging fairly and justly in the matter, because, as Mr. Hopps points out, it is a deeply interested party. It is the nation which, some two centuries ago, not by right, but by force of arms, and for selfish ends, conquered the Indian people, and ever since has been holding them in subjection, because thus she secured and

continues to possess increased political power and prestige in the world, large commercial and industrial advantage, much financial profit, and high and lucrative official positions, with fat pensions, for her sons. It is this nation that tells the world that the Indian people are incapable of ruling themselves. But, pray, what else can she be expected to tell the world? How else can she justify herself for staying in India?

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When the liberty lovers in the world protest against the monstrous wrong of holding great India in bondage, the British Government tries to ease its conscience and meet the protest by saying: We are preparing the Indian people for freedom. We are training them to rule themselves; and sometime, we do not think it wise to fix any set time, but sometime, in some dim future when we get them properly educated for it, we purpose generously to grant them self-rule. But what does sometime mean? If I owe you a thousand dollars and give you my promissory note to pay you that thousand dollars sometime, with no date fixed, but only when I shall think it best for you to have it, my note, my promise to pay, is not worth the paper it is written on. No bank on earth will pay one cent on it. Then what is the value of Britain's word that she proposes to grant India freedom sometime, with no time fixed? It is worth absolutely nothing.

Why is there this delay in granting to India the freedom and self-rule which is her right, and which she is so eminently fitted for? If an additional period of forced subjection such as Britain insists upon would improve the Indian people, or make them in any way more fit for self-rule, there might be some excuse for the delay. But how can prolongation of bondage, with its humiliating and degrading influence, and with the irritation and feeling of injury, hostility and antagonism which it creates, fit men better for self-government? Gladstone, England's great statesman, long ago declared: "Every year and every month that a subject people are kept under the administration of a despotic government, renders them less fit for free institutions."

If such a delay would make a transference of the Indian government to the Indian people more willing or more easy on the part of Britain, that might be something to justify it. But how can postponement make Britain more willing, or the transference easier? There seems reason to believe that the effect is, and must always be, the exact opposite. Every year of delay increases British investments in India, and other entanglements between the two

countries, which, of course, tend to make separation more difficult. Every year increases the public debt which Britain is piling on India, and through this strengthens her grip, since most of the debt is owed to Britain. Of course, the stronger her grip, the less willing she is, and will always be, to let go. So that these delays, instead of being paths to India's self-rule, seem to be actual obstacles in the way of her attaining it within any visible time, if ever.

India feels indignant that such postponements are imposed on her. Is she not a great civilised, historic nation, that has ruled herself in the past for two or three thousand years, occupying a place of honor and influence in the world second to that of no other nation? Cannot such a nation rule itself now? If not, why not? Has a hundred and seventy years of British rule caused such deterioration and degeneration in her that she cannot do again what she did for so long a period with distinguished success?

If such has been the terrible effect of British rule, how much longer ought it to continue? Can its continuance do anything else than inflict on India still further degradation? Dare any reasonable man declare that it ought to continue a single day longer than is necessary to turn over the country to its own great people?

I close with a brief prayer, written by Rabindranath Tagore, India's great world-honoured poet.

MY PRAYER FOR INDIA

What is my longing, my dream, my prayer, for my beloved
country?

I dream of her, I fervently pray for her,

That she may no longer be in Bondage to Strangers;

But that she may be free!

Free to follow her own High ideals;

Free to accomplish her own important mission in the world;

Free to fill her own God-Given place among the great nations!

INDIA'S MESSAGE TO A DISTRACTED WORLD

BHAI MANILAL C. PAREKH, B.A.

of India. Religious Teacher. Author. Social Servant. Lecturer. Raised in the Jain religion, in the same part of India with Mahatma Gandhi—Rajkot, Kathiawar, India. One of Mahatma Gandhi's earliest biographers

I BRING you greetings from India—the land of the Fellowship of Faiths. We in my country have rejoiced that you in Chicago and in this great country are holding this conference. The best wishes of all the people of India are with you. It is our humble

prayer to the Almighty Father that He may inspire us all to have a new vision wherein are harmonised all the great and good things belonging to the different faiths of the world.

We in India have for centuries seen a vision of such a Fellowship of different Religions and Faiths, and it has been a vital, integral part of our religious and spiritual life. We have had Prophets, too, of this great ideal and there has been a regular succession of these for some centuries. When I think of them, my mind goes back some four centuries when there appeared a great teacher called Kabir. He was a Moslem by birth, but he learned the great truth of life from a Hindu teacher, and so successfully did he harmonise the best spirit of both Islam and Hinduism that both claimed him as their own. There is a beautiful story concerning him which illustrates this. When he passed away, the Hindus said that they would cremate him inasmuch as he belonged to them, and the Moslems said that they would bury him. This soon became a serious matter and would possibly have led to some conflict. In the meantime, the disciples very close to the Master prayed God for a solution and the answer came that they should remove the cloth which covered the body of the Master. When this was done, behold! there was no body but a heap of flowers, half of which were taken by the Hindus and the other half by the Moslems. Although the story may be a legend, it illustrates a most beautiful truth which is this, that, in Kabir both Hinduism and Islam had found themselves completely united.

In modern times we have had two great teachers who have been prophets of this great Ideal of the Fellowship of Faiths. One of these is Raja Ram Mohun Roy whose centenary falls only ten days hence. (This address was delivered on September 17, 1933.) He is looked upon as the originator of the comparative study of religions, and the Hindus, Moslems, and Christians have claimed him as their own. He had a wonderful successor in Keshub Chunder Sen, who, excepting Baha Ullah, is considered the only great original teacher of Religion in modern times. More than fifty years ago he gave expression to this ideal of the Fellowship of Faiths in these words:

"Behold the flag of the New Dispensation! The silken flag is crimson with the blood of martyrs. It is the flag of the Great King of Heaven and Earth, the one Supreme Lord... Behold the spirit of all the prophets and saints of heaven assembled overhead, a holy confraternity in whose vision is the harmony of faith, hope and joy. And at the foot of the holy standard are

the scriptures of the Hindus, Christians, Moslems, Buddhists, etc., the sacred repositories of the wisdom of ages, and the inspiration of saints, our light and guide. Four scriptures are here united in blessed harmony under the shadow of this flag. Here is put together the international fellowship of Asia, Europe, Africa and America. Here is the harmony of the mind, and the heart, the soul and the will, of knowledge and love, of devotion and duty. Glory unto God in the highest! Honour to all prophets and saints in heaven, and to all scriptures on earth! Unto the New Dispensation victory!...

"Such is the New Dispensation. It is the harmony of all scriptures and prophets and dispensations. It is not an isolated creed, but the science which binds and explains and harmonises all religions. It gives to history a meaning, to the actions of Providence a consistency, to quarrelling churches a common bond and to successive dispensations a continuity. It shows by marvelous synthesis how the different rainbow colours are one in the light of heaven. The New Dispensation is the sweet music of diverse instruments. It is the precious necklace in which are strung together the rubies and pearls of all ages and climes. It is the celestial court where around enthroned Divinity shine the lights of all heavenly saints and prophets. It is the wonderful scheme which absorbs all that is true and good and beautiful in the objective world. Before the flag of the New Dispensation, bow ye nations, and proclaim the Fatherhood of God and the Brotherhood of Man. In blessed eucharist let us eat and drink all the saints and prophets of the world. Thus shall we put on the new man, and each of us will say, the Lord Jesus is my will, Socrates my head, Chaitanza my heart, the Hindu Rishis my soul, and the philanthropic Howard my right hand. And thus transformed we shall bear witness unto the New Gospel. Let many-sided truth, incarnated in saints and prophets, come down from heaven and dwell in you, that you may have blessed harmony of character in which is eternal life and salvation."

It is significant that both these great prophets of the times, namely, Baha Ullah and Keshub Chunder Sen, have spoken of a New Dispensation, and the Fellowship of Faiths is an integral part thereof. Now, my friends, this Fellowship of Faiths is nothing if it is not based on a most close fellowship with God who is our Father and Mother, Friend and our all. We who speak of a Fellowship of Faiths must have a vital, living, close touch and fellowship with God, a fellowship greater than that of others. Without this, our Fellowship of Faiths is meaningless and even hypocrisy. We who speak of such a fellowship must show to others that we

have a most vital companionship with God, and that we veritably live, move and have our being in Him. This is one of the great truths that India has tried to practice through the ages, and to-day the same call comes to us with new power through the mouths of these Prophets. Let this, therefore, be our first cardinal belief and practice, and let us show to the world that God is living in us, and working for higher harmony and reconciliation of faiths and creeds and nations and peoples. God is love; let our lives be filled with love towards one another, towards the whole world and the entire creation.

A part of this Fellowship with God is a living fellowship with all the Prophets and Teachers. Let us come close in spirit to Jesus and Buddha, Mahavir and Mohammed, Moses and Confucius. Let them live in us anew; let us be surrounded by them day and night. It is only when we have realised this fellowship with man that we can speak of a Fellowship of Faiths.

It is with such fellowship with God the Father, and the Prophets, our elder Brothers, that we should approach the whole of Humanity, and behold! we shall realise the Brotherhood of Man as it has never been realised before. Not only that. Our fellowship is filled with a still larger meaning, for it embraces the entire creation, including inanimate nature; so will flow from our life rivers of love which shall enfold the entire Universe. This will result in a veritable transformation of our own selves first and then of everything, so that we may be able to say, behold! here is the Kingdom of Heaven.

II. Hindu Religious Culture and Ahimsa (Non-Violence)

This evening I am going to speak to you of the Religious Culture of the Hindus and *Ahimsa*, i.e., Non-violence. This subject has a special value for us to-day inasmuch as our world is now torn by violence and discord, and the doctrine and practice of *Ahimsa* has in it the greatest possibility of bringing peace and harmony in the world. This subject has, besides, a permanent value all its own, because it relates to the growth and development of the spiritual and cultural life of more than one-half of humanity. As you know, the world's religions can be divided into two big groups, namely, the Aryan and the Semitic. The Semitic group comprises Judaism, Christianity and Islam; the Aryan group, Vedism, Jainism and Buddhism. These three Aryan religions have been more or less harmonised into what is known as Hinduism, which is more a religious and spiritual culture than a creedal religion.

The special geography of India has had great effect in the making of this great Culture. You know India is a sub-continent divided from the world on three sides by oceans, and from the north of Asia by that wonderful chain of mountains called the Himalayas. Now, my friends, give your imagination wings and let us go on a pilgrimage to these Hills. They are the largest and grandest of all in the world, and there is nothing that can compare with them in majesty, beauty and sublimity. The Himalayas in their eternal snow-capped purity are perhaps the greatest symbol of the purity and holiness of God. These mountains have, besides, a spiritual value all their own. You go up only a few thousand feet and you are transplanted to a place which may well be called Heaven upon earth. There you have a quietude and peace which are remarkable, and in spite of yourself, you are constrained to ask the why and wherefore of things, including yourself. It is these marvellous mountains which have been for ages and centuries the abode of seers and sages, yogis and swamis, and therefrom have gone rivers of inspiration and illumination fertilising the life of millions of mankind—just like the great rivers Ganges, Indus, etc., on the physical plane.

To this country came some five thousand years ago my forefathers and the cousins of your forefathers. They brought with them a kind of nature-worship which was perhaps very like the one which the Greeks are known to have had. When these people came to India, they saw here nature as perhaps they had never known in central Asia or wherever else they may have come from. The sun shone here with a brightness and majesty such as he rarely assumes in colder climes, and the moon shone with a beauty and lustre which one finds only in the warmer countries like India. And so it was with all nature. The Aryans who came to India were soon under the spell of this Nature arrayed in all Her glory and beauty, and their wondering hearts burst forth in songs of praise and glory of the Divine that lay behind the sun, moon, waters and all Nature. Behind all this there was a Providence which was leading them on step by step, because God wanted to give to these people and through them to the entire world a vision of His own. It is this vision which is the mainspring of those Indian records known as the *Vedas*, the oldest known Scriptures of the world. With the composition of these hymns of adoration, one great step in the life of the Aryan people in India and even of the whole of Humanity was achieved. Think not that it is a thing that is past and gone, for to-day we must recover the wondering child-

like sense of the beauty and glory of Nature and what lies beyond her if we want to enrich our life and our civilisation. We must go back to these fore-fathers of ours and holding spiritual communion with them see Nature and Nature's Lord through their eyes.

This was but the first step. God wanted to carry these people forward, and soon there was revealed to them another and a higher way. The Aryan seers were no longer satisfied with looking outside themselves. The sun was glorious to look at, but it sank out of sight every evening, and darkness prevailed over the earth. The moon was beautiful, but it waxed and waned, and there were nights when it was no more visible. There was no permanence in these things, however great they were. So the seers began to look inside: an inward movement began and gradually there was revealed to their eyes a spiritual world far surpassing anything they had seen in the outside world. Here they saw two great Principles, nay Personalities, namely, the Soul and the Over-Soul as your great teacher Emerson calls It or Him, and these they saw as the abiding Realities behind all the show of things. This great discovery has been given to us in those books which are called the *Upanishads* which are rightly spoken of as the Vedant, which means the culmination of the *Vedas*. It is this revelation which lies at the back of most of the thinking of India since that time, and it is this which has given that peculiar character to the Hindu spiritual life for which it is known and loved. With this a second great stage in the life of India, nay, in the life of the whole world was accomplished.

The Hindus, however, had to march one stage further. The ethical life had to be cultivated, and there appeared soon in the firmament of India two stars of the first magnitude. Their names are *Mahavir* and *Gautama Buddha*. These are not only the two greatest men of India, but they belong to the group of the three or four greatest men of the world. The first of these was the great leader, if not the founder, of what is known as Jainism. My family has belonged to this great Faith for the last seventeen hundred years, and I wish to speak here briefly of this great religion of which so little is known to the Western World. *Mahavir* was an earlier contemporary of *Buddha*, and it is undoubted that *Buddha* was to some extent influenced by *Mahavir*. The great teachings of *Jainism* are the omnipotence of the individual soul, the law of *Karma*—a moral law of cause and effect—ruling the entire Universe, and *Ahimsa* (non-hurting) towards all beings whatsoever. By the bye, I might add here that it is from this faith that Mahatma

Gandhi has drawn his great emphasis on Truth and *Ahimsa*. This great faith had at one time millions of followers all over India, and its contribution towards the Literature, Art and Cultural life of India is as great as that of any in the history of this great land. It has made a most profound impression on the life of my country, and if India has responded so mightily to the gospel of Non-violence in these days, it is largely due to the influence of Jainism. The mild and meek Hindu is as much its product as that of any other faith. Even to-day in India, there are hundreds of men and women whose belief in and practice of *Ahimsa* are much greater than that of Mahatma Gandhi. These men and women would not for all the wealth of the United States take the life of the least little creature. There are many among the Jains who practise the teaching of the Sermon on the Mount more fully and thoroughly than any group of Christian people from the Roman Catholics to the Quakers. Moreover, the women in this faith have the privilege of preaching to mixed congregations, a privilege which is not known even to the women of the West.

Of Gautama Buddha, you all know something. He founded a faith which went round half the world. India, Burma, Ceylon, China, Japan, Tibet, Siam and many countries on the western side of Asia as well accepted the faith of the great Gautama Buddha, and even to-day it has perhaps the largest number of followers. Buddhism went out of India on all sides like an ocean, and the greatest thing about it is that its missionary work, which started long before Christianity was born, was done in the best way possible. The Buddhist monks went out, like the Christian apostles, having neither money, nor power of any kind except that which came to them from the teaching and example of the great Master. The story of the spread of Buddhism is too long to be told here even in the barest outline, but to those who would study it and also the other great Religions of India, one of the best books I could recommend is "Hinduism and Buddhism" by Sir Charles Eliot. One of the noblest achievements of Buddhism is the conversion and work of the Emperor *Asoka*, who is, indeed, the greatest of all earthly monarchs. Buddha made the idea of *Ahimsa* more positive by developing it into *Maitri*, i.e., compassion and friendliness, and thereby filled the horizon of Indian thought and life with a mighty dynamic concept.

Let us now take a leap over a thousand years. Hitherto most of the teachers of India came from the North. Now it was the turn of the South to send out teachers. The first great one among these

was *Shankar* who is known as the greatest philosopher of India. He was, however, more than a philosopher. He was a mystic and a spiritual teacher of very high calibre. His great work was to synthesise the teachings of the Vedas and Vedant on one side, and Jainism and Buddhism on the other. These two had gone out as two different streams of thought and life, often conflicting with each other and thereby creating much confusion. The great work of *Shankar* was that he brought harmony and concord between them, and gave to India a large vision of the Unity of Life and Thought. In this he was followed by many others, chief amongst whom were *Ramanuja*, *Maddhwa* and *Vallabha*. All these gave to India a religion known as *Vaishnavism*, which, in its theology and philosophy, is most similar to Christianity. These three are the great teachers of Theism, and have taught that God who is the Supreme Person incarnates Himself as a Man, and thereby saves and redeems humanity with His infinite love and grace.

These teachings soon found a marvellous echo in the hearts of the commonest men in India, and there followed religious revivals all over the country. Under the influence of this new gospel of *Bhakti*, i.e., Love of God, a great awakening took place all over the land, breaking all the barriers of caste and creed. The Brahmins and the Untouchables vied with one another in practising and preaching the new gospel, and throughout the land there arose saints among high and low, literate and illiterate, men and women. A whole crop of Literature, as rich and beautiful as any in the world, arose out of this wonderful fertilising process, and all the strata of Indian life enjoyed, and are still enjoying, the fruits of it.

Islam, too, had a share of this new vision, and movements like Sufism arose within its ranks, bringing it closer to the best in Hinduism. In the north where Islam met Hinduism, two great teachers, viz., *Kabir* and *Nanak*, arose, and they did their best to bring about a higher synthesis of these two faiths.

Later on Christianity came, and Indian leaders like *Raja Ram Mohan Roy* and *Keshub Chunder Sen* worked towards bringing about a harmony of these two great faiths, namely, Hinduism and Christianity. Their work has progressed apace during the course of the last century, and men like the great poet *Tagore* and *Mahatma Gandhi* are their spiritual successors. The Mahatma would never have been the great apostle of *Ahimsa* that he is and the leader of a whole nation of millions of people in the practice of this great principle, had it not been for the fact that the people of India have been imbued with this teaching for several centuries.

Here comes India then with a succession of great teachers, movements and literature of more than four thousand years such as has not been known in any other part of the world, and the fruit of this great and wonderful tree of this spiritual life is the heritage not only of India but of the entire world. The great thing for which India has stood, suffered and laboured all these centuries is the vision of One Spirit-Life throbbing through the entire universe, and it is this which has been the light of all her seeing. It is this vision, my friends, which I would commend to your notice this evening in this Fellowship of Faiths as one of the most important things for the cure of most of our evils these days. Once we have seen this vision, *Ahimsa* and *Maitri* (Non-violence and Friendliness, not only towards people, but towards all beings), World Fellowship will follow in its wake, and the world will be transformed into the likeness of the Kingdom of God.

May this day dawn soon upon all of us, is and should be our humble prayer to the Almighty Father, every moment of our lives.

BRAHMA-SAMAJ MAKING A NEW INDIA AND A NEW WORLD

DR. T. C. KHANDWALA

of India. Delegated by the Bombay Prathana Samaj and the Brahma-Samaj of Calcutta

I COME here as a representative of the Prathana Samaj of Bombay, and the Brahma-Samaj of Calcutta, and I bring you their greetings. Though their names differ, both represent the same religious view and what I shall say about Brahma-Samaj is equally true of the Prathana Samaj of Bombay. Prathana Samaj means a congregation assembled for the worship of one God through prayers.

Brahma means the Most High. It is a Sanscrit word for "God." Samaj means a society, fellowship, congregation. Brahma-Samaj therefore means a congregation of the worshippers of God. This Samaj was born on the 28th of August, 1828. It celebrated its centenary in August, 1928. The father of the movement was Rajah Ram Mohan Roy of Calcutta.

In the latter part of the eighteenth century India was in political, social, moral, and religious chaos. The Mohammedan empire in India had gone to pieces. The Hindu Empire, built from the ashes of the Mohammedan Empire, came to grief through internal dissensions. The British Government had already established itself in India. During these years of political anarchy, religious, moral and

social life were at lowest ebb. They were marked by idolatry, degraded superstitions, an ignorant immoral priesthood, a debased society, low morals, and abject illiteracy. In the midst of this deplorable state of affairs, was born Rajah Ram Mohan Roy.

Lord Shri Krishna in His Song Celestial, Shri Bhagvad-Gita, says:

“Whenever righteousness is under eclipse, in order to re-awaken righteousness, I make myself manifest.”

Thus the Hindus believe that whenever unrighteousness prevails in the world, God provides for its undoing and the re-establishment of righteousness through the birth of some great and saintly man. Therefore, the birth of Ram Mohan Roy was regarded by his followers as providential in this sense. He came as the maker of a New India.

Ram Mohan Roy was born in 1772, in a village of Bengal. He was a prodigy of intellect. With great genius he combined a large heart. His mind perceived the abasement of the people of India, his heart was stirred with pity, and his spirit resolved that he would do his best to redeem his people. Ram Mohan Roy was a linguist. His native language was Bengali, but he acquired proficiency in the ancient Persian, Arabic, Sanscrit, Greek, and Hebrew languages, and in modern English. Through these tongues he had access to the treasures of the spiritual riches of the Hindu scriptures, the Modammedan Koran, and the English Bible, all of which made a deep impression upon his mind and led him to believe that the essence of these historic faiths was that there is One True God, and that there are certain Eternal Verities, or Universal, Fundamental Truths, regarding God's Nature. A belief in the One True God and in these Eternal Verities constituted for him the Articles of Faith of a universal religion.

Since he had to begin his work of reform among the idolatrous Hindus of his day, he gave his universal religion a Vedantic form, as the situation necessitated. Now, what is this Vedant? The ancestors of the Hindus were the Aryans, who migrated into India from Central Asia. The Aryan Scriptures were the Vedas, which consisted of three parts, each representing a stage in their development. Of these the Third, or latest, was the most important. It was the Upanishads. The Upanishads represent the height of the spiritual thought of the Aryans. The thinkers or seers of the Upanishads went through a process of evolution in their conception of the Ultimate Reality, or Brahma, by which their conception rose step by

step and stage by stage from matter to life, from life to Mind, from Mind to Reason, from Reason to Love. Love is the highest Reality. It is the sustaining power of everything. In modern phraseology, this idea can be paraphrased as "God is Love."

The conception of God, in the Upanishads, is expressed in lines such as the following:

"Know that that is Brahma from whom all beings come into being, by whom the created beings live, and into whom they enter, when gone from here."

"Brahma is Truth, or Ultimate Reality. He is the all-pervading Reason. He is Infinite, He is Love and Bliss, He is Immortal, He is Unchanging. He is the Good, He is One who makes a self-revelation of Himself. He is One without a second."

"He is the All-pervading Essence who is the Inner Self of all Beings. He is the One, but makes Himself manifold." "Brahma is the Indwelling Spirit."

"Brahma is the One Reality, Who is in fire and water, and Who dwells in the whole universe. He is one power, Who moves the sun, the moon and the stars. He is the one All-pervading Reality that dwells in the souls of all. He is the Indwelling Presence. He is the ear of the ear, the mind of the mind, the speech of the speech, the eye of the eye, the life of life, the soul of our soul. He is beyond the reach of the senses and the mind, and is incomprehensible in His fulness through the majesty of His Infinity, yet He is knowable in a way, not by any merely intellectual process, but by the discipline of the senses, purity of life, and earnest meditation."

"One Whose inmost Self has been purified, he alone sees the Holy One in meditation. Yet, whomsoever He makes, by Him He is attainable."

The Attainment of God is the free gift of God. Here is the genesis of the doctrine of Grace, or Divine Mercy. God-vision is not the end, but the means to an end. The final goal is immortality. Immortality is rising above sorrow, suffering and sin, and dwelling in eternal peace and happiness in the company of God, Who is Bliss and Love.

Pari passu, with this conception of Divinity, the conception of humanity in the Upanishads was equally high. The human soul is a spirit. This spirit the sword cannot pierce, nor fire burn, nor water drown. In its very essence it is free, holy, pure, and perfect. It is eternal and immortal. It is a mirror of Divinity. It is the Image

of God. It is the embodiment of the Nature of God. It has kinship with God. It is a scattered ray of the Divine Light and Love. It has the germ of Divinity within itself. With a bold stretch of thought, the Upanishads declare that the human soul has identity with the World Spirit, as expressed in the celebrated passage, *TAT TVAM ASI*, that is to say— "Thou art That," that is to say, "The human soul is one with the Supreme Soul." As such, the human soul has the potential capacity for infinite expansion and evolution, into the fulness of its divine attributes and perfection of itself. The goal of humanity is to attain this perfection. It is the mission of man's life to endeavour to realise this soul. He must struggle to reach an ever higher stage of life, of purity, of love, triumphing over the base elements that drag life downwards, and conquering selfish passions.

The Bhagavad-Gita is the compendium of the Upanishads. Its teaching is that man should live his life after the manner of the lotus flower. The lotus plant grows in ponds. Its roots spread widely in the mud and slime at the bottom of the pool, but its leaves and its beautiful flowers keep above the water undefiled. So, man must live his life in the midst of the impurities of the world, but without being stained by them, keeping his heart always turned towards God. He must live a life of purity in the midst of the impurities and evils about him. In order to live such a life the seers of old prayed thus to God:

"Thou art our Father. Thou art our Mother. Thou art our beloved Friend. Thou art the Source of our strength. Give us strength. Thou art He that beareth the burdens of the Universe. Help us to bear the little burden of this life."

This conception of God and man had its reflex in social life. The seers of India laid down three social principles. First, this created world is one family. Humanity is a brotherhood, of which God is the Universal Father and Mother. Second, it is the privilege and the duty of man to see himself reflected in his brother man, and to see his brother man reflected in himself, that is to recognise the complete identity or kinship of the soul of his brother man with his own soul and his co-partnership with him in the gift of the Divine Nature. Third, man should look upon his fellow man with the eye of love and friendship. Having realised the Divinity of all souls, and thereby their essential unity, one soul or self cannot do violence to another soul or self, and when this attitude is evolved,

there is continual peace. There is no room for hatred. Then every one feels that he has his allotted task to do in fellowship with his brother man, and enjoys in his sphere the sweet, God-given gift of a free life of love and peace.

Such are the teachings of the Upanishads summarised in the Vedant. The Vedant is in the basis of the Brahma-Samaj. The Vedant emphasises the worship of God through communion with Him. This communion with God is called Yoga. The path to it is threefold. The first way is Knowledge, that is to say spiritual knowledge that comes to souls through purity, meditation, intuition, and revelation. The second way is through Actions, that is to say, deeds pleasing to God. The third way is Love. The path of Knowledge is halting unless joined with the paths of Action and Love. And the paths of Action and Love are blind without being joined with the path of Knowledge. The most commendable course is to combine the three, and this the Brahma-Samaj has done.

Ram Mohan Roy, the father of the Brahma-Samaj, was deeply versed in the sacred literatures of almost all established religions, and took a lively interest in the scriptures of Christianity and of Islam, especially its Sufi interpretation. He saw universal elements of truth in all religions. He was thus, at heart, a universalist. But his first mission was to awaken his countrymen to the sublimity of the monotheistic doctrine of their own scriptures, and this led him to give a Hindu character to the Brahma-Samaj movement. The Brahma service then consisted of "the reading of the texts of the Vedas, exposition of Upanishads, and singing of Hymns." The Vedas were recognised as revealed, authoritative and infallible. Two years after the founding of the Brahma-Samaj, Ram Mohan Roy left for England and died there in 1833.

Brahma-Samaj has accepted the basic proofs of the Eternal Verities embodied in the Hindu scriptures—which have found expression also in the historic religions of the world. Not that one has borrowed them from the other; they are independent outpourings of inspired souls. Every religion expounds, interprets and amplifies these Eternal Verities and seeks their applications in life, in its own way according to the stage of human development, and the associated environments of the period of its promulgation.

Hinduism is an evolutionary faith—so is its daughter Brahmaisism. Through the inspiration of its leaders, especially Devendra Nath Tagore, the father of the poet, Rabindra Nath Tagore, and Kesheb Chandra Sen and others, it has assimilated whatever it found to

be good in the systems of faith and philosophy encircling it. It has accepted the discipleship of the seers of the Vedas, of the Upanishads, of Lord Shrikrishna, of the Bhagvad-Gita, of Lord Buddha, of love and pity for the animate creation, of the inward purity of Lord Jesus the Apostle of Love of God and man, of Shri Chaitanya, Mansk, Kabir and Tukaran, and other mediæval saints of India; in fact of all the spiritual gurus or masters of the world. This fact gives it a high degree of spirituality. This is manifest in the Brahma prayer:

"From untruth lead us to Truth,
From darkness lead us to Light,
From death lead us to Immortality;
Oh, Thou Self-revealing God
Reveal Thyself to us, and sustain us,
By the Light of Thy Benign Countenance."

The achievements of the Brahma-Samaj during its life of a little more than one hundred years are in all fields of life—religious, moral, social and political. Its influence was first felt among the Hindus. The Hindus worshipped idols, but it should never for a moment be thought that they believed that stocks and stones were divinities in themselves. They used them for the concentration of their mind on the Unseen Power behind them. This Unseen Power they worshipped. The contact of the Brahma lives and the influence of the Brahma teachings have emphasised this attitude of the Hindu mind. And, although idol worship is not eradicated, behind all rituals and behind all worship of images, there is the attitude of the belief in One, Universal, All-pervading Spirit. The spirit of Brahmaism has so far permeated the masses and worked as a leaven that, although Brahmaism has not been accepted as the creed of the masses, and is even opposed, its hymns are sung in orthodox homes, in family prayers and even in orthodox temples, and it has created a spiritual atmosphere around the lives of the masses. And no wonder that it has done so, for Brahma Dharma has its roots in the spiritual soil of the Upanishads and Bhagvad-Gita of the hoary Hindu religion.

This spiritual atmosphere has created a highly elevating moral atmosphere. The corrupt ideas of a century ago have undergone a transformation, and the Good, the True, and the Beautiful are having their proper values in life. All this has had the effect of purifying home and social life and institutions. A century ago Hindu

society was beset with many social evils, such as child marriage, polygamy, Purda system, prohibition of widow-remarriage, Sutteeism, the rigid caste system, prejudice against literacy of the female sex, etc. The Brahma-Samaj took the lead in the campaign against all these. It pleaded for education and the introduction of the English language in the public schools and, through it, English literature, and the Western sciences. It laid special emphasis on female education, the emancipation of woman and her uplift in the social scale, giving her an equality with men in all the fields of life. The endeavours of the Brahma-Samaj had their repercussions on Hindu society, and at present Hindu society is on its way to its old status of freedom from these social evils and can boast of a Sarojini Naidu, a Kamladevi, a Mrs. Muthu Luxmi Reddi, and a Mrs. Nehru, and a host of other highly cultured ladies, and among its men a Dr. Bose, a Dr. Raman, and a Dr. Roy.

In the field of politics Rajah Ram Mohan Roy leads the way. He was for the freedom of all peoples. His heart glowed with enthusiasm when he learned of the newly achieved freedom of any people. He worked for the freedom of the press and platform in India, when the ruling authorities strove to suppress these agencies whenever they were inconvenient to them. He awakened the political national consciousness. The Brahma-Samaj followed his lead. The political national consciousness has grown in volume and intensity since then.

The ideals of the Brahma-Samaj have remodelled not only the spiritual and moral life of the Hindus, but they have had their repercussions on the liberal thought of the sister communities of India and also the religious spirit of the West, which has found in them a fresh ray of the interpretations of its old tenets; and there is now a firm ground of hope that the streams of spiritual thought of the West and of the East, which now run parallel, may converge and meet, and flow together to fertilise a new world, a Heaven on earth.

Through a realisation of such a Catholic conception of God and Man and human relationships will come the real renunciation of hatreds and jealousies, conflicts of interests and wars, and in their place a lofty spirit of fellowship and co-operation will come to lift the world out of the slough of depression into which it has sunk, and to glorify the words of Lord Buddha, "Love Conquers Hate," which is the rule of life of Mahatma Gandhi. May this day soon come.

ASIA'S ARYA SAMAJ LEADS TOWARD WORLD PEACE

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INVOCATION in Sanskrit, translated: May the Almighty Father protect us both—the speaker and the audience. May He confer on us the favour of enjoying His luminous presence so that we may acquire proper strength to do His will amidst all calamities. May the Knowledge acquired by us be full of lustre and glory and conducive to the welfare of all and may we never hate each other. Om peace. Peace. Peace.

If you go to India at present, you will be surprised to find the Indian atmosphere surcharged with a new life force. Standards and institutions which moulded the lives of even one or two generations ago are being challenged and are rapidly changing. People are ready to take a new step forward as soon as opportunity is available. This spirit of reformation and readjustment, present in all the thoughts and activities of the Indians, owes its stimulus to a great world teacher, Swami Dayananda Saraswati, founder of the Arya Samaj. To him belongs the honour of changing the currents of Indian thought in all directions, religious, political, social and moral.

The genius of that great sage is still moulding the destiny of the people of India and is expected to mould the destiny of humanity at large in the very near future. He taught that from the dawn of creation till the Mahabharata period about 5000 years ago no mention of sectarianism is found in Aryan literature because it was against the spirit of the Aryans to create sect. They believed that religion is not the creation of man; it is not personal but impersonal. If religion is truth how can truth be regarded as personal? Take the simple truth that two and three make five; can you say this is Mohammedan truth or Christian truth or Hindu truth? Truth has no sanction of any person; it is self-evident, eternal and universal. Truths may be discovered but not invented. If religion is the supreme truth, it must not be an invention and must be above any personality. It must be eternal as God is eternal, for truth is the essence of God himself. The Upanishads say:

“The Supreme Being is Truth. He is knowledge and He is Infinite.”

Swami Dayananda Saraswati, pioneer of Aryan culture, founded the mission of the Arya Samaj and did not name it the Dayananda Mission nor do the Aryasamists call themselves Dayandi—or followers of Dayananda. The words Arya Samaj bear no sign of sectarian spirit; they mean an association of the Aryas or Aryans. Arya is a Vedic word which does not imply any particular race or tribe inhabiting any particular tract of land. It is a qualitative term meaning "noble." A man who is noble in spirit, thoughts, words, and behaviour towards all creatures is an Arya, or Aryan; he who lives an ignoble life is un-arya, or non-aryan. Therefore the Rig-Veda enjoins:

"Make all the people of the world Arya—or noble."

It is the purpose of the Arya-samaj, therefore, to ask the people of the world to make their lives noble in all respects. It does not intend to preach this or that particular denominational creed; rather it aims at giving a death blow to all dogmatic faiths or sectaries which proclaim that heaven is reserved for the adherents of their denominations and that all others are doomed to eternal condemnation. Intoxicated with sectarian bias a man ventured to say that even a wicked follower of his sect was far better than Mahatma Gandhi—although Mahatma Gandhi is the noblest living man, even in the estimate of his opponents. Arya-samaj teaches that it is purity of life that will avail—not this or that dogmatic creed.

The religion of the Arya-Samaj is also called the Vedic Religion because the Vedas are the Scriptures of the Aryan, revealed at the very dawn of creation in the hearts of the Rishis (seers) for the guidance of all humanity from the beginning to the end of the present cycle of creation. Oriental scholars have concluded that the Vedas are the most ancient Scriptures—upon which rested the cultural evolution of the pre-historic people of the world about whom nothing can be known from any other historical data in our possession. Professor Max Müller, the great Oriental scholar of the West, says of the Vedas and their importance for both East and West:

"Every one interested in Indian literature must have observed how impossible it is to open any book on an Indian subject, without being thrown back upon earlier authority which is generally acknowledged by Indians as the basis of their knowledge. This earlier authority which is alluded to in theological and philosophical writings and in works of poetry, law, astronomy,

and of metrical, grammatical, lexicographic composition, is called by one comprehensive name—the Veda.

“Old dynasties were destroyed, whole families annihilated, new empires founded, yet the inward life of the Hindu was not changed by these invasions. His mind was like the lotus leaf after a shower of rain has passed over it, his character remained the same,—passive, quiet and full of faith.”

Further he says: “The Veda has twofold interest; that is, it belongs to the history of the world and to the history of India. In the history of the world, the Veda fills up a gap which no literary works in any other language could fill. It carries us back to the times of which we have no record anywhere and gives us the very word of growth of man of whom we could otherwise form a vague estimate by means of conjectures and inferences.”

And again he says: “The Veda opens to us a chamber in the labyrinth of human mind through which other nations had passed along before they became visible to us by the light of history. Whatever be the age of the Vedas, they are the oldest books in existence.”—(History of Sanskrit literature, 1859).

Arya Samaj draws its inspiration from the Vedas and holds that the Vedas are the eternal laws which govern both the macrocosmic and the microcosmic processes of existence. They are not books of traditions recording the histories of former kings or teachers; they comprise the essence of all physical and spiritual truths—as the word Veda means knowledge or truth. It is not an external authority forced upon us by any outward agency; it is implanted in the very nature of our inmost self—as says the Yajurveda:

“Wherein the Riga, the Sama, the Yaju and wherein the Atharva Vedas are placed together like spokes in the navel of the chariot wheel and wherein the cognitive faculties of all creatures are interwoven, may that mind be possessed of auspicious ideas.”

Sectarianism with all its horrors has long pre-occupied the thoughts of the people of the world. Therefore the world now faces the crisis brought about by its own mode of life. Moral depravity, racial and class antagonisms, economic upheavals, excessive greed of money and exploitation, international strife exhibited in mutual jealousy and fiery struggles for supremacy, callous blood sucking of the weak, false excuses on the part of imperialistic power to perpetuate its iron rule over enslaved nations, envy and suspicion

in the minds of the great powers against one another—such are the unhealthy symptoms of humanity at large which indicate that the future of mankind is dark. The gravity of the present situation was foreseen by some eminent thinkers like Mr. Herbert Spencer, who thus concluded his remarkable essay on Rebarbarisation:

“On every side we see the ideas and feelings and institutions appropriate to peaceful life replaced by those appropriate to fighting life and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas and sentiments, and an unceasing culture of bloodthirst. If there needs a striking illustration of the result, we have it in the dictum of the people's Laureate, that the Lordliest life on earth, is one spent in seeking to ‘bag’ certain of our fellow-men.”
(Facts and Comments, pp. 123-133.)

Politicians and statesmen of various nationalities are trying in vain to grapple with this problem, but it is not for those who have vested interests of their own to master it. Instead, it lies in the hands of spiritually-minded persons who are not actuated by any selfish interest of their own or of the race or community to which they belong, but who have been taught by religion to love God by loving all His creatures—and have dedicated their lives for the good of all mankind and of all living beings.

There are thinkers who hold that science will solve this problem; they do not feel the necessity of religion. They say that scientific inventions such as railways and steamships, the postal system and the press, telegraph and telephone, aeroplane and wireless, motor cars and very many other inventions are permeating the every-day lives of the people of the world and are bringing about a kind of unification amongst them. But this is unification only on the external surface. These scientific inventions have not produced a change of heart amidst the conflicting interests of individuals, societies, races and nations. Maxim Gorky relates that when he addressed a peasant audience on the subject of science and the marvels of technical inventions, he was criticised by a peasant spokesman who replied:

“Yes, we are taught to fly in the air like birds, and to swim in the water like fishes, but how to live on the earth we do not know.”

Sceptics and materialists are devising means for the abolition of religion. But it is a futile effort. So long as mankind exists and his

mind comes in contact with the world, he must try to find out its meaning and the responsibilities it entails. There is an inherent tendency in the human soul to grapple with the problem of the unseen so that the seen world may have proper explanation. Herein lies the foundation of true religion. In the name of religion various dogmas have been accepted which are contradictory to modern scientific researches; but true religion must satisfy the intellect as well as the heart of man. Thus the Aryan sage Jaimini holds: "The Veda contains such statements as are in accordance with reason." And Manu, the great law-giver of the Aryan people, taught: "That which is in accordance with reason is religion and not otherwise."

The more science penetrates into the depths of nature, the more it verifies the truths of religion. Science has its own task and scope. It interprets the phenomenal aspect of the universe and is not concerned with the ultimate problem of reality. That falls under the domain of philosophy, metaphysics and religion. Arya-samaj takes its stand on religion but its conception of religion is quite different from that of the West. Religion, in Vedic terminology, is "Dharma"—which is of much wider significance than the English equivalent word, "Religion." In Sanskrit we speak of Dharma of water, Dharma of fire, and Dharma of man, but in English we cannot say religion of water and religion of fire. According to Aryan sages, Dharma is that principle which holds the existence of an object, animate or inanimate—which is the very essence of the object itself. Religion, in English usage, is regarded as equivalent to sectarian denomination. Therefore the question arises in the minds of the youths of the West: "Of so many religions, each claiming supremacy, which is the best?" To which the Aryan scriptures reply:

AHIMSA PARAMO DHARMA—Non-violence is the supreme religion.

NASTI SATYAT PARO DHARMA—There is no religion higher than truth.

The Atharva Veda enjoins (translation): "Truth, mighty eternal law, heroism, fitness, activity, knowledge of revelation and self-sacrificing acts, uphold the earth and therefore they are Dharma or religion. Some hold that religion is concerned with the world beyond; that it is purely spiritual and has nothing to do with worldly affairs. But the Aryan sage Kanada, founder of one of the six systems of Indian philosophy, said;

"DHARMA or religion is that through which prosperity can be attained in this world and salvation in the world beyond."

Arya-samaj aims at breaking down the wall which separates the religious from the secular. It intends to spiritualise every phase of life, political, social, moral or economic. For want of proper Dharma—religion—the world is suffering. Greed and selfishness occupy the minds of individuals, races and nations. HINSA—Violence—has been the order of the day. To combat the spirit of HINSA—violence—is the objective of the Arya-samaj. HINSA signifies the act of inflicting pain upon any sentient creature by thoughts, words or deeds; this requires an unsympathetic attitude of the inflictor towards his victim; in positive term it is called hatred. On the contrary, AHINSA—non-violence—means restraining oneself from causing harm to any one by thought, word or deed; in positive terms it may be called sympathy or love. It has been most emphatically declared that AHINSA PARMO DHARMA—absence of hatred, or non-violence—is the supreme Dharma or religion. Hatred has been compared to a fierce fire which burns those who come near it; it wholly consumes the noble sentiments of the heart wherein it rages. When hatred finds no external outlet, it gathers strength gradually within the heart until it gets beyond control and results in murder, expressed outwardly, or in suicide, inwardly expressed.

The Vedic religion, the religion of the Arya-samaj, is centred on universal love and good-will—not only towards all mankind but towards all living beings.

Here arises the most important question: how to get rid of the vicious habit of hatred or HINSA? One ancient solution was that hatred will cease if revenge is taken—life for life, eye for eye, tooth for tooth. But history bears witness to the failure of that dictum. Like all other passions, hatred becomes stronger by exercise. Lord Buddha said:

"Hatred does not cease by hatred at any time.
Hatred ceases by non-hating, this is its nature."

Jesus Christ bore witness to the same truth: "Love your enemies." And, toward the close of the last century, Baha-Ullah, founder of the Baha'i faith, taught the world: "It is better to be killed than to kill any one." So, love is the essence of Dharma—religion—and we ought to remember that love, by its very nature, should not be bound to one nation or race, nor even to all mankind, but should include all creatures. It is on this ground that animal diet has been

forbidden by the scriptures of the Arya-samaj, and in the present age eminent personages of the world are realising the truth of it. Abdul-Baha, the illustrious son of Baha-Ullah, expected the day to come in the near future when the people of the world will realise that grains, fruits and leaves are the natural food for mankind, not animal flesh. This spirit of universal love will change our outlook from individualistic to altruistic. Then and then only shall we vindicate by our practical life the truth of the Rigveda verse:

(Translation:) "Let all those men who are brothers to one another advance forward unitedly for the attainment of prosperity—there being none high and none low (amongst them). The most excellent Ordainer of the universe and the Just Divinity is their common Father. Let the earth, pouring forth abundant milk-like subsistence bring auspicious days for all living beings!"

A great Sanskrit poet has said:—(Translation:) "‘This is mine and that is thine’—such thought belongs to the narrow-minded: but, for liberal-minded persons, the people of the whole earth are their kith and kin."

Some people think the ideal of Hindu life is isolation from society, but they are mistaken for the Aryan scriptures teach an ideal of corporate life; the Rig Veda enjoins:

"Walk on the path of life unitedly; speak in co-operation with one another; and let your mind acquire knowledge harmoniously; and worship God in congregation as the enlightened persons did before."

So a member of the Arya-samaj cannot rest until the world is redeemed. It is in sacrifice for the good of all creatures that he realises his self-satisfaction. That is one of the ten fundamental principles of the Arya-samaj. Swami Dayananda, founder of the Arya-samaj, lays down the principle:

"Thou shalt not be content with thine own welfare alone but shalt look for thy welfare in the welfare of all."

An Arya-samajist cannot think that he has attained peace so long as he sees that the world around him is unhappy and unredeemed. His peace lies in the peace of all. His individual achievements cannot satisfy him; therefore when an individual acquires wealth he is enjoined to recite the following text of the Yajurveda:

"O wealth, I acquire thee for the good of all creatures and not for my individual self-satisfaction—for I intend to realise my happiness in the happiness of all around me!"

When an Aryan child goes to the house of his Gurukula—preceptor—to receive education, the preceptor initiates him and during the rituals he recites:

"O my child, I make an offering of thy life for the welfare of all beings."

The same principle is illustrated in the PANCHA MAHAYAJNA, or the great sacrifices to be performed daily by an Arya. They are:

(1) BRAHMA YAJNA or the duty pertaining to God. It comprises morning and evening devotions; the practice of yoga (spiritual communion); and studying the Scripture. It helps in promoting spiritual perfection, advancement in knowledge, culture, righteousness and refinement of manners.

(2) DEWA YAJNA or duty pertaining to general sanitation, health, etc. It comprises an offering in the fire of medicinal herbs and plants together with clarified butter which, transformed into gas by thus being burnt, cleanses the atmosphere of all its impurities and disinfects the air so that the physical health of men may be secured and rain and water may be purified—thus bringing about the general happiness of the world.

(3) PITRI YAJNA or duty pertaining to elders. It consists in serving learned men, great teachers, one's father and mother, old people, great men and others.

(4) VAISHWADEWA YAJNA. It consists in charity to deserving persons and institutions for the general advancement of the people of the world.

(5) ATITHI YAJNA. It comprises the serving of guests who happen to visit the householder's home unexpectedly, for the purpose of imparting knowledge for the advancement of the world.

Thus preaching the gospel of YAJNA—or sacrifice—Arya-samaj aims at solving the present-day world problem and in its noble enterprise it seeks the co-operation of all enlightened persons of the world, without distinction as to their race, nationality, religion or creed. This was desired by the great Swami Dayananda Saraswati, founder of the Arya-samaj, in his epoch making book, SATYRTHA PRAKASH (Light of Truth), in the following words:

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"There are undoubtedly many learned men among the followers of every religion. If they will free themselves from prejudice and accept the universal truths—that is, those truths which are to be found alike in all religions and are of universal application—and if they will reject all things in which they differ, and will then treat each other lovingly, it will be greatly to the advantage of the world. For differences among the learned, create bad blood among the ignorant masses, which entails all sorts of sorrows and sufferings, and destroys happiness. This evil which is so dear to the heart of the selfish, has sunk all men into the depths of misery.

May the Most Merciful God bless us to realise our cherished ideal. Sisters and brothers, I thank you very much for your patient hearing. Now I conclude my speech by reciting the peace hymn from the Veda:

"May peace descend from the heavenly region. May the atmosphere be surcharged with peace. May peace reign on earth. May the waters flow with peace. May the medicinal herbs be peace-producing. May the plants prove a source of peace to all. May all the enlightened persons bring peace to us. May the Vedas spread the gospel of peace throughout. May all other objects give us peace and may even peace bring peace to all and may that peace come to me. Om peace. Peace. Peace.

HOW HINDU HUMANISM SOLVES WORLD PROBLEMS

RAJAH JAI PRITHVI BAHADUR SINGH

of India. A Prince of Nepal. Founder of the Humanistic Club Editor of the Humanist Magazine. A member of the new International Committee of the World Fellowship of Faiths and Chairman of its Working Committee for India—the Indian National Council

SEVEN ADDRESSES CONDENSED

I LONG ago renounced my position of rank and wealth, choosing to serve humanity rather than to rule any member of it. I have come to this great country for the first time at the invitation of the World Fellowship of Faiths. You Americans, I know, are the youngest of the world's great nations; but in wealth, political power, science and invention you challenge comparison with the rest of the world. Standing before you this evening, my mind goes back to the other end of the world from whence I come, to the land which was the cradle of the world's oldest civilisation, as yours of the youngest, to the land on which flourished proud cities and mighty kingdoms

when your land was mantled by primeval forests. The two countries of all the world which are farthest removed from each other physically, culturally and spiritually are India and America—but it is not the sense of our differences or peculiarities that has brought me to your hospitable shores. On the contrary it is the deepest conviction, nay, the knowledge, that you and I are one, that your interests and mine are bound together inextricably—as all humanity is fundamentally one.

I. From Aristocracy to Humanism

My birth and upbringing were not calculated to encourage this belief. I was born among a people who are jealous of their natural seclusion and sovereignty. My upbringing was suited to make me a good ruler of my mountain state—a good ruler in my part of the country being a benevolent autocrat. By race also, which I trace to the Rajputs of India, I was endowed with exclusive aristocratic traditions. In spite of these natural and early influences, I am to-day and have been for a large part of my life—a believer in the fundamental oneness of all human beings. This is the result of my reflections since boyhood, which slowly gathering strength, have ultimately condensed into my one supreme conviction.

I am not here to preach to you the mystic doctrines of the East, nor to tell you about the intricate system of caste and creed in India. I shall not urge you to retire into the forest and spend your life in meditation. I do not recommend that your attention be concentrated on God, spirit and mind. Nor do I condemn games, play and merriment. My philosophy is simple: "Think twice before you act." I urge that every act be guided by discrimination, reason and judgment. I hold that every human being, in addition to his or her animal impulse, possesses discrimination. It is to this faculty that I attribute the growth and progress of the world's civilisations. It is when we are heedless, inattentive to this great factor within us, that we go wrong. You may ask me, "What will happen if we disobey this conscience, this discrimination?" My answer is—you will fail to discharge your duty in fulfilment of the first principle of life—which is the innate desire of every sentient being to live and be comfortable and happy. Man knows that excess in alcoholic drinks impairs his health. He knows that peace, unity and co-operation among all classes, sects, castes, creeds and races of humanity are the best means for the promotion of one's safety, comfort and happiness. He knows that injuring others will injure himself. In spite of all this knowledge we are sometimes inclined to act in a manner

that endangers our life, comfort and happiness. This I call "animalism." All those principles which are calculated to prolong our longevity, comfort and happiness, I call "Humanism." I ask you to join hands with the World Fellowship of Faiths and myself in devising ways and means to kill this animalism in man and to promote the principles of humanism. Believing as I do in the oneness of the whole human race, I have been deeply stirred by the purpose and plans of the World Fellowship of Faiths and I think that the meetings convened by this World Fellowship will soon come to be recognised as the outstanding event of the century.

II. Mind—An Independent Entity

According to science only such things as solids, liquids, gases and heat are taken to be existing substances. We know they exist because we perceive them directly. Science speaks also of another substance called ether, of which we are not directly aware, but which we know must exist because we make use of it in the transmission of light, heat and wireless broadcasting. This ether is credited with filling all space and permeating the most discrete particles of matter. Certain scientists hold it to be material, though much finer than any known form of matter. Others, like Sir Oliver Lodge, think that it is other than matter, though subject to physical laws and possessing such attributes as density, elasticity and pressure. Still others, like Sir James Jeans, incline to the view that the case for ether is steadily being discredited, and that there is nothing fundamentally incompatible in the alternate theory of propagation of light in empty space. For reasons put forward in my book "Humanism," and which I cannot here explain, I hold the view that ether is essentially material. Also, that ether is the basis of material existence and of the physical energies whose existence has been proved by science.

Going further up in our investigation, we come upon another entity whose existence, though finer than ether, can be established beyond question, namely, mind. We know the mind must exist because we could not otherwise think and feel. While the brain-cells may be taken as the storehouse of impressions received through the nervous system, it is something other than the brain-cells which interprets these impressions into ideas and emotions—and this is the mind. Some scientists are of the opinion that the brain-cells in action may be taken to explain the phenomena of thought and feeling and that no other agency is required. As against this we have the evidence of telepathy which decisively proves the existence

of another entity through which messages can be transmitted from one person to another, and this current which carries these messages is neither the brain-cells nor the ether, but the mental wave. A few instances of fraud by incompetent telepathists is no argument against the existence of these phenomena. The belief in the existence of a subtler medium than ether, though at present questioned by scientists, will soon be substantiated—indeed, in my opinion, mind may become as common a medium of transmission as wireless is to-day. We may remind ourselves that before the nature of ether was sufficiently explored, a suggestion as to wireless telepathy would have been received as a wild and impossible conjecture.

My object in taking up this subject is to express my opinion that it is the mind that requires to be tackled in order to establish peace and unity for which we are working. The moulding of mind is more effective and permanent in its effect of producing lasting peace and unity than the enactment of laws, the concluding of peace treaties or the Disarmament Pact.

III. The Evolution of My Faith

The Indian mind has ever been introspective. The theories of our philosophers and seers do not generally possess the advantage of being verified experimentally—which accounts for the freedom and ease with which their thought moves. Experiment adds certainly to our conclusions but necessarily limits the scope of thought. Hence it is that the Western mind excels in its knowledge of the material universe, which lends itself to the method of experiment; while the Eastern mind, especially the Indian mind, holds pre-eminence in its knowledge of things spiritual. Both are required to complete the picture, for each is only one side of truth.

I began introspectively, therefore, and my primary concern was with the nature and constitution of my own personality. My body, being the most obvious thing in relation to my personality, claimed my attention first. I learned that the human body is formed through the blending of several chemical elements. Our bodies do not differ in the stuff of which they are made—the elements are always the same. Nevertheless each man differs from his fellowmen in innumerable ways. This dissimilarity is explained by Nature's infinite capacity to blend the same materials in subtly different ways. In their thoughts and feelings, also, no two persons are alike; here, too, the differences arise not in the mental stuff itself but in the way it is put together as a result of race, heredity, habit, etc. Even the spirit of life which animates and controls this intricate apparatus of mind

and matter, differs in each body by reason of its being localised and conditioned by that body. Thus my hunger is not satisfied if you are fed; neither do we share each other's joys and sorrows; nor does one man die if another is killed.

Thus my investigations taught me to view my distinctive personality as the result of three different orders of existence acting upon or limiting each other—namely, matter, mind and spirit. Matter I am aware of directly—whether it be solid, liquid, gas or air and heat. Though heat is not generally taken as a distinct entity, I hold that heat precedes the gases and brings them into existence and hence is a distinct and separate entity. Further up in our investigation we come upon a substance called ether which fills all space and permeates even the discrete particles of matter. Then there is another entity called mind which enables us to think and feel. Besides these, there is another entity within us, which animates us, and is termed Spirit or Soul. Without it no brain can work or mind function. No one can deny the existence of this animating agency but we cannot explain it even as much as mind or ether. This entity, I hold, is immaterial. Thus in the make-up of our bodies there are solids, liquids, gases, heat and ether, all of which constitute part of our personalities; the immaterial part being the Spirit or Soul which animates and controls the material part.

We have passed from one state to another by graduations; i.e., solids pass into liquids and they into gases, the latter merge in heat which merges in ether, i.e., matter that is grossest becomes matter that is finest. From here to non-matter that is finest there is a big jump, and if we are to follow the law of uniformity that operates in all states of existence, here too we must have gradations. So I take it that ether which is matter at its finest becomes mind which is quasi-material, and the latter becomes the Soul or the Spirit which is immaterial. Hence, when I say that the immaterial Soul operates upon matter, I mean that it does so indirectly, i.e., through the medium of quasi-material substance, mind, and except through the mind it does not operate upon the body.

The Soul, Spirit or Vitality, comes to our knowledge only when it animates material objects such as the human body, animals or plants. And as animation is a quality of intelligence, I hold that this Vitality or Soul supplies us with intelligence. It is, of course, completely immaterial, though it can be individualised or particularised and, therefore, conditioned by the body. Hence even this cannot be regarded as infinite substance. Therefore, we can reasonably hold that there must be another state of existence that is not particularised

or individualised and not liable to be conditioned and limited. This, in my opinion, cannot be other than the Universal or Cosmic Intelligence which I regard as the very basis of all existence and therefore one with time and space.

In the unlimited ocean of Cosmic Intelligence, ripples or bubbles of thought force are ceaselessly occurring as a result of its inherent intelligent activity. Each of these ripples of thought-force spreads in every direction to the extent of unimaginable distances, preparing the conditions suitable for the evolution of a Universe, which in Sanskrit is termed the Brahmanda or the Egg of Brahma or Cosmic Intelligence. This universal animating agency may for our understanding be termed the Spirit World which is the ultimate knowable entity. Inside this Spirit World is born the mental world which is less fine than the preceding Spirit World, because it is more limited in its activity. This mental world is not only knowable but even experienceable through emotion. Within this world again, through the same process, is formed the ethereal world which, being a bundle of physical energies, comes to our sensory perception through these energies. Inside this ethereal world, through the agency of the physical energies, are formed all material objects such as the sun, moon, stars and planets like our earth. That is, from this ether evolve the various perceptible and visible entities, in a gradual process of finer to grosser—as from ether evolves heat, from heat gas, from gas water, and from water earth, till it reaches the coarsest form as stone and rock.

Thus then the Cosmic Intelligence, through a gradual process, manifests itself from its original state of pure intelligence and infinite activity and fineness to the material state where existence is most inert and least intelligent. This process reaches its climax when matter is crystallised into such inert objects as rocks and stones. From here begins the reverse process—a gradual movement from the grosser to the finer, from the less active to the more active. The first stage of this evolutionary process is seen in such lowly organisms as mosses which, in turn, gradually develop into plants and trees, exhibiting for the first time signs of animation that were wholly absent in other forms of matter. The next stage in this process is seen in the biological order, beginning with the amoeba and jelly-fish and moving higher and higher exhibiting the greater traits of sentiency. The climax of this evolutionary process was attained when man came into being with his unique capacity of reason and understanding. So every member of humanity, from the savage to the civilised, white, black or brown, marks only one

stage in this upward movement from the less intelligent to the more intelligent. All such distinctions as we have made between man and man are, therefore, only conventional and are not sanctioned by nature.

Thus my faith in the oneness of humanity is not based on any scriptural authority but founded on truth and reason. Of course, I do not expect that my preaching and believing will turn this world into a Utopian world to-morrow, but if the right people in sufficient numbers and with sufficient means help me to spread this faith, both by educating children and instructing adults, I think it will be possible to bring the majority of mankind into our line of thinking, and if a majority is gained, nothing should be impossible in this age of democracy.

IV. How My Faith Helps to Solve the World's Problems

I have not come here to represent Hinduism, of which I am a follower; that I shall leave to better hands than mine. I represent my own spiritual conviction—which, however, is not beyond or outside of Hinduism. It was in London, at the conclusion of my lecturing tour in Europe, that I first came in touch with the Threefold Movement—four years ago. Since then we have steadily corresponded with each other. The Chairman has told you about my public activities, about the Humanistic Club which I started about six years ago, about my speeches and writings and about the book, "Humanism," in which I have sought to embody my philosophy of life. Though I cannot point to any success for my efforts, it is perhaps on the strength of these that I have been invited to participate in this conference which aims at focussing the highest spiritual inspiration available upon solutions of man's present problems.

These problems, generally viewed as distinct and many, appear to me as but a single problem—which I might name the Problem of Problems. In this my conclusions only bear out the truth already reached by the ancient Rishis and Saints. I do not claim to offer you a cut and dried plan for the solution of all human troubles; I can only make certain suggestions whose practicability may be freely contested. I am neither a recognised politician nor a scientist; neither a recognised philosopher nor a saint; I am not even one of those who, either by training or by genius, are especially fitted to solve the great problems confronting our race. But, I don't think I forfeit my right to solve, in my own way, the problems that life brings to me—which, in their essence, are the same as those confronting the rest of humanity. If I have at all succeeded in solving

the problems as they affect me, I might well hope that my suggestions may not be altogether without value in an attempt at solving the problems of the human race as a whole.

My faith offers a single means of solution for many problems taken together as one. There is in my faith nothing beyond and outside Hinduism, but my faith has nothing to do with the prejudices, superstitions and fanaticism that sometimes go by the name of Hinduism. My faith is built on the Vedas or rather on the Vedanta, which means the conclusion of the Vedas, or as I interpret it, the last word of the Vedas. This last word is no other than the Mahavakyan "Tat twam asi"—meaning "Thou art that!" "That" means the whole Universe; "thou" the subject; and the unity between the two is expressed by the word "art" or "asi."

Now then, when my faith tells me that the whole Universe is myself, then humanity, as a part of that Universe, is also myself. If a man really believes in this oneness of all things, he must regard every one as his own self. And if people everywhere see the truth of this great Gospel and think and act accordingly, there can be no clash of interests, no troubles, no problems to be solved, nor any disputes to be settled. Thus, in my view, all the problems, whether political, economic, social, religious or racial, resolve themselves into one main problem, so far as their cause and solution are concerned. Let me enumerate some of the major problems (or obstacles)—to show that though generally viewed as different, they can be reduced to a common denominator. First, the political problems which, with the growing awakening of people to their civic rights and privileges, even among the politically backward countries, have assumed an ever increasing importance. In certain countries this political problem centers in the struggle for power between one party and another. In others, between Government and people. In still others, it breaks out in bloody revolution and the overthrow of autocratic forms of Government, the uprising of the masses to demand equality of rights, wealth and opportunities, the richer classes desperately holding to their privileges and invoking the aid of law and order for their protection. In the midst of these, we have our bigger problem in the shape of international jealousy, suspicion and ill-feeling. Next come the economic problems, both national and international. Among national problems we have such questions as improper distribution and the cornering of markets; international problems are connected with the competition for markets such as dumping of goods on the one hand and tariff walls on the other. In

social matters also, we have our troubles, the youth of the country generally refusing to be bound by the customs and traditions of the past and the older generation throwing up their arms in consternation and rebuke. Home, marriage, sex morality, not one of these has been free from the assault of doubt and scepticism. Then come the vexed religious questions, each religion or creed denouncing the rest as false and Satanic and claiming infallibility for itself. These religious disputes have, in modern times, been further extended—the priest anathematising the scientist and the scientist contemptuously brushing aside all religions as the inventions of fools and hypocrites. Last in order, is the question of race prejudice and colour bar, certain people feeling themselves sole inheritors of this earth while others are only to labour and provide for their wants.

I believe that many thoughtful persons all over the world have come to realise that all our troubles are due to a lack of cohesion—to a lack of that co-operation that is necessary for our harmonious development—which my faith, with its knowledge of the oneness of humanity, can supply. This want of co-operation, in turn, is due to a faulty and narrow outlook on life, an outlook that has laid too great a stress on the differences between men, almost entirely disregarding the underlying unity. What is the result? Our lives are full of pettiness, suspicion and jealousy. We have come, each of us, to regard himself as having to be continually on the defensive against the rest of the world. As individuals we are at war with other individuals; as members of one class we are hostile to other classes; as citizens of a particular country we suspect other countries, and as adherents of one religion we consign the rest to perdition. Lack of co-operation, resulting from a shortsighted, narrow outlook on life is, then, the common denominator of all our troubles and our problems. My faith, which teaches the oneness of humanity, is, I believe, the only solution.

The organisers of this World Fellowship of Faiths sent me the following questions to be answered in the light of one's faith or spiritual conviction:

(1.) "Poverty Amidst Plenty" and "Unemployment"—"How would my faith cure them?" In a world which believes in my Gospel of the oneness of humanity, there cannot be poverty amidst plenty such as we now know. There will be some with greater and some with less resources, as long as Nature does not choose to endow all men with equal capacity to think and work. But, there need be no starvation. Just as in our bodies, though certain parts are far less useful than others, we do not

suffer the former to be atrophied by denying them their due share of nourishment.

(2.) "Youth and the Future"—"How is my faith inspiring the younger generation?" As yet I cannot point to any success in my work, but such response and support as I have received for my ideas have come largely from the younger generation. I have thus every hope that the youth of the world is ready to live by the Gospel of the oneness of the human race, forgetting age-old differences of caste, creed, colour, etc.

(3.) "Race Prejudice—How Overcome It?" All prejudice, including race prejudice, arises from a false sense of values. The emphasis, mostly exaggerated, that has been laid on the differences of race, has set up false but none the less insurmountable barriers between sections of humanity, and these barriers can only be removed by inculcation of a true sense of values, namely that the human race, in spite of its external differences of caste, creed, colour, etc., is one at bottom;—and this is exactly what my faith teaches me to accept.

(4.) "War—How Prevent It?" "Disarmament—How can nations be moved to beat their swords into ploughshares?" If suspicion and ill-feeling are eliminated between individuals through the inculcation of the truth of the oneness of humanity, then the possibility of war between nations will be removed and they will be willing to beat their swords into ploughshares.

(5.) "Prayer—Action—Sacrifice—What does my faith say to these three essentials emphasised by Pope Pius?" I do not know what emphasis Pope Pius lays on Prayer, Action and Sacrifice. For myself, I cannot think of any greater incentive to right action or to sacrifice than a firm conviction that each one of us is required to contribute his share for the progress and welfare of humanity. Indeed, my faith would teach one that ultimately there is no sacrifice, for in conferring a benefit on some one else, you cannot fail to enrich yourself. As for prayer, I believe that it consists, not in the repetition of certain outworn formulae, or in the mumbling of petitions to a deity, but in making every word uttered bring cheer and comfort to a suffering soul.

(6.) "Fundamentals of My Faith." The first fundamental of my faith is that the entire universe, with everything in it, is the manifestation of one single energy which I call the Cosmic Intelligence. The second fundamental is that humanity, as a part of that Universe, is essentially one. The third and last fundamental is a firm conviction that my happiness coincides with that of all humanity, and that the well-being or ill-being of any one is bound to react in some indefinable way on all the rest.

(7.) "Fear—How does my faith give people vision, courage and resources?" "The Conquest of Fear." This is an enthralling subject. Volumes might be written—have been written—about it. But we may be sure that all fear owes its origin to one cause—an awareness of external hostility to oneself. Such qualities as wariness, caution, even prudence are descended from fear—and very few of us would venture to say that these qualities are other than commendable. Even the chief objection to fear—that it takes away initiative—can be shown to subserve the law of self-preservation. Thus we are not sure that fear is altogether a reprehensible feeling. There can, however, be little doubt that most of us are afraid a great deal more than can be ascribed to prudence. We are troubled by all kinds of fear, most of which are of our own making. These we can and ought to eliminate and there can be no more powerful talisman against them than the firm conviction that the world deals with us in the manner that we deal with it, and that a man who gives no cause for any one to fear him has, in turn, no cause to fear any one. Do unto others as you would that others should do unto you is the best charm that one can wear against the assaults of fear.

(8.) "Lynchings—How Prevent Them?" By removing race prejudice. Also by promoting a law-abiding attitude as being in the end to the best interests of one's own self. These two are bound to follow the observance of my faith.

(9.) "Enlarging Patriotism—How my faith makes world-citizens." By enlarging our sympathies and loyalties. This is already happening. Before the last great war, loyalty to one's country was supposed to be the greatest political virtue, but since then, we have found that this is not enough. We have discovered that it is necessary to substitute for patriotism a wider loyalty embracing the whole of humanity. My faith is especially calculated to bring this about.

(10.) "Prohibition—As my faith sees it." I believe that all unnatural and immoderate excitement is necessarily injurious to our spiritual, moral and physical well-being. At the same time enforcement of prohibition by law or state authority tends to defeat its own end by encouraging clandestine excesses. The problem is one that requires to be tackled by inoffensive propaganda and education.

V. Death—What Follows It According to My Faith?

Before we can properly understand what death is and whether anything survives it, we must understand what life is and what our personality is made of. The most obvious of all that constitutes one's personality is the body. Our bodies are made of varying stages of

material existence, such as solids, liquids, gases and heat. Science also tells us that there is in our bodies a substance called ether which is believed to permeate all matter. But there are other things in us which do not appertain to matter. There is that faculty by which we feel and think, which interprets the impressions received in the brain-cells through the nervous system—namely the mind. There is also within us some other entity which controls and animates the rest—and which we call life, vitality, soul or ego. Finally, I hold the view that there is an energy, infinitely finer than all these and omnipresent, through which our life derives its capacity to animate and impart intelligence to matter; this I term Cosmic Intelligence and believe to be at the base of all existence.

Solids mark the climax of perceptibility; Cosmic Intelligence indicates the basis of imperceptibility. Perceptibility is the quality of materiality; and where this quality is not discoverable, man calls it immaterial. Both materiality and immateriality are thus conventional divisions of human invention based upon the human capacity for perception. Thus we are made of both what we call material and of what we call immaterial entities. When death occurs this combination somehow breaks. As a result, the body loses its capacity to manifest the attributes of life, such as intelligence and animation. Conversely, vitality ceases to function in our bodies—but cannot be said to have come to nothing or to annihilation.

The life of every entity is a bundle of activities. These activities are of two-fold nature; one is more active and calm, another is less active and disturbed. Life as particularised and conditioned by the body belongs to the disturbed state of existence—and what is disturbed must sooner or later become calm. Disturbances will cease when the causes for them end, and life which is a bundle of disturbed activities will become calm, attain salvation, when its disturbances stop. Disturbed activities are the results of motives or desires; and lives will attain salvation only when all desires vanish. Hence every human being who dies must become calm by merging himself into that calm state of existence. But how soon or how late is determined by each man for himself. Men, while alive, are generally liable to multiply their desires and, therefore, their motives for action. So long as desires last, the tendencies for action also continue; and so long men cannot attain the calm state of existence.

It is not impossible for some to attain that state straight away after "death." They are persons who at death have no cause for action—no motives or desires. They are saints and seers who have killed all worldly desires. Others may die having some motives not

strong enough to induce to action; it is not impossible for their weak motives gradually to subside—their desires and tendencies toward action slowly to cease to be. Still others may die with very strong motives or desires which cannot but translate themselves into action. Such departed spirits do visit the earth, particularly the scenes of their former operations. Sometime these “departed spirits” are held to express their desires through other living human beings. The conclusions of psychical research societies and spiritualistic associations are not all hypocritical inventions.

Another way whereby departed lives realise their unfulfilled desires is by re-birth—several times if necessary. Birth or re-birth is the coming into contact of a life with a material formation of which it becomes a part and through which it operates. It is essential that the material formation should have reached a comparatively well-determined state of perfection or refinement of its parts, so as to serve as a suitable medium for Life’s operation.

There are three facts to note: (1) The entering or returning life. (2) The body into which it enters and (3) The general life as opposed to the particular life that returns—the soul Universal as contrasted with the soul particular. The Cosmic Intelligence is immanent everywhere and present in all. It is already in the body—or its earliest form the amoeba—into which the life enters. The returning life or the Soul or Spirit comes back as a consequence of its own prior actions; or, in the Hindu terminology, its Karma determines its birth. Hence a life that is re-born is the result of Karmic influences.

The body, which serves as the physical medium of action for the re-entering life, is the creation, immediately of the parents, and distantly of the ancestors and even of the whole race. All these agencies transmit, from generation to generation, certain physical and mental traits; they together determine the body’s details—its form, colour, proportion and even mentality. The body is thus, ultimately, the result of biological forces. The Cosmic Intelligence is present in the body by virtue of its omnipresence. Human beings are thus the results of Karmic and biological influences as finally vitalised by the Soul Universal. Bodily features modify and change Karmic qualities or the being’s self-acquired traits brought from the past; the being’s individual traits also magnify or minimise the transmitted parental and ancestral qualities. Both these in turn make or mar the free nature of the particularised soul, while this supplies the rest with vitality and capacity for activity. Thus every factor affects every other and all finally become one. Herein lies

the explanation for all the differences between parents and children.

Previous births and future births are not in all cases necessary. One dying with no strong motives or desires—that is with all tendencies unified or in equilibrium, need not be re-born, as re-birth is the result of unorganised tendencies which, for the very reason of being unorganised, struggle for open expression by physical deeds through physical media. Similarly one need not have had a previous birth or births. No soul or spirit need enter an amoeba at the time of the impregnation of the mother, or later the body into which that amoeba develops. The very vitality of the Universal Cosmic Intelligence that is everywhere present—in the amoeba and in the developed body also—is enough to make the person live and prosper.

With regard to the conceptions of Heaven and Hell, we cannot overlook the fact that these notions are general to the human race—occurring in every religion. But it is difficult to believe rationally in the existence of a material Heaven and Hell such as the popular imagination conjures up. For if such a material Heaven and Hell exist, they could not have eluded our scientific researches into the material Universe. Therefore, it seems to me that the only rational explanation is to interpret these conceptions as highly metaphorical descriptions of the purely non-material states of the departed spirits, according as their past deeds have been good or bad.

VI. *My Idea of God*

As the Chairman has told you, I have undertaken the great responsibility of answering the very intricate questions: “How to envisage God?” “How to walk and talk with God?” “How to use God?”

Our species, from its infancy, has been pre-occupied with the idea of a supernal power, which in English is best described by the word “God.” Speculation concerning God has been one of man’s oldest occupations—and one would think that by now man is pretty well acquainted with God. But man’s understanding of God has been growing more and more shadowy with the increase in man’s intelligence. To-day, with the triumph of science, some of the most intelligent are inclined to discredit the very existence of God. Even the most pious and religious-minded among us are satisfied with no better than vague, hazy notions. How many of us—how many even of the priests and theologians who make it their business to know concerning God—can satisfactorily answer the questions which opened this discourse?

Let it not be thought that I regard myself as better fitted than

the other delegates assembled here to answer these questions. But these questions, circulated by the organisers of this conference, arrested my attention and challenged my faith for an answer. I am encouraged by the conviction that the savage and the philosopher are perhaps equally entitled to hazard guesses concerning God. I am putting forward my views, not with the expectation that they should be accepted as the last word concerning this most important subject, but that they may form a contribution, however slight, to the gigantic structure man has raised upon the foundation of his crude primitive guesses.

We must know what we mean by God. Primitive man was satisfied that God was none other than the stone or tree before which he knelt with supplications to deliver him from his troubles. As man became more civilised, he made of God a disembodied spirit, housed in an imaginary heaven whence he ruled and dispensed justice. Further increase in man's intelligence rendered even this idea untenable. Then the philosopher stepped in and God was reduced to the ultimate power that moves and controls the universe—to which intelligence but not necessarily benevolence was ascribed. Modern science completed this process of denudation by denying even the attribute of intelligence to this Universal Energy, which is called Nature. Our choice lies between the theologian's and the scientist's conceptions. What shall guide our choice? Let us rule personal faith or conviction out of the field, for it would be impossible to say that this man's faith is true and the other man's wrong. Taking reason as our criterion, let us see if we can make a choice. To attribute benevolence, as the theologians do, to the power that controls man and the Universe is not justified by experience. The powers of Nature are absolutely indifferent; they have no special leaning either to good or to evil as we understand these things. At the same time, reason tells us that science in denying even intelligence to this power, has gone to the other extreme. I have devoted nearly the whole of one volume of my book "Humanism" to an attempt to deal with this subject thoroughly, and therein I have shown that by denying intelligence to the workings of Nature, we shall be at a loss to explain the observed variability in material phenomena. Thus we come to regard God as the Universal intelligent energy—which I call Cosmic Intelligence.

The Upanishads of the Hindus declare that the best way of arriving at a true conception of God is by the process of "neti," "neti"—"not this," "not this": i.e., by rejection. We will agree that we shall accept as God only that which possesses unlimited intelli-

gence, unlimited power, and the capacity to be present everywhere. We reject such everyday objects as the sun, moon, stars, earth, air, clouds, ocean, mountains, etc.; all of them occupy a limited part of space and exert potency of varying degrees which can in all cases be measured. Such physical forces as light, heat, electricity, magnetism, gravitation and so on, must also be rejected; they fall vastly short of omnipresence, omnipotence and omniscience. Ether is supposed to fulfil at least one of the conditions—omnipresence. But our God must also have unlimited intelligence and potency. No such claim can be put forward in behalf of the ether of space—for it is inert, subject to physical laws and cannot account for even the limited intelligence observed on this one planet. Science lags here, declaring that we have come to the boundaries of the knowable. So let us leave science and cross the boundaries of the knowable into the, as yet, unfamiliar realms of mind and spirit. Our knowledge of the mind is still far from complete, but we know that it is through its agency that we feel and think. Here, for the first time in our quest for God, we must come upon the attributes of intelligence. But none of us will claim that his knowledge is unlimited. Sir Oliver Lodge observes: "As the area of knowledge increases, the frontiers of ignorance enlarge also."

Even the mind, with which we measure the Universe, is not all. Higher than this, and animating it, is what we call life or the Spirit. It is really the Spirit that controls and animates the complex human personality, including the mind, and it is also the "ego" or the "I" of every person. But, like the mind which it animates, our Soul is also limited in its activity and cannot lay claim to the attributes of infinity. Here the law of relativity comes to our aid. We have seen that the soul possesses intelligence and animation, qualities that we set out to find, but does not possess them in infinity. Now, by the unfailing law of opposites, since there is a limited intelligence, there must be an unlimited intelligence. The limited intelligence of which we are aware must, therefore, be but parts of an unlimited whole. This also comes to what I have termed the Cosmic Intelligence—which I hold must be omnipresent more truly than even the ether of space, because it is the only reality of which the whole universe is made, including even the inert pieces of matter, which are but its least active expressions. Thus it may also be termed the One Existence. As for omnipotence, we may regard all the physical energies with which science deals, as but little bubbles and ripples in its boundless ocean of activity. Thus, in my opinion, we can properly ascribe the attributes of omniscience, omnipotence and omnipresence only to

existence viewed as a whole—not to this or that phase of it. We are entitled to use the word God, in its special sense, to connote pure intelligence, which, however, is inseparable from existence as a whole.

The questions: How to talk and walk with God? and How to use God? may be left to you to answer. I may just say this much that, truly speaking, we never walk or talk with any one but God. As to using God, we have only to know that even the paper-weight we use on our tables is a manifestation of God. The whole of existence being God, we, as part of that existence, are God also. Whether we are Hindus or Christians, we are taught by our respective religions to regard ourselves as one with God. Jesus said, "I and my Father are one." The Vedic Rishis also said, "Soham," which means "I am he." Be we Hindus or Christians, we are taught to regard ourselves as being one with this Universal Principle, God. Now, applying the mathematical axiom which says things which are equal to the same thing are equal to one another, I must be able to see myself in you and you must be able to see yourself in me. By this process of reasoning we can accept the doctrine of the oneness of humanity. If we accept this doctrine we shall be moving one step forward in our religious relationship since the last Parliament of Religions in 1893.

Glancing over the two volumes of Proceedings of the last Parliament of Religions, 1893, I came across the first speech by Swami Vivekananda. When he addressed the audience as "brothers and sisters," he was vociferously cheered because he was the first person who brought out this idea of human brotherhood. If we to-day accept the principle of the oneness of humanity we shall certainly be making marked progress toward the unity of mankind. If we visit the Fair we see wonderful progress that has been made in the scientific field since the exposition of 1893. It is my appeal to you to exhibit similar progress in the field of religion—which is a greater manifestation of co-operation—and a better understanding between our fellow beings.

VII. How Faiths and Religions May Help to Establish the Ideals for a New World Order

Having come to this Parliament of Religions of the World's Fellowship of Faiths, I must now trace in my own way the origin of religion and then try to show why and how religions, instead of dividing humanity into opposing groups, should serve as connecting links in the chain of human oneness and should also create

a suitable atmosphere for the establishment of ideals for a new world order.

The origin of religion can be traced far back into the past, to man's emergence from the jungle—from an animal guided by instincts, into a being possessed of reason and discrimination. With the coming of reason, he felt the need to account for the things of the Universe amidst which he found himself. Reason helped him to surmise the existence of a being to whom he ascribed all the wonders of creation, and to whom he lifted up his voice in prayer to save him in time of danger and difficulty. This fundamental belief in the existence of a Ruler and this innate impulse to know him is the root of Religion—and is common and universal to all races and nations. Imagination, in accordance with the individual temperament and peculiarities of each race, bodied forth a god that befitted its experiences and aspirations. When the God of one race came face to face with another of a different race, they appeared to have few points of resemblance; and this led the followers of one God to deny the truth of the other. Attempting to extend the domains of their Gods, the races waged war—and bitter strife between religion and religion mars the pages of human history.

Every religion has for its object to secure for its followers a state of immunity against suffering and danger in this life and against the greater suffering and sorrow which men believe may await them in the world to come. Religion proposes to achieve this immunity by prayer and supplication to the all-powerful Being in whom it lays its trust. This process of achieving immunity is also universal—namely, prayer and worship, the difference being only in the manner of its performance. The fulfilment of the worship, in my opinion, does not consist in the benignant smile of an answering God, but rather is the worship a fulfilment in itself, in that it has by itself the effect of making man purer and nobler.

Shall we be justified in asking man to worship an abstract God which he cannot conceive of through his undeveloped intelligence? Man with his limited intellect cannot approach the infinite without some form of symbol. If an image made of stone or wood is the crudest form of symbol, words and ideas are but finer forms. Though these are the finest available symbols, they are crude and imperfect when the Infinite is to be expressed. The difference between us is only in the degree of fineness of the symbols employed. Those dealing with finer symbolism should help their cruder brethren to come up to their level. But this should not take the form of coercion or hatred, nor is it right to discard the cruder

symbols altogether—for those who have not risen to a higher level may still be better guided by them.

A great religion should appeal to the crudest mind as well as to the subtlest philosopher. It should also possess a natural elasticity to give room and recognition to truth presented in a new guise. When it has lost these qualities, religion ceases to be a power for good, and becomes a hindrance, a painful, crushing heritage. This is why the great religions of the world have ceased to influence as they should the lives of men and women.

If religion is founded on truth, as it should be, and not on mere superstition and blind faith, then science and rationalism, instead of being its enemies, must be its stoutest allies. Science is man's endeavour to understand the Universe externally. Religion is man's attempt to understand the internal Universe, which cannot be measured by test-tubes but is none the less true. The two are not contradictory but complementary. But religion has wrongly been ready and loud in its denunciation of science as godless and materialistic. Science has wrongly tended to hold that its methods are the only media through which truth can manifest. But, true religion and true science, far from being opposed to each other, have come to practically identical conclusions. Even the scientific method has reduced matter to what is almost as immaterial as the mind or soul of religion. The atom, once supposed to be the irreducible minimum, has yielded up the electron, which we are told is a point of energy, mere fluidity, motion in space or as Sir Oliver Lodge thinks, a knot in the ether. The ether comes near to the conception of God or the Supreme Being as revealed in the highest religious institutions of the human race. The Upanishads, which Hindus regard as the highest pinnacle of the religious thought of man, declare that all existence is verily the manifestation of Brahma, the Supreme Being. This is not a random, occasional expression of the Upanishads, but the constant burden of their song. This has been the most permanent and essential part of Hinduism, notwithstanding the multiplicity of its popular divinities, its rigid disparity in social opportunities, its rites and ritualism. The highest Christian concept of "God" is surely the same. Did not Jesus say, "I and my Father are one," and that the "Kingdom of Heaven is within us all"? Did not Paul declare that in God "we live and move and have our being"? In their fundamentals every religion is in harmony with every other; nor is there any difference in essence between religion and science.

There is a somewhat general impression that science denies intel-

ligence to the workings of nature. But, even if non-intelligent matter could be said to work by accident, it cannot but work in the same way, producing the same result—unless you bring in an infinity of chances to explain an infinitely varying universe. Rather than kneel to an infinity of blind chances, is it not more truly scientific to believe that there is intelligence in the very stuff of which the Universe is made and that things are shaped to a purposeful end? Does not the law of evolution clearly tend to show that there is a definite scheme in the workings of nature? We cannot but credit with intelligence the power that creates and controls the Universe. It does not matter what name we give it—"Nature" in the language of science, or "God" in the words of religion.

Religion, with science, holds the key to the solution of the problems that now confront the world. Science, with its wonderful inventions and discoveries, has let loose tremendous forces which can be used either for the good and happiness of humanity or for destruction and the eventual extermination of mankind. We have seen in the great war how man's inventions aided in his own destruction. As science places still greater powers in men's hands, the danger of their misuse increases. How shall we make the world safe for science—and for humanity? The only way, it seems to me, is to elevate man morally, to ennoble his instincts, to make him shed his crudities and, above all, to provide him with a sane standard of values which will help him choose rightly between what he ought to do and what he would better leave undone. Thus will man become worthy of the gifts of science. Herein lies the immense responsibility of those who are leaders of spiritual thought in the world. Into your hands is entrusted, more than to the leaders of political thought, the future of mankind.

THE YOGIC CULTURE NEEDED

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PRESENT civilisation is defective somewhere—since manifold suffering to humanity is its legacy. Under its dominance all are slaves to worldly excitement, money mania and sensual satisfaction. There is overproduction, overcompetition, overwaste, overconservation, overdressing, overeating, and overdoing. Civilisation has also

brought in its train all material comforts—but it has discounted the clean life, high thinking, and noble living. If a halt is not called, this faulty civilisation, which is moving with the greatest velocity, is certainly heading the whole world toward a cataclysm. To prevent this catastrophe, the West should open its eyes to the twelve pillars of the structure of the perfect life of humanity: (1) Love, (2) Joy, (3) Peace, (4) Hope, (5) Light, (6) Certainty, (7) Consolation, (8) Forgiveness, (9) Glory, (10) Life, (11) Liberation and (12) Salvation. They may be described as follows:

Man is a miniature world, an epitome of the Universe. Unfoldment in man of all the powers and forces of the Universe is possible, if the right path is pursued in the right spirit, intelligently and unfailingly. If you demand and decide to become Love personified, it surely is your valet. Spinoza says: "All our happiness or unhappiness depends solely on the quality of the object on which our love is fixed. Love towards an object eternal and infinite feeds the mind with a joy that is pure with no tinge of sadness." Hindu scriptures enjoin humanity to love only the Divine.

Joy is not to be expected in this peaceless, profiteering world. Proper division of labour, right distribution of wealth, and the equitable apportionment of food, apparel, and every commodity of life, are the nearest approach to joy. When these prevail in the world, it becomes a Kingdom of God.

Peace is a stranger to mammon worshippers. Greed for the expansion of material wealth at the cost of other human beings and of sister nations is the root cause of misery. "Kill not" is mandatory on individuals and nations. Murder is not justified even in self-defence, nor is the execution even of a traitor or of a hardened criminal justified. It is high time that greed and grab are immolated on the altar of Peace—ending the misery of the mothers of mankind.

Hope is an innate desire for all inhabitants of the earth to muster under one Universal Religion of Mankind. A human being is fundamentally the same, no matter from what quarter of the globe he hails or what climatic colour his skin puts on. Sisters and Brothers, sprung from the same motherhood and fatherhood of one only God, let us organise life as one smooth united stream of humankind.

Light is that soothing effulgence which is in the sanctuary of the heart as all-wisdom and all-intelligence. Justice is wisdom, and wisdom is light, and therefore, these should light our course of life as one united humanity under one Religion.

Certainty is immortality of the soul. The body decays and

dies, yet for such an impermanent thing we nurse hatred of each other and tear one another to pieces. Mrs. Franklin D. Roosevelt said: "We must either co-operate together and rise as a whole, or go down. This new conception of life must go with a revival of real religion. We cannot succeed otherwise, because it is based on the sacrifice of the individual for the benefit of the many." Awake, change to the new ideal of religion called "Human religion," which alone is certainty.

Consolation is a comprehensive expansion of the feeling of joy and happiness amongst human beings of all nations forming one family under one code of practice and religion. Suppress the animal by the hidden force of your mind. Let that force make the mind your slave, not you its slave, and you will have harmonised yourself with the whole of humanity, as the blood is essentially the same in all human beings, black, brown, white or red.

To hate the sins and love the sinners is forgiveness. Non-violence in words, thoughts and deeds is forgiveness. Stubborn, stupid and rigid dogma, form, rite and ritual, is not religion. Soul-stirring sanctity and purity of heart is religion. In the Hindu Religion, which has its origin as far back as 6,000 years B.C., the quality of forgiveness is the mother of toleration, guidance, freedom and bliss—and should be imbibed by all humanity.

Glory is not commanded by wealth, property or title; it is the experience and realisation that in the cell of our hearts dwells the glory of glories of the undying "spirit." Epicurus, materialist and atheist, exclaimed in his dark moments of agony: "Oh, God, help me." Know that God is the great glory dwelling within the human heart; respect mankind, therefore, as the living temple of God.

Life is not living to eat but eating to live, to realise the beginningless, endless stream of life which is beyond time, space and causation. Let every one determine to possess only what he needs, in moderation, and to release the excess that he has been squandering—to help end the suffering of needy human beings, and to serve life's purpose fittingly.

Liberation is the snapping of the fetters of the flesh, and rising into a state of oneness with the Supreme Spirit. Attainment of this buries selfishness, avarice, greed, hate, anger, sensuality, arrogance and jealousy. What remains is the pure and illumined soul—residing in a highly sanctified sheath.

Salvation is attaining fearlessness of "death" and the realisation of oneness with the Absolute-Bliss-Existence. This is transcendent truth-gaining which makes the cycle of birth and death no longer a human heritage.

That true religion is a life built on these twelve pillars is a message of the Aryan Hindu Vedic Religion. The wherewithal to build such a life is the Yoga Philosophy. Yoga means spiritual unification of the two in one, that is, consciousness of the unity of our individual soul with the supreme Soul. To achieve that, Yogic Culture is the safest, surest means. A complete man has five aspects: physical, artistic, emotional, mental and spiritual. These can best be mastered by following the five-fold Yogic Culture—Hathayoga, Karmayoga, Bhaktiyoga, Jnanayoga, and Sanyasyoga, respectively, suiting the five aspects of man. These five Yogas may be explained as follows:

Hathayoga is a practical religion attained through physical practices for the acquisition of longevity, perennial youthfulness and arresting bodily decay. Hathayoga teaches how to conquer hunger, thirst, and sleep; how to overcome the effects of heat and cold. Marvellous powers are attained, which would dumbfound any psychologist or anatomist. In the "Law of Psychic Phenomena" by Thomas Jay Hudson, (page 313), there is an account of a Yogi buried alive for forty days in a hermetically sealed box with a guard of English officers to watch the spot day and night. During the forty days, the Yogi could neither eat, sleep, nor breathe, yet at the expiration of the forty days, he returned to consciousness without any ill effects and lived for many years. This sufficiently illustrates the importance of Hathayoga, which if gained, guarantees a blissful existence.

Karmayoga develops the artistic side of man, and conquers desire by purificative action, continence, knowledge, faith and passionlessness. The chemistry of actions of a Karmayoga is to do every act for the good of humanity disinterestedly, without the least expectation of a return or reward. If disinterestedness enters into the life of each individual, devastating warfare will automatically cease and there will be no need for calling numerous conferences for peace-pacts, economic solutions, and disarmament, at the cost of heavy expenses which could better be used in education, sanitation and commerce for the well-being of the people now destitute and unemployed. So Karmayoga adjusts active temperaments to world peace.

Bhaktiyoga is a complete surrender of oneself in transcendental devotion to the Supreme Being. It leads to recognition of the divine spirit in every human being. This Yoga is suitable to the emotional temperament. An adept in this will look upon every one as his second self; greed and avarice are buried;

vicious competition ceases; Love is achieved; and the Yogi makes the good of humanity his own life and necessity, controlling his whole being.

Jnanayoga deals entirely with the mind and psychic power. By concentration and meditation, it seeks truth. This Yoga leads one to attain physical, mental and spiritual power. To attain mastery in this yoga, there are eight steps;—(1) abstinence, (2) observance, (3) posture, (4) regulation of breath, (5) withdrawal of senses, (6) fixed attention, (7) contemplation, and (8) concentration. The first five are indirect and external aids; the last three are direct, internal aids. This Yoga is also called Rajayoga. The ultimate end of this Yoga is to bring about a complete transmutation of the substance of our nature. The cardinal conception of this yoga is supremacy of the psychic over the physical and the practice of it is a sure road to spiritual attainment. Yoga is the corrective to our present materialistic mentality, overburdened with external things and estranged from the true life of the spirit by humdrum toil, material goods and sensual excitement. The Upanishads of our Hindu Religion proclaim with one voice that the root of all sin and suffering is the non-use of the corrective of this Yoga. The implication of this Yoga is a search after our transcendental "I" or the Divine and eternal part of our being. The main interest of this system is not metaphysical theorising, but the practical demonstration of how the present world crisis may be solved by the disciplined activity of dutiful human beings serving in a spirit of disinterestedness. These Yoga practices aim at the freedom of the individual from the clutches of matter—which is the cause of all the present unthinkably terrible depression. This Yoga, therefore, removes such obstacles of misconception as ignorance, egoism, attachment, aversion, and clinging to life. Practice of this Yoga takes one beyond perception, inference and scriptural testimony into direct insight and the highest state of consciousness.

Sanyasayoga is the actual removing from all flesh bondage and retiring from the field of action of the work-a-day world. This suits people of spiritual mentality and temperament who are by nature retiring. In seclusion there is strenuous practice to attain conscious unity with the supreme spirit. Thus one gains the highest kind of intuitive knowledge which simultaneously embraces the past, present and future and leads one to final perfection. Plato regards this as "divine madness," as the source of the chiefest blessings granted to man. So, every human soul is potentially divine and its divinity is manifested when nature, external and internal, is controlled. For the Yogi, the visions seen and voices heard are revelations of the creating

spirit in man. Absolute freedom—and nothing short of it—is the goal of Yoga.

Now you know that the five-fold Yogas apply to the five-fold aspects of each human life. The practice of any one of the Yogas sincerely with earnest effort and discipline, rids one of the bondage of flesh and thus conduces automatically to solve the present problems of the world crisis. So, as one family with one voice, let us raise up a hue and cry for one religion to end strife, and to teach men to live in harmonious blissfulness of peace, plenty, and prosperity. This is the humble but dynamic message which I bring as the representative of His Holiness, Dr. Kurtkoti, Shri Shankaracharya of Nasik, India, to the session of the second Parliament of Religions of the World Fellowship of Faiths. May the Lord Almighty bring Peace unto you and unto the whole world, and may you all attain the kingdom of goodness, glory and God, Om-Tat-Sat.

TWO ANCIENT INDIAN PARLIAMENTS OF RELIGION

A Radioed Message from

HIS HIGHNESS THE MAHARAJA GAEKWAR

OF BARODA

I AM very happy to be with you here. In the hearts of all my countrymen there is a warm regard for this great republic and for this great city by the lake. A Parliament of Religions was held here in 1893, which gave an impetus to the study of other religions in the West.

But, the first Council of Religions was held in my country over two hundred years before the birth of Christ by the great monarch, Asoka. Another convention of people of all faiths was convened by the great Mogul Emperor, Akbar, in the seventeenth century and for a thousand years before that in Asia the religions had made sympathetic study of one another.

I am a Hindu. Hinduism is the most tolerant of faiths. East and West must know each other. Understanding of the people of different nationalities and creeds will help to bring peace on earth and goodwill to men. These words are inscribed on Tennyson's home, Aldworth, which is now my English home.

I will say au revoir to you for the present in the words of Lord Tennyson—

“East and West without breath
Mixt their dim light like life and death.”

BARODA'S MODERN PROGRESS

An Explanatory Radio Address by
HIS HIGHNESS' NEPHEW—MR. GAEKWAR

THE State of Baroda, which His Highness the Maharaja has ruled for fifty-five years, is about eight thousand square miles in area and is contained within the Bombay Presidency with a population of about two and a half million people. The state is divided into four districts, B. K. N. A. The population mainly consists of small farmers, of a sturdy stock, skilled in the production of cotton crops and cereals.

If you were to tour the State you could see a village Panchyat discussing the affairs of the village and a school of from twenty to about one hundred children studying in their own vernacular the usual subjects. His Highness has made education compulsory for the past generation and at Baroda City has established an efficient training school for teachers. A village boy or girl may go on to this or to the State College which is part of the Bombay University.

Near the village school there is usually to be found a dispensary, where men, women and children are treated as out patients by Indians trained in India on Western lines. All people are treated by the State free of any charge, and dispensaries are run by the State. Those patients who need indoor treatment are sent to the district hospitals where these patients are taken in and treated.

In these district hospitals all medical and surgical treatments of an ordinary nature are carried out. Those necessitating surgical operations, medical observation and bacteriological and X-ray examinations are sent to the State General Hospital situated in the City of Baroda, the capital of the State. This General Hospital is equipped on the most modern lines with separate departments such as medical, surgical, X-ray, electro-therapeutical, bacteriological, ophthalmic, gynecological and obstetrical departments.

The indoor accommodations are for three hundred patients. The medical staff looking after the hospital is purely Indian and most of them had training in the West. Attached to the hospital is a nurses' school where nurses are trained.

THE JAIN RELIGION AS A SOLVENT FOR MAN'S PRESENT PROBLEMS

MR. CHAMPAT RAI JAIN

of India and England representing the Jain Religion

SEVEN ADDRESSES CONDENSED

1. Jaina Doctrines Needed in the World To-day

THERE is a story of two brothers who once upon a time took to their God the offerings of their respective occupations. One was a tiller of soil; and the other a keeper of sheep. The offering of the keeper of sheep was accepted, not the other's. To me this story conveys an important lesson. Soil is the symbol for matter; the tiller of soil represents man given to the study of matter, whose cult is matter, whose religion is materialism. On the other hand, in metaphorical thought, sheep are the symbol for life; lamb the abode of many excellencies of the soul. Rejection of the offering of materialistic reason symbolises the valuelessness of materialism from the higher standpoint of religion. Acceptance of the work of faith—which is the keeper and protector of life, hence of souls—shows that its work is lauded.

We thus have two standards of value—the Abel standard, and the Cain standard; the Abel standard appreciates meekness, renunciation, universal love (*ahimsa*), the giving away of the coat and the cloak when only one of them is claimed. The Cain type finds pleasure in amassing wealth, surrounding oneself with bodily comforts and luxuries, sitting in high places, wearing rich robes, uttering long prayers. Men who follow the Abel standard attain to increasing felicity in their subsequent incarnations, and finally to Godhood, becoming immortal, all-knowing, blissful. Those who follow Cain may possess large bank accounts, beautiful houses, large estates and kingdoms, and may command the homage of their fellow-beings. Those who follow Abel make themselves destitute of money, are humble, meek, and lowly; if they have money they do not boast of it and will not employ it as a means of gratifying the animal passions. Followers of Cain believe life ends in the grave; they are unable to override disease, calamity and death as Abel's followers surely shall.

In all religions these two types are distinguished and their values pointed out. In Christianity: "Blessed are ye that hunger now, for ye shall be filled. Woe unto you that are full, for ye shall hunger."

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world.... If any man love the world the love of the Father is not in him.... And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Jainism explains in the scientific way, that Spirit and Matter are two existing substances—both eternal. These are in union in the case of the embodied soul, but they can be separated from each other. Many persons have already separated their souls from matter and attained to immortality and Godhood. The union of the spirit (soul substance) with matter is very harmful for the soul, and robs it of its divinity and eternal life. It is, therefore, desirable to separate the soul from matter. In the world there is only tribulation and calamity for the soul; but peace, joy and the supreme status are obtained as the reward of release from the bondage of matter.

Materialism is not only destructive of the dearest interests of the soul in the hereafter; it is also the source of incalculable calamity here on earth—but its effects are not readily perceived. Sometimes it takes centuries to realise that a wrong step has been taken. Sometimes the perception comes too late. Our problems to-day are the outcome of the Cain standard of living. For centuries we have gone on applauding our methods because of the seeming prosperity which they brought to a section of mankind. Now we are beginning to perceive that there is a screw loose somewhere in our scheme of things—and we are seeking to learn if Religion cannot be employed in some way to help us retain our tottering Tower of Babel.

I am going to tell you what Jainism can and will do for you if you sincerely seek its aid. Jainism will not support your Tower of Babel schemes at any time. But it is a thoroughly practical religion, and realises that full renunciation cannot be accomplished by all souls and at once. The Path is, therefore, divided into two sections, the preliminary and the advanced. On the preliminary Path, the souls that enter it are not forbidden all intercourse with the material world; but they must so discipline themselves that all their animal passions are strictly subdued and excessive lust, greed, pride and fanaticism are entirely crushed out of the heart. Acquisition and fashion (kama or pleasure) are still the ideals of the householder, but they must both be controlled by Religion. Thus the Jaina layman is led to tread the path which gradually becomes nar-

rower and narrower till he passes through the strait gate of Asceticism and Sainthood whence there is no turning back to the world, not even to bury a dead father. The Saint is quite dead to the world; he looks upon his body as his sole enemy, and will not do anything to protect or beautify or preserve it with drugs or other contrivances of the world.

Our troubles in the world to-day may be summed up under the following seven heads: (1) How secure world peace? (2) How banish fear from the human heart? (3) How get over the trade depression? (4) How meet unemployment? (5) How establish human brotherhood on earth? (6) How reconcile the conflicting religions? (7) How train up the youth? There are other problems also but I cannot now enter into them for want of time.

Jainism points out the natural antagonism between the soul and matter; the body is the prison of the Soul, and flesh its bitterest enemy. The evil influences of the flesh can, however, be destroyed, and the soul released from its power. *AHIMSA* is the one weapon which can actually bring this about. Wherever *ahimsa* has been put into practice, it has speedily cut the bondage of flesh, and restored the lost Divinity and Perfection to the Soul. Jainism, therefore, rightly lays all the stress it can on the practising of *ahimsa*, that is non-violence, under all circumstances.

II. *Ahimsa the Key to World Peace*

There is no peace in the world to-day because the causes of war have not been removed. These causes are four: (1) Greed; (2) Lust; (3) Pride; (4) Fanaticism or religious persecution, that wages war in the name of some God or other. The remedies we possess are also four: (1) Treaties of nations; (2) Education; (3) Appeal to religions themselves; (4) Cultivation of *ahimsa* (Universal Love).

Treaties between nations have again and again proved worthless. Perhaps we can form something like the voice of the nations collectively. But we have seen how powerless the League of Nations has been to avert war between great nations; it means nothing that it is able to influence the conduct of smaller political units, for it is the great powers that have proved to be the biggest law-breakers. They act on the formula that might is right, whatever they may say with their tongues.

The reason why certain religions failed to maintain peace even among their adherents is because they failed to eradicate excessive greed, pride and lust from the hearts of their followers—who repeated the texts enjoining love but allowed love to be swept away

by rising passions. In fact, certain religions directly fostered fanaticism itself. Some religions have waged wars of aggression, persecution and extermination. They have encouraged the belief that infidels are the enemies of one's god, who is pleased if they are destroyed, and confers boons on the slayers. Let each religion answer for itself why its followers have fought their fellow men. Even among themselves religions have fought—with bitter hatred. Christians have their wars and persecutions, Roman Catholics persecuting Protestants and Protestants the Roman Catholics. Muhammadans have their two big sects, the Sunnis and the Shias, who have not yet been able to compose their differences. Even the mild Hindus have to their credit the persecution of the Jains and the wars between the Vaishnavites and the Shaivites. The *vairagies* (Hindu ascetics) of different sects even to-day seldom meet without some bitterness being seen among them. It is no use hoping that these religions in their present form, will be helpful in bringing about an era of Peace on Earth.

Only one remedy remains—*Ahimsa* or Universal Love. Its beauty and power are illustrated in the life of the man Gandhi whose struggle for liberation is a real struggle and yet it is non-violent—and should and could be non-violent altogether. AHIMSA is the one guiding, actuating motto of Jainism, and the Jains have been known to be the most peaceful beings on earth.

If you want peace in the world, it is your duty to study the doctrine of AHIMSA. It will repay you more than you can think it will. Don't dismiss the subject summarily, but devote time and trouble to its study as a science. Religion has in Jainism the aspect of a science.

Ahimsa means not hurting, not injuring. It is the principal weapon of Jainism against all kinds of evils and misfortunes. By practising it men have attained to the Divine Status, and all that is implied in that expression. It is not a mere theory. Times out of number has the principle been put to the test and never been known to fail.

The significance of *Ahimsa* is that you should hurt no one, by word, thought or deed; and you must not even entertain the desire to hurt any one. You must refrain from employing another to do the hurtful act. You should not afterwards encourage one who has done a hurtful deed. *Ahimsa* is not limited to humanity; it must be extended to all living beings. The Jains rejoice when they read in the scriptures of other religions such statements as, "I require mercy and not sacrifice!" If you have no love for life in the animal,

you will not love it in man. Hurt no one; not even an insect; not even your own soul; this is the Gospel of Life.

You cannot injure any one or even entertain the desire to molest him without becoming tarnished. The being you wish to hurt may escape scatheless; but the action (even the thought) makes a mark on your disposition, engenders or strengthens an evil tendency in your mind, and thus affects your soul by blackening its character. The future destiny of the soul is composed of its own disposition or character; where the character is one of solicitude and sympathy, the future is joyful; where the heart has become hard and merciless, there is misfortune and calamity in store for its possessor.

The operation of *ahimsa* is not confined to the unperceived kingdom of spirit, the kingdom within. It extends equally to the outside world. *Ahimsa* will ennoble and sweeten life in all departments, and establish brotherly relations among men, communities and nations. For *ahimsa* is love, nothing but love. To the nations of the world Jainism proclaims: Come, brethren, forget your enmities and your hatreds. Learn to live by *ahimsa*. Do you think armies and war-like equipments can afford you any real protection? Remember the great white Czar of all the Russians slain by his own helpless peasants who only a few days before dared not stand in his august presence without trembling! Gone, too, is the Kaiser—Lord of mighty armies! The science of modern politics is at war with the science of Peace, and has led us into difficulties which statesmen are unable to solve because of their selfish motives. Let the Message of "AHIMSA Paramo Dharmah"—non-violence is the highest religion—replace the mad rush for power and self-aggrandisement. Your reward will be sweet. Where love reigns there is no room for fear.

Only he will be willing and able to practise *ahimsa* who understands the nature of his soul—who knows that by loving others he helps his own soul to grow strong, while in hating any one, even a lowly worm, he helps the enemy, the flesh, and weakens his real self!

Ahimsa is the one sure means of taming savage natures. The householder, involved in the world and far from sainthood, practises it with a little qualification. While the saint will hurt no one on any account, the good layman will yield to the need for defending himself. But he will never be himself the aggressor. Even when compelled to defend himself, he will use only sufficient force to overpower the enemy. The Saint, who has renounced the world, and wishes speedily to make the conquest of his lower nature,

tries to observe the vow of *ahimsa* in all respects. The highest Saints, who have attained the Ideal of Life, the Supreme Status, are able to practice Universal Love without any kind of qualification. Their nature is changed; they attain deification, the Perfection of Divinity.

Many who profess to follow the ideal of love, behave cruelly toward animals. It is idle to expect that such men will steadfastly adhere to the nobler view. During the last great European War religious priests on both sides blessed their own armies, and maintained that they were fighting a war of righteousness. Yet both sides professed the same religion, which was surely intended to be one of love. The explanation is that the sentiment was no deeper than the lining membranes of their lips; their hearts were not affected by it. The history of other nations also reveals the same sad truth. Probably the only exception is the followers of the Jaina Religion, who practise *Ahimsa*. There is not one instance where a Jaina Saint has blessed any offensive weapons or armies marching against their fellow men. The Jaina Saint will never, even in thought, wish harm to another living being, man or animal.

The only other men likely to stand firm in the belief in human brotherhood are those who are on religious grounds convinced of the need of practising *Ahimsa*. Diplomats and politicians do not fall into this class. They are actuated by greed and the lust of acquisition. While with their tongues they may utter honeyed speech, they are actually getting ready to strike a deadly blow at those to whom their honeyed words are addressed. Religious men, too, will fail wherever superstition and misunderstood theology have been predominant influences. People have committed horrible atrocities on their fellow men in the belief that they were serving their god. What is wanted is a firmly rooted belief that the soul is subject to natural laws—"As you sow, so shall you reap." It is not a question of the forgiveness of sin; everything is governed by the Iron Law of Karma. There are two ways of behaviour towards our fellow beings, the way of love, and that of selfishness, greed, and hatred. On the path of love there are peace, joy and life everlasting for the soul; on that of hatred the soul suffers trouble and pain. Even in worldly matters hatred involves trouble for oneself and one's community, though at times we may seem to thrive on spoils secured by unrighteous means. History shows that never has an empire survived a policy of selfishness. For a time they may flourish—while flourishing they imagine they can forever go on dominating others—then comes an abrupt end.

The fact is that the selfish are always making enemies for them-

selves. These enemies are for a time unable to combine or overthrow the foe, but when there is an opportunity they strike. In hatred, energy is needlessly dissipated and some day the hater is exposed on more points than he can defend. The danger in great empires founded on selfishness and hatred is that the virus spreads in their own community so that governments of trickery and diplomacy find their own people becoming affected by these traits; confidence will thus be undermined, patriotism destroyed and co-operation replaced by unhealthy individualism. When this happens the nation's doom is sealed.

The Jaina doctrine of Universal Love (*ahimsa*)—which is altogether scientific and grounded on natural laws—is the one thing that can cure us of prejudices and establish peace on earth. Materialism only offers to the individual peaceful rest in the grave and to society cares and conflicts. The curbing of passions is a matter of the individual heart, and materialism offers no sufficient inducement for its accomplishment. Materialism is really responsible for much of our greed and covetousness and, through them, for our hateful deeds. As for the treaties of nations, did we not observe their real value during the last war? To the nation thinking itself strong enough to defy the world, treaties have not so much value as the scrap of paper on which they are written.

Without absolute justice, you cannot ever hope to attain world-wide peace. Many people and nations to-day are holding property and lands belonging to other men and nations. Can you ask them to join in maintaining world peace without restoring what is not theirs? Can we dream of Universal Peace unless dispossessed peoples have their properties and rights restored? Soft words, platitudes and pious wishes will not mend matters. Talk of mutual understanding is a waste of breath; do not the victimiser and the victim, the ruler and the ruled, the bleeder and the bled, understand each other already more than sufficiently? Only one thing can be effective—renunciation. Such renunciation is only possible for him whose heart becomes saturated with the doctrine of mercy and love, that is *ahimsa*, and who feels compelled, by an internal longing, to put it into practice.

Materially, too, the probabilities are that no one who practises the *ahimsa dharma* sincerely would be a loser in the long run; for the law of the correspondence of emotions makes it clear that similar emotions are aroused in the hearts of men on almost all occasions. If I give away my cloak also to a man who is justly seeking my coat, he in the majority of cases will repent and become

my friend. There are some really bad-natured men, but their number is not very great; in the great majority of cases the evil-doer will be chastened and reformed by his victim's kind love. The evil-doer's friends also who come to know of the incident will generally put him to shame and reclaim him.

If we are sincerely committed to the practice of Universal Love, I have no doubt we shall meet with full success sooner than in any other way. I look to the great liberty-loving American Nation to take the lead in this matter to-day. To the Hindus, too, I say: if you wish to enslave the Muhammadan heart, gather together the precious Gems of Islam, publish them in millions and let every Muhammadan have a copy of the book. The English can be made to give back the sacred Land of India in the course of a few years if you convert them to true Christianity and make them appreciate the creed of giving away the cloak with the coat, when the latter alone is claimed. You need not non-co-operate with them at all. Let sincere love and the true sympathy born of a religious understanding—that illumines the heart while it removes differences of dogmatic origin—endear us to one another; and you will find the cloak being offered with the coat before the world is many years older.

III. Modern Youth—Wrong and Right Education

The very first thing to do is to change the atmosphere and methods of universities and other educational institutions. The boys and girls who now emerge from them may be very clever so far as facts and figures go; but they have no higher character than a refined sensualist. They do not understand the need for practising Universal Love, but are impressed with the teaching that nature is characterised by the struggle for life and the survival of the fittest. They are quite prepared to wipe out weaker individuals and nations whenever it is found convenient to do so. They have no respect for their own souls, and are not to be expected to respect any one else's soul or life.

Scientific education is imparted in our universities, but it is idle to expect anything from it. Our boys and girls learn only that Life is characterised by constant competitive struggle. Outwardly the boys and girls are charming and amiable; inwardly they have drunk deep of the poison of hatred, the need for killing off the unfit; they will behave as men did in the last great war.

To secure world peace is quite beyond the scope and programme of modern education—which is not able to curb the surging savage

emotions and strong lust. The root of ethics in the modern man is only the social well-being of his community; individual good is bound up in social good, and may have to be sacrificed for the good of the greater number. But, when a man has the prospect of making a big gain, he may think to avoid the social law or escape detection. In religion the foundation of ethics is the Ideal of Divinity, which being the embodiment of Immortal Life, Omniscience, Bliss and Infinite Power, is greater than all worldly temptations. It is this Great Ideal and the fear of the consequences of evil action which constitute an effective check on our savagery, lust and greed. And the greater the scientific lucidity with which the mind comes to adhere to these two points, the greater will be its faith in them. Hence the importance of scientific explanation on which Jainism insists.

Neither superstition nor general education on materialistic lines will be adequate to change the hearts of men. What is required is knowledge of the Laws of Nature that come into operation in connection with our emotions. Once it is recognised that the soul is an entity whose welfare is of paramount importance and is affected by its emotions and beliefs—beneficially by the emotions of Love, and most harmfully by those of selfishness and hatred—men will refrain from doing what is harmful and adopt the rule of love. Every action engenders or modifies, strengthens or weakens, an existing tendency in the soul. The sum total of these tendencies is what is termed character, or disposition, which goes with the soul, and takes part in shaping its future destiny. After death they remain active. They work on the matter which the soul absorbs in the shape of nourishment, as a growing embryo, and with their vibrations mould the impregnated lump into shape and form. The symmetry of the limbs, the excellence and even the existence of the mind and brain, are thus directly dependent on the working of the store of tendencies which one brings with him from his previous life. Where the agitations are too violent, the excellence and symmetry of the mind and bodily organs may be impaired. This is just an indication of how the law of *Karma* operates to the advantage or disadvantage of an individual.

From our youths great things can be expected—but only if you instil into their hearts while still impressionable, the principle of *Ahimsa*. Stuffing the mind with the formula of materialism makes youth a powder box which may at any time explode. In order to impress a rational mind, like that of a modern boy or girl, you have to convince him or her of the need for peacefulness and thus

to alter his or her nature, destroying from the heart the element of savageness and barbarian greed. Without such training and control of mind and emotions, it is not possible to make man a real lover of peace. And the test of the real love of peace is that one should cheerfully offer his cloak also when his coat is claimed at law. To over-ride scientific opposition the doctrine of *Ahimsa* must be taught as a science—which, happily, it is. The brute nature may or may not demonstrate the survival of the fittest; but no human empire built entirely on force has ever survived beyond a few centuries. The Muhammadan empire in India, which at one time dazzled the whole world with its splendour, is no more. The Czar and the Kaiser are gone. The Kaiser may return to power, but if so it will only show that he still is loved by his people. Love it is that secures and binds, and youth should be trained adequately in the art of love—to respect the lives and liberties of others all over the world.

Trying in India to achieve the ideal in practical life, we Jains laid down four ideals of life as follows: 1. *Dharma* (religion or a life of piety). 2. *Artha* (wealth or acquisition). 3. *Kama* (pleasure), and 4. Salvation or *moksha*. In the West you have only two of these ideals (acquisition and pleasure) really operating on the mind. Though some also talk and think of religion, they do it in ways which have estranged the rationally inclined—whose number is very great. In India, our boys and girls are taught that the first duty of life is *dharma* (religion)—that is the practising of religion. Wealth is good only if acquired without violating the strict demands of religion; otherwise acquired it will lead the acquirer's soul into terrible conditions after death, also the souls of those who knowing how it is acquired do not get rid of it but settle down to enjoy it. Acquisition, therefore, must be subordinated to *Dharma*.

For *kama* or pleasure the rule is that if your expenditure is beyond your means, or the sense of pleasure opposed to the dictates of *dharma*, you will get into trouble in this world and the next. Pleasure, therefore, must be subordinated to both *artha* (acquisition) and *dharma* (religion). A spirit of contentment must dwell at all times in the heart of man if he is to tread the path that leads to bliss. In addition to these ideals special stress was laid, in education, on the need for practising *ahimsa*, universal love, without which you can never hope to turn your enemies into friends. *Ahimsa* is really the true policy for nations; for it is the only thing that inflicts no wound, and heals all sores of all kinds whatsoever.

IV. *Four Ashramas (Stages) of Life*

In India, life was divided into four *ashramas* or stages. The first is to be spent in study and the control of the senses. It is the time when character is built and convictions formed. If the student emerges from his alma mater with evil convictions and inclinations, his future is ugly and he is a menace to society. Emphasis was, therefore, laid on the kinds of ideals to be allowed to enter his mind during the student stages. His preceptors took every care that he did not wrongly value the goods of this world—or of the other world. When he left for his home, on the completion of his education, he was a model of virtue and enlightenment. He had no superstitions to warp his judgment; but understood his religion and the soul nature in the scientific way. His being was thus a force to be released for the good of all the world. He understood clearly that it was better to die in saving another, than to sacrifice even a worm to prolong his own life.

When he married and settled down in life, he entered the second *ashrama*, the householder's stage of life. Here at the very outset he was impressed with the need for practising religion. In the Jaina marriage ceremony, as also in the Hindu ritual, an absolutely essential item is the circumambulation of the Sacred Fire seven times. The Hindus have it that *Agni* (Fire) is one of their gods, who is invited to witness the ceremony and to bless the couple. In the Jainas' ritual, fire stands, in symbolic thought, for Renunciation that cleanses and purifies. When the marrying couple are made to go seven times round the Sacred Fire, they are to realise (and must never forget) that the aim of life is, not to lose oneself in pleasure, but Renunciation. This they are to impress on their minds each time they go around the Sacred Fire! The injunction is very greatly needed at this moment; for married life, on account of the pleasures it affords to the participants, the birth of children, the intoxication of wealth and power, and the like, is not unlikely to become too powerful a distraction for many.

The third *ashrama* or stage of life, the *vanaprastha*, meant retirement from the world. The fourth *ashrama* (stage) is *sannyasa*—when there is only one ideal before the mind, namely, salvation.

It is only from men and women fully impressed with the need for practising universal love that the world can expect peacefulness and good will. Study of the Jaina Puranas will show that this is not an unattainable ideal; but a matter of common achievement. The Aryan Empire was able to hold together from the remotest

of hoary antiquity down to modern times, because Aryan Youths were well equipped, not for killing their unfit brethren, but for helping all—themselves also—to live and flourish. India's downfall in modern times is due to lack of well trained, noble-minded men. Pride and arrogance came to take the place of love and meekness in the hearts of Aryan Youths, and in a short time we witnessed the advent of the Muhammadans and then of the British.

V. How May Man Master Fear?

In the Religion founded by MEN who attained no Godhood and become Omniscient, namely, in Jainism, two remedies are provided for overcoming fear. These are Knowledge and Love, or rather Universal Love. Fear is due either to our ignorance of the true state of affairs or to a lack of love on our part. Sometimes we fear needlessly; then knowledge of the true facts will dispel it. Knowledge will also remove the fear of calamity and death. True knowledge will surely reveal the existence of the soul—and its immortality. The soul is not subject to birth and death; but through association with the body of flesh, ill-luck, disease and death are thrust upon the soul and it has no choice, except through knowledge and faith. When right knowledge of the soul-nature is acquired, fear of death becomes a laughable impossibility with the true believer. Many souls have already realised their Immortality, and are now enjoying it. They are sorrowless, painless, deathless—enjoying Eternal Life, Eternal Youth and perfect Happiness. He who knows himself to be like Them can surely have no occasion to fear death, or any other calamity. We fear calamity and death because of love of the body; what room is left for fear when the ideal is consciously to become distinct or separate from the body? The Jainas are inspired by the example of their GUIDES who are called Jinas or Tirthamkaras. They are not upset by ill-luck or disturbed by calamity; death itself has no terrors for them. Only he who has no fear of death or calamity will be able fully to practise Ahimsa or UNIVERSAL LOVE.

Fear is the prevailing weapon of the diplomat. He succeeds only when he is able to frighten his opponent into submission, by terrifying him with the threatened consequences. In daily life, too, the same policy serves. But our neighbours are not really our enemies by natural instincts; we have made them so; and they have strengthened the unholy feeling. If we treat them as we treat our own brothers and sisters in a family they will never become our enemies. If you want to have no fear of your neighbour, see that

he has nothing to fear from you. The measure of the freedom of our neighbour is strictly the measure of our own freedom. Aspiring after freedom, fearlessness and liberty for ourselves, we shall have to confer them first of all upon our neighbours, near and remote—restoring whatever we have taken from others by trickery or force. This is by no means a big order if the ideal is to be rid of fear altogether and for all times.

VI. Depression, Unemployment, Religion

Both trade depression and the unemployed are outcomes of over-industrialisation, and the displacement of men by machinery. For a time, which may extend to a few centuries, the effect of machinery and over-industrialisation appears to be very dazzling; but there is sure to be a reaction which is seldom favourable. By means of your industries you can denude other countries of their wealth, and enjoy great prosperity and ease for a time; but there is sure to arise competition among those who pursue this course; and people who have been your customers will not always permit their wealth to be taken away. Accordingly, you find very keen competition between western and American nations; a tariff war also has been waging for some time between certain countries. At the same time countries like India are no longer willing to purchase goods abroad, as they have nothing left to live on at home. Nations of the west brought shiploads of wealth from India and other lands; but in recent years they have found themselves engaged in a life and death struggle with each other—and they now are suffering from its effects in various ways. They are not only faced with the problem of the unemployed, but are unable to pay their debts, and have declared their bankruptcy. Yet the rivalries still continue. You seek to get over depression by raising prices; but surely this is in the interest of the capitalist class. I hold no brief for socialism; but it seems to me that the real remedy is a general lowering of prices all around. No doubt, if the prices of one or two commodities are abnormally reduced there is a deadlock somewhere and danger of a crash. But the aim must be to seek the universal good, and not the good of a few individuals alone.

In India shortly after the war, when the prices of commodities rose very high and those who depended on the soil for their income were unable to live comfortably even if the rents remained stationary, rents—and consequently public revenues—were enormously enhanced. Two years ago, there was an abundance of the wheat crop, and in consequence the prices of foodstuffs again

went down. Tenants consequently found themselves in difficulties and were not able to pay their rents; landlords who did not get enough from their tenants were in a sad plight, and public revenues fell considerably. This was one side of the picture. The other was this: there is a half-starved population in India comprising, a decade ago, according to official figures, over two hundred million souls who did not get one full meal a day. These men and women were overjoyed when the prices of foodstuffs fell two years ago; they got at last the prospect of such a thing as a satisfying meal, and also of replacing their tattered garments with new ones.

Now we need to decide what is the proper course for us to take, to raise the prices and leave these half-starved, ill-clad 200,000,000 of human beings in perpetual misery, or to lower the level of prices all round so as to relieve all men. It will be noticed that the landlord's troubles and those of the Finance Minister also are only there because they have need for spending more than they got; but if their expenditure should be reduced in other departments the smallness of the income would not matter. The amount spent in maintaining an enormous army can be cut down greatly to relieve the situation. Now it is impossible to deal with all such cases in the abstract; but the principle is the same. Help the poor, rather than the rich, or the profiteer. Permanent good lies only in this direction.

The employment of machinery, too, is not healthy beyond certain limits. It is the inevitable consequence of machinery that men should more and more be rendered idle. There are 12,000,000 out of work in America alone. Including Europe there are something like 30,000,000 unemployed. Not only are they out of work to-day; but they will become also a danger to society, since they cannot marry and help society by reducing the number of unmarried girls. They may even take to undesirable modes of livelihood unless provided for.

Machinery is intended to provide comforts for the body. Religion demands a life of self-denial, not one of excessive ease and comfort which pamper the body and deprive the soul of nourishment required for its growth. Is it not the law that he who shall lose his life shall find it; and he who shall find his life—that is to say joy in the life of the flesh—shall lose it? If you are seeking to enter in at the strait gate and the narrow way, you shall have to shun the wide gate and broad highway of machine-made luxuries for the flesh. The religious ideal, truly, is the narrowing down of this wide gate and broad highway by placing limitations on the

demands of the flesh, and disciplining it. The case is well put in the Bible text. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans, viii, 18.)

Divinity and Godhood—that is Immortal Life, Fulness of Knowledge, Fulness of Happiness and Infinite Power—are the rewards of the soul that treats the flesh as its enemy. Does not this make it clear that the procuring of too much comfort and luxury for the body is the ruination of the soul? If so, then stop in your mad rush for mechanisation. This will at once solve the problem of the unemployed. The *ahimsa* culture is the true remedy for all our ailments and troubles. It will help us at every stage, in every difficulty. But it has to be employed in the proper spirit, and at the proper time. We have been living for a long time in defiance of its laws; let us now seek to live according to them. I am sure we shall find the world readjusting itself speedily to the new order of things, for the benefit and advantage of all. *Ahimsa* will soon fill our hearts with gladness, contentment and peace.

VII. Religion's Inner Teachings Harmonise

Modern thought has confined its attention to the world of the senses, where brute nature is found "red in tooth and claw." It knows nothing of the Kingdom of the Soul, or the Kingdom of God, which is within. Therefore, from its own point of view, it rightly points out the main characteristic of life which is struggle for existence and the survival of the fittest. There is no question of moral fitness here; but only of physical and mental or intellectual fitness. Religion, on the other hand, shows what enormous and almost incredible possibilities lie within our reach if we would cultivate inner tranquillity on the lines of the *ahimsa dharma*.

You cannot change men's hearts by merely preaching to them a sermon on sympathy and good will. You must engender the emotion of love by showing its paramount importance and value. What is needed is the broadcasting of the kind of education that will excite the sentiment in the hearts of men on natural and rational grounds, and will fill men's hearts with love and keep them filled. Nothing else will succeed, as is manifest from the world's history and the records of religious persecutions. Jainism to-day invites the world to study the Science of Love, that is the Doctrine of *Ahimsa*, to be able to put an end to all forms of hatred and prejudice and to fill the hearts of men with love for one another.

The scriptures of the world are allegorical and there is in them an

undercurrent of rationalised thought which is known in different religions by different names. You have the Kabbala in Judaism; Gnosis in Christianity; Sufi-ism in Islam; the Darshanas in Hinduism and the *alankāra* or allegorical teaching of the text. The surface view in all these religions differs from such views in other religions not agreeing fully and completely with one of them—even when the stock is the same, as in Christianity, Judaism and Islam. But the undercurrent in all is identically the same when properly understood. While the surface teaching is always opposed by scientific thought, the undercurrent can easily be reduced to a strictly scientific way. The undercurrent is concerned with a science of religion, while the surface garb is in defiance of it. Thus the foundation of almost all religions is really laid on a scientific basis, but it has been obscured by the employment of allegories. It is possible even now to get at the basic truth. Look into your own scriptures once more from the allegorical standpoint, and see if your religion does not harmonise with the others.

Once the Undercurrent of Religious thought is properly and adequately studied, we shall become reconciled one with another and the opposition of the natural sciences will be overcome. To be sure, materialism has not yet arrived at a proper estimate of the soul nature; that is because the attention has been engaged on the wrong issue, and never once have the proper issues been raised. Once the soul nature is studied by science from the standpoint of higher psychology, the religious Truths will become manifest and the laws governing the spirit substance easily understood. The Study of Religion, in the scientific way, would thus lead us to harmony and good will all round; it has seemed to me there is no other way to remove our religious differences.

We shall then readily find that a real brotherhood of man is established at the same time without any efforts on our part; for those who have the same religion, and the true understanding of the higher Ideals find themselves irresistibly drawn, by unbreakable bonds of love, to those who, with their co-operation, are calculated to help in their realisation. This is quite natural. Here Jainism will help you materially; since the undercurrent of rational thought in the various religions is only in every case the Jaina Doctrine.

In all religions the main point is the belief in the existence of a god who creates and manages the world. You cannot hope to get even ten per cent of the boys and girls who have read geology and biology, to endorse this belief. Because they reject this central dogma of religion, they are not ready to accept any other. But I invite your

attention now to the opinions of some leading authorities among the Ante-Nicene Fathers of the Christian Church on this subject:

Clement of Alexandria, who is reputed to be an immediate disciple of St. Peter, says: "But it is not as a portion of God that the spirit is in each of us."—(A.N.C.L.xii, 273.) "But God has no natural relation to us, . . . neither on the supposition of his having made us from nothing, nor on that of having formed us from matter, . . . neither portions of himself nor his children . . ." (Ibid. page 45). The soul is described in the third volume of the A.N.C.L. series as existing without an author (see page 365).

Tertullian, one of the most enlightened of the Ante-Nicene Fathers, says about the soul: "For if it had been possible to construct it and to destroy it, it would no longer be immortal" (see A.N.C.L. vol xv, 438). Origen, another of the most learned of these ancient writers, also tells us that God never made anything mortal (see A.N.C.L. xxiii, page 219). In the 24th volume of the series it is said again: "Beloved, says he, now are we the sons of God, not by natural affection, but because we have God as our father. For it is the greater love that, seeing we have no relationship to God, He nevertheless loves us and calls us His sons."—(P. 151.)

Arnobius, writing in the 19th volume of the series (pages 112, 113, 115), clinches the matter, writing: "But let this impious and monstrous fancy be put far from us that Almighty God . . . should be believed to have begotten souls so fickle, with no seriousness, firmness and steadiness, prone to vice, inclining to all kinds of sins, and . . . to have bid them enter into bodies, imprisoned in which they should live exposed to the storms and tempests of fortune every day, . . . These things are unworthy of him, and weaken the force of his greatness; and so far from being believed to be their author, whoever imagines that man is sprung from Him is guilty of blasphemous impiety."

Christianity and other religions which to-day find science ranged against them on the point of creation and world management, would do well to restudy their scriptural texts once more, with an open mind, seeking to understand the esoteric, scientific undercurrent of their faiths. Thus, according to this undercurrent of original Christian thought, it is blasphemous impiety (using the language of ARNOBIUS) to look upon God as a creator, although the outer or surface creed is deemed to maintain that view. You must decide which of these two views, the one which accords with the facts of science or the one which sets them at naught, is acceptable

and true. Also, you must find a reason for the existence of the undercurrent if the surface view is correct, and for the surface view if the undercurrent be found to be true.

The religious writers themselves have thrown powerful light on the situation. The outer surface view is the effect of teaching in parables and allegories. The sense was hidden. Pearls of wisdom were not to be thrown before swine, fools and knaves. Give not the children's bread to dogs. If the pearls were only displayed in secret, it is natural that the outer view is not the true teaching of these religions. It has seemed to me that the removal of misunderstandings can be effected easily through Religion. I wish to impress your minds with the need for the study of the undercurrent, now; the surface view of the scriptural texts you have already studied.

In Jainism there is no possibility of any one being persecuted on the ground of his being an enemy of a God. In Jainism there is no place for such a contingency as Jainism does not acknowledge the existence of any creator or divine ruler or manager of the world, whose enmity man could possibly incur. PERFECT SOULS are the only gods in Jainism. Thus Jainism is the true refuge for all afflicted souls—and all other beings.

A NEW WORLD SAVIOUR'S MESSAGE

In Two Parts—with Four Sections in Part II

I. "JAY JAGADBANDHU HARI." "JAY MAHANAMA YAJNA"

HIS HOLINESS SREE SREE PADA SHISHURAJ MAHENDRAJEE

Founder-President of the Mahanama Mission, established in 1916 A.D.
(1323 Bengali year) in Sree SreeDham Sreeangana, Faridpur (Bengal).
India, to preach the message of Love and Universal Brotherhood

THIS Message was originally ushered to the world by Lord Jagad-bandhu Hari who is believed by the Mission to be the New Incarnation of the loving Lord Sri Hari and the Greatest World Teacher whose advent is being proclaimed in chorus by various sects of Hindus, Mahomedans, Buddhists and Christians alike. The Lord appeared in the year 1871 A.D. in the month of May (1278 B.S. 17th Baisakh) in Bengal (India) and declared that He had come to deliver the creation from all troubles and sins. The Lord has said: "With my advent all the saints and great men have come down in the world. I am the centre of all." He, further, says: "I shall establish the order of true religion in four continents alike at the same time." "All creatures are mine and I, also, do belong to all. So go

ye and make all in the world your own." "Show kindness and do good to all creatures. Make a free gift of religion to all. Show forgiveness and compassion to all. Go and give salvation to all. Initiation in the hallowed name of Hari is the sure means of attaining salvation (i.e. deliverance from all agonies and suffering). This is the secret of salvation. This is the secret of eternal good done to others."

For thirty years the Saviour went from door to door asking the people to chant the name of Hari, exhorting them to love God and His creatures without any distinction of caste and creed. Then in the year 1902 A.D. (1309 B.S.) the Lord closeted Himself within the four corners of a small cottage without coming out into the gaze of the public and observed perfect silence for about seventeen years.

During that period historic changes occurred in the world of religions and the Mission sincerely believes that it was due to the desire of this World Saviour that ideas began to grow up in the minds of great thinkers to meet upon a platform of perfect synthesis of all religions and the Parliament of World Religions is only one of the many things which are sure to follow to fulfil the Prophecy and the Mission of the Great Saviour. That the kingdom of God will very soon be established on this earth is a stern fact of reality to them and they believe that the New Messiah Jagadbandhu Hari has come to establish that.

It was Shishuraj Mahendrajee who caught this message of the Lord and getting a glimpse both of the Lord and His Greatest Lila namely that of "Universal Emancipation" ran up to Sree Sree Dham Sreeangana, Faridpur, from Brindban, where he had gone as a mendicant, having renounced the world at the age of twenty in quest of Lord Krishna (First Incarnation of Hari) a Personal God of Love, and a necessity of life for a Vaishnaba like Shishuraj Mahendrajee. At Sreeangana, Faridpur, he began to meditate upon the Lila (manifest acts) of the New Incarnation and to lead the life of an Asramite Brahmachari and had to pass through all the ordeals of the life of a Hindu mystic.

After a few years the Lord Jagadbandhu Hari revealed in full His hidden divinity and charged Shishuraj Mahendrajee with a mission to organise a band of selfless young Brahmacharies and begin moving on from place to place with the Great Name (Mahanama) of the Lord, in order to fight and drive out the destructive agencies of Kaliyuga or the dark age. About fifty Sanyasins joined the movement and the efforts of all the Sadhus were directed towards ameliorating the hopeless condition of sinners. Many who rallied round

this Mission and took shelter under the great banner of the Lord's holy name looked eye to eye with the Lord and in course of time the Mission extended its scope of activities in other Provinces of India as well. This is the Mahanama Mission. Having organised his band of workers, Shishuraj Mahendrajee began preaching the New Gospel of the Lord (i.e. Mahanama Mahauddharanism) which formulated the creed of love and universal brotherhood.

While thus Shishuraj Mahendrajee was busy with his mission-work, the Lord assumed the appearance of a dead man, though inwardly full of intelligence and bliss, on 17th September 1921 A.D. (1328 B.S. 1st Aswin). It was Shishuraj Mahendrajee who diagnosed the Same Condition of the Lord as only a unique stage in the life of the Lord, a metamorphic condition for a higher culmination of the realisation of Mahabhava (a sublimated condition of Divine Love) and giving up his itinerant preaching, started his Great-Sacrifice of the hallowed name of the Lord, in the Sree Sree Dham Sreeangana at Faridpur on 18th October 1921 A.D. (2nd Kartic 1328 B.S.) or Sree Hari-purusabda 51 (2nd Kartik 1328 B.S.). This Sacrifice is known as the Mahanamayaajna, the main function of which, celebrated in this Sacrifice, is the incessant and un-intermittent recital of the name of the Great Lord in accompaniment to the music of Khola and Karatala (a kind of drum and cymbal). Now this Sacrifice is inspired by vow taken by Shishuraj Mahendrajee that consistent with the saying of the Lord, He will have to rise up and awake through the mysterious influence of Mahanama and will complete the final synthesis of all religions and save the world from going asunder under the influence of Mahapralaya (the dissolution of the universe).

The Lord Jagadbandhu Hari in His great trance or Mahasamadhi is lying in the form of a skeleton and though outwardly there is nothing to attract or impress anybody, still thousands and thousands of the Lord's followers come and worship the Same as the Living Incarnation and the inmates of the Sreeangana under the guidance of Shishuraj Mahendrajee perform daily seva or worship of the Lord in strict Hindu manners, and a continuous vibration is being produced in the atmosphere and in ethereal spiritual regions through the incessant chanting of the Lord's name, viz:—

Hari Purusha Jagad bandhu Maha-uddharan
 Chari-hasta Chandra-putra Ha-kitapatan
 (Prabhu Prabhu Prabhu Hey) (Anantanantamaya)
 Chandrapat.

Shishuraj Mahendrajee received a note of invitation dated the fifth of June, 1933, from the World Fellowship of Faiths, Chicago, and deputed Bhagavat-gangottori Sreemat Mahamabrata Brahmachari M.A. (in Sanskrit and Philosophy), Vice President of the Mission, to speak in their behalf. According to the custom of Hindu creed as established from time immemorial Brahmachari Mahanama-brata has practiced Brahmacharya and has lived a life of restraint of a Brahmachari as regards food and mode of living.

Shishuraj Mahendrajee hopes that his Lord Jagatbandhu Hari will fulfil the noble mission of the World Fellowship of Faiths with His Infinite Mercy.

Jay Mahauddharana Lila.

II. CARRIED TO CHICAGO—FROM INDIA

In Four Sections—Four Addresses

SREEMAT MAHANAMBRATA BRAHMACHARI, M.A.

of India. Vice President of the Mahanama Mission (Monastery) of Sriangana, Faridpur, Bengal, India. Delegated by Shishuraj Mahendrajee, Founder-President of the Mahanama Mission "established to perpetuate the name of our Lord Jagatbandhu Hari" at Sree Sree Dham, Sree-Angan, District Faridpur, Bengal, India. Has taken two University M.A. degrees, one in Sanskrit and one in Philosophy.

MY BELOVED BROTHERS AND SISTERS OF AMERICA!

One young monk of the remotest corner of India stands before you to express his heart-felt gratitude and thankfulness to the noble souls whose love of truth first dreamed this World Fellowship and then realised it. I thank you in the name of my Guru, Shishuraj Mahendrajee, the Founder-President of Mahanama Mission. I thank you in the name of Mahatma Gandhi, the living emblem of truth and non-violence. I thank you in the name of Dr. Annie Besant, the pure soul of true illumination and theosophic culture. I thank you in the name of all Hindus, whose religion embraces all and knows no exclusion. I am proud to stand on the platform where stood Swami Vivekananda, forty years ago, who by the plough of his towering personality and eloquence tilled the soil of materialism to sow the seed of Vedantic spirituality. I am proud to belong to the same order with Baba-Premamanda Bharati who preached the religion of love and established the Sree Krishna-Society in this land. I am proud to belong to the same nationality with Mahatma Gandhiji, the forerunner of Peace and Brotherhood, who, for the good of all humanity is embracing all sorts of suffering with smiling face. I am proud to belong to the religion, whose ancient sages have

seen God face to face and amongst whom the Supreme Being incarnated Himself as Sree Krishna and Lord Gouranga, to teach universal toleration. I am proud to be an humble follower of the New World Teacher, who has made a proclamation, unheard-of, of His glorious mission thus: "I will establish a Kingdom of love equally over the four continents and then and then only you shall call me Jagad-bandhu—the Friend of the Universe."

1. "*Ahimsa*" or *Non-violence*

Just as an acorn has the whole oak tree in potency dwelling within it, man has the whole universe within himself. So if we dive deep into ourselves and explore our own consciousness, we can find out the mysteries of the universe. In the pursuit of knowledge we seek to grasp infinite Reason; in our emotional activity, we strive to realise fullest joy; in our will to live, we wish to secure fulness of existence. We have a glimpse of the Infinite through these functions. Why? Because the Infinite Soul—Hari-Purusha or Purushottama as we call it—is All-existence, All-knowledge, All-joy. He is 'Sat'—the principle of Eternal Life; 'Chit'—the principle of Real Knowledge; and 'Ananda'—the principle of True Bliss. Lord Gouranga preached that you can realise the Infinite if you take your functions back to the plane of infinity. Place all your thinking, feeling, willing at His disposal and for His service; then and then only you will have fullest realisation of your self. This is the path of *Bhakti* or Devotion. It has three aspects—the worship of Life, the worship of Knowledge and the worship of Bliss. Of these three phases 'Non-Violence' is the worship of 'Sat' or All-life. 'Be non-violent' is the first article of faith in the doctrine of *Bhakti*. This means that you must act in such a way that the needs of life are satisfied all around. To work for human life is to work for the whole world of life. This is non-violence.

It requires you to live and make others live a full life. The idea of a bond-man can never be tolerated by a true lover of freedom. The true devotee, therefore, in his pursuit of self-freedom, will unflinchingly seek the spiritual liberation of his fellow beings. This all-round benevolence—universal freedom or "Uddharan" as we call it—is the positive side of *Ahimsa* or non-violence. Its negative side is absolute harmlessness. To work for life, the worker must avoid everything that will kill, or injure, any form of life. A true devotee cannot do mischief or think mischief or speak such words as will injure others in any way. His thought and speech breathe

always a spirit of universal comradeship. He feels for the whole world as a phase of his own life. This is non-violence.

Mahatma Gandhi has devoted himself to the furtherance of the best life interest of others and by example and precept he is trying to induce the whole world to act in the same way. To live for others, for the Universe, for All-life, is the true life. Self-centred life is a vain delusion. To strike at any part of the one whole is to strike at a vital part of the All-life. A wrong done to another recoils upon the wrong-doer. To enrich oneself, to ennoble oneself, one must strive to live for one's neighbours—and the neighbourhood of man is ultimately the whole universe of life.

Now, how to cultivate this universal love? You can not love the universe unless you love the universal. If you go on loving particulars one after another for an indefinite length of time, you will not be able to love the world as a whole. So, to be non-violent, to be philanthropic, what you are to do, is to arrive at the centre; so says our Lord. The centre is the Supreme God Himself; we call him 'Hari.' This word means that the One, like a Great Magnet, attracts the whole universe towards Himself. He is the sum-total of all love. He is the one unity of life, in which we are millions of small units. If we love the Sum-total, we shall be able to love everything. With the love of God will come to us the love of every one in the Universe.

To the vast majority of mankind the body is everything; bodily enjoyment is the alpha and omega of life. This is due to ignorance—the identification of ourselves with the body, which is only an encasement of our real being. When we realise that we are the Spirits—the sons of immortal Bliss, and not slaves of matter, we can easily sacrifice life for the world. When we know that the death of this physical encasement is inevitable, we can make the highest use of it by holding it at the service of all being. Behold! for the good of the world at large Lord Nityananda embraced the sinner who caused his blood-shed and then He turned the sinner into a saint. It was for the good of sinners that Jesus Christ embraced the cross. For the good of humanity Mahatma Gandhi is starving for days together with smiling face.

When we think ourselves disconnected from the universe, we become selfish and our love becomes particularised and narrowed. But when our heart is purified and filled to the brim with the divine nectar of love, we find Him in everything. Men are then seen not as men but as the manifestation of God; animals are seen not as animals but as manifestations of God; even the tiger is not seen as

a tiger but as a manifestation of God. Then and then only we cannot hurt any one; we become non-violent. Then all created beings become our family; the whole world becomes our country. The whole of nature becomes our church, the mother earth its floor and the high vault of heaven its roof. It is here where non-violence culminates. It is here where stood Lord Nityananda, the Great Deliverer; Jesus Christ, the real Saviour; Mahatma Gandhi, the true lover of humanity.

Now, how to attain this intense love towards the Supreme Being, which is the true Source of real life? Lord Gouranga preached that this Universe is the manifestation of Absolute Love. It is a rush from One to manifoldness. When in the Universal consciousness arose the thought current, "I am One—I wish to be Many," He manifested Himself in two aspects; first the Name—the Word; then the Form—the World. This sensible universe is the Form and behind this stands the Eternal Word—"Hari," which is the matrix of all ideas and forms. So, we can reach Him only through the medium of the Great Sound manifestation—the hallowed Name. When frequently repeated the vibrations purify the atmosphere, illuminate the mind and fill in and out with the ecstasy of Bliss. Lord Gouranga preached this infinite potency of the Name of Hari. Shout "Hari Hari" or "Haribole" (say Hari) and the vibration will thrill through all hearers and change them into pious devotees. Chant the hallowed Name day and night and be non-violent in thought, word and deed. This is the sum and substance of the holy teachings of Lord Gouranga, the Incarnation of Love.

In conclusion, I give you a new message of hope that the time is nigh. The dark age is ended. The golden age has already dawned. The New Incarnation of Love has come down on this land of mortals to wipe away all tears from your eyes. There shall be no more poverty, no more sorrow, no more crying, no more craving. The holy city—the new Jerusalem—will soon re-appear on earth, who is prepared as a bride for her long-looked-for Eternal Lover—the Supreme Being—"Hari Purusha Jagad Bondu Maha-Uddharan." Let us all pray:

Oh my beloved Lord! The different paths which we through different tendencies, have taken, let them all lead us to Thy Lotus-Feet, just as all different streams, having their source in different places, all mingle their waters in the sea.

May the Blessings of my Beloved Lord be showered upon you all.

2. *Mahatma Gandhi and Universal Brotherhood*

The title might better be "Mahatma Gandhi or Universal Brotherhood," for the twain are one. Here is a man who is identical with the ideal, for he has sacrificed his life for the good of humanity. Such a man becomes a Mahatma, a world-mover, for whom the little self is dead. "Mahatma," literally, means "Great Soul." "Maha" means Great. "Atma" is Soul, and Soul is the inner man.

The human being is composed first of the external covering, secondly of the mind body which consists of intellect and egoism, and finally of the Soul, the real self of man. Picture this Self as one who is being driven in the chariot of the body by the charioteer of intellect. The mind is the reins and the senses are the horses.

They tell us that the Universe, in which we are such minute particles, has evolved from one eternal, pure Being. We call this Great Intelligence, "Hari-Purusha." Individual souls are but parts of this Universal and Absolute Soul. But no sooner has the Spirit come forth from its Divine Abode than it finds itself bound by matter. It thinks of itself as matter. In our outer consciousness we have forgotten what we are. In our inner consciousness there dwells the memory of that abode of Absolute Love, which we call *Goloka*—the eternal home of Hari-Purusha. So when we try to find happiness through the pursuit of worldly objects, we are really trying to find that Absolute Bliss. But alas, poor fellows, we find it not! Material objects cannot give us that happiness because material objects are in themselves short lived and changeable. The endless Bliss for which we seek, cannot come out of matter. Science has produced all the comforts and conveniences of life. People who cannot obtain these, think themselves miserable. But, poverty has not been removed by means of the plenty that Science has produced. Science has reduced the death rate at retail, but has increased the slaughter of war at wholesale. Why is this? It is because Science gives knowledge but not the wisdom to use that knowledge.

Wherein, then, is the true happiness to be found? The answer that my school of thought offers is that of *Tyaga*, or Renunciation. Real happiness consists only in renunciation. Renounce! give up your hankering for the material. Give it all up! Direct your attention to That which is the foundation of all true happiness. What is it? It is *Prem*. Prem is an untranslatable Sanskrit word. I call it "the love" for lack of a better term. Prem is the spontaneous love of the human soul for the Great Universal One and for His Universe. It is for *Hari-Purusha*, the Highest Being Himself. Try to

remember that you are Krishna-das, an eternal partner of that All-Sweet Life. It is in this that the greatness of the human soul consists. When you remember this you will find that each being on the face of Earth is your brother. So you can deify the world, convert it into Heaven, and then live in that Heaven.

Renounce the false world of illusion. Do not rely on external appearance. Know your children in spirit, not in flesh, and love them. Then you will find that there is no difference between your own children and the children of your neighbours. This is one of the meanings of renunciation, to renounce the world to which you are clinging—which is a false world, the creation of your own ignorance, of your own weakness. What does really exist is the manifestation of *Nityananda*—the God of Eternal Joy. The whole world is the playground of this Loving God—we are all players, brothers—children of the one Father. We play within one circle.

We forget what “maha” and “atma” really mean; we forget the greatness of our own souls. Not to know that the world is not real but only the playground of a joyous Actor; not to know that if we simply hold ourselves in harmony with the Great Player we shall be forever happy—this is our ignorance.

The petty differences that we find between one religion and another are merely foolish disputes about words. It is difference of speech that has brought about these great differences amongst us. But the fact remains, that we are all living in and through One Life. Seek within, and you will find this unity. *Hari* is the centre of the unity. He is the central Figure of *Suddha-Sattwa*—of Purity and Love, radiating bliss in all directions, through every particle of the great Universe. To know Him is the purpose of your life; to realise Him is the nourishment of your life. With this realisation will vanish all struggle and jealousy, all evil from the world. Then the earth will become heaven. Instead of throwing bombshells of hatred, instead of projecting currents of jealousy and evil thought, instead of passing your whole life in the economic and political problems of the illusory world, let us take a stand upon the declaration that we are all brothers and sisters. Ye men, ye women, ye Hindus, ye Buddhists, ye Christians, ye Mahomedans—all living beings of the world—we are one! We are brothers. The whole universe with its myriads of suns and moons, and everything that can speak, will cry with one voice—“We are all brothers.” From all the quarters of the globe, the echo will respond—“We are brothers.”

How beautiful then, will be the world. All childish talk that breeds nothing but dissension, will disappear forever. We are all

infinitesimal bubbles floating on the eternal ocean of life. Let us merge together under the vivifying heat of Absolute Love. Let us stir within us that Divine Fire of Love, let us follow the leadership of the Mahatmas, Saints and Sages, and make our lives sublime, our world a Heaven.

The world purifying movement has already commenced. The day of the Great Deliverance has already dawned on the peaks of the mighty Himalayas. Those who have eyes can see. And I tell you that at no distant date you will find no such thing as a separate nation on the face of the earth—only brothers and sisters—the East and the West embracing each other on the smiling lap of Mother Earth, and all of nature ascending in grateful love and praise, as sweet incense before the altar of the One Great Father of all—Jagad-Bondhu—the Friend of the Universe.

Peace be unto you; Amen.

3. "*Sri Sri Hari Purusha Jagad Bondhu Maha-Uddharan*"

The poet Kipling writes: "East is East and West is West and never the twain shall meet." Let us to-day deny that assertion and declare to the world: "East and West are relative terms. There is no East or West in the eyes of God; East is West and West is East. We must embrace each other."

Of my Great Lord *Jagad Bondhu Hari*—the Friend of the world—you know little or nothing, so I shall tell you something of the mysterious life He led and the Universal Message He declared. He is not my *Guru*; neither is He the founder of the Mission to which I belong. The name of my Guru is Sree Shishuraj Mahendrajee—the wisest man I have ever seen. From Mahendrajee I have received everything that I have, if I have anything at all. It is from Mahendrajee that I received the message of the Lord Jagad Bondhu. If Jagad Bondhu is Guru of any one He is The Guru of all, or, as the term Jagad Bondhu literally means, He is the Friend of All. He made no disciple, founded no mission. His mission, if any, is World Liberation.

Twice did I see Him—the Prince of Love and Joy. Tall, well-built, of rosy complexion with a tinge of yellow, soft as cotton, bright as the sun, refreshing as the moon, transparent as a stream of clear water. He sat in profound silence, absorbed in an ocean of world thought—a Living Dream in flesh and blood, wrapped in the glory of Maha-uddharan or Universal Emancipation. He did not talk with me but His very look brought divine ambrosia to me, a tiny drop of which I still carry in the core of my heart. To-day is

His birthday but the most curious thing to tell you is that He had no birth at all. To tell you honestly, we don't know whence He came or how He came. It was one early dawn of May in 1871. A well known Brahmin scholar of Bengal, named Dinanatha Nyayaratna was performing his morning duties with his wife in the Sacred River Ganges, when they found the Divine Baby, floating on the rippling surface of the Ganges, shedding celestial lustre all around. Dinanatha took Him from the foamy bosom of the River into his arms, looked at the two lotus-like eyes and handed Him over to his wife, Bama Devi, who was sitting at his left and casting wistful glances at the Divine Child. Thus came He, we don't know how. We also do not know what is His name. He has no name in the sense in which you and I have names. He has composed a little verse or mantram in three lines which embodies the highly esoteric and mystical significance, not of the Vedas only but of all religions. We call the verse "Maha-nama," meaning Great or Holy Name. Every part of that "Maha-nama" is attributed to Him. For example, the first line of that mantram is "Hari Purusha Jagad Bondhu Maha-uddharan." You may call Him "Hari Purusha" or "Jagad Bondhu," or only "Bondhu" or "Maha-uddharan," because He is identical with the whole "Maha-nama."

Now I intend to tell you something of His mysterious life. But His teaching is so interlocked with His life that I can not describe the one without the other. He did not teach much. He did not make any disciples nor did He deliver any lectures. His life is a teaching to the world—His life is identical with His teaching.

The philosophy of human life propounded by Him is an entirely new exposition of the ancient Truth—the Truth which is the foundation, not of Hinduism or Christianity only, but of all the religions of the whole world. He believed that the true religion of the world is One and only One but the exoteric (outward) expressions of that One are many. When we shall discover this One in many and many in One, we shall establish a world religion. Here instead of entering into the intricacies of the argumentative part of His deep philosophy, I shall deal only with the most practical, useful and beautiful deductions that we have made out of His teachings.

His whole teaching may be summarised in two words: "Live" and "Love." Live like a *Brahmacharee* and Love Hari like a *Gopi*. I shall explain these words.

This present time, He said, is a time of Great Change. It is the end of *Kali Yuga* (the Dark Age) and the dawn of a New Era, the Golden Age. We are now at the junction of the two. The old world

with its old ideas and forms is ready to make way for a new civilisation based on new conceptions, on a firmer and more accurate understanding of the eternal verities of life. The problem is how to save the world from imminent destruction and to hasten the long-looked-for Golden Age.

Hari Purusha will tell you: "Be *Brahmacharee* and teach others to be Brahmacharee." Now, what is Brahmacharyya—or the act of being a Brahmacharee? "*Brahma*" means the Biggest, Widest, Greatest, All-pervading, All-embracing: "*Charyya*," from the Sanskrit root "Chara," means to dwell in. Therefore, the word means: Dwell in the All-embracing One. Think yourself One with the wide world. Believe that you, each man and woman, are an inseparable part of the entire world. Brahmacharyya is not a name to achieve certain ends; instead it is both means and end. Our end is to develop consciousness of the world as an organised whole and the means is to keep yourself consciously One with the organised whole. Herein lies the peculiarity and beauty of the teaching. Do your daily duties, but do them not as your own work but as an inseparable part of the entire world's work. Make the whole world your family. It is in this way that you will raise yourself from your personal *Karma* and share the Karma of the world. This is the esoteric meaning of the Atonement—at-one-ment—in Christian theology. Let your selfish poor life be crucified and be born again as the Son of Virgin Nature and make the whole world your cradle; this is Brahmacharyya—to live a full life. *Probhu Jagad Bondhu* led a life of this Brahmacharee. He was a model of piety and renunciation, an embodiment of Universal Love.

The other important aspect of His teaching is "*Hari Nama*." This world, He taught, is the Thought Form of the Deity. The table before me is a thought form: the thing-in-itself existing here is the thought form or idea of God, a partial aspect of which is being abstracted by our senses and re-interpreted as 'table' by our individual thoughts. So the entire Universe is God's Thought. So the only possible way to help the world is by constructive thought. How can we do that? It is very easy to understand that thought forms can only be created by the minds of human beings. However powerful an electric dynamo may be, it will never think. So *we* must think. What should we think? We must think the most high—the most pure—kind of thought. What can that possibly be? Nothing but the hallowed Name of the Lord. We call Him "*Hari Purusha*." It is by the constant praying and chanting of that Name,

that we can create one universal constructive thought form for the good of the entire world.

Hari Purusha appeared on this earth in 1871. This printed picture that I show you is from a photograph taken in 1888 when He was only a boy of seventeen years. He said: "My mission is to create a new world by my Spiritual Power." He entered a thatched cottage, or rather a cell, totally cut off from the objective side of the world. Strange to say, He did not admit even light and air into that small cottage. He did not utter a single word, blocked the little house on all sides, and passed seventeen years and eight months there. We don't know what He did. We don't dare to speculate as to the tremendous amount of Spiritual Force He was generating there in order to save the world from the accumulated destructive agencies which mankind developed throughout the whole Dark Age. Study the unexpected spiritual development which the world has made during the last thirty years and you will realise to a certain extent the Spiritual Force which He was generating.

After seventeen years He came out to repeat again to our deaf ears the teachings which I have been trying humbly to explain. He said: "I am sending my Spiritual Force against the destructive forces of the world; the destructive powers of the world Karma are falling upon me. I must bear them in my body. Because of that you will soon find my body quite lifeless. The only way you can help me is by ceaseless prayer which must be chanted in chorus, in rhythm and in tone." His insistence was on these three points; the prayer must be ceaseless, because if there be stoppage we are apt to disturb the easy and even flow of His spiritual thought current. He insisted on its being performed jointly, because He said that the mind of an ordinary average person is too feeble to fight alone against the tremendous destructive forces. By concentrating a number of individual minds upon one purpose, their united power increases in geometrical progression. If one mind produces five units of power, two minds together produce not ten, but twenty-five units. He also insisted upon the prayer being chanted in rhythm and in tone. The world, he said, is vibrating at a particular rate, and according to the law of periodicity, a single man can displace a mountain if he works harmoniously and constantly. This whole performance we term—in one word—"*Maha-kīrtan*"—which also includes the conception that the prayer must be chanted in a spirit of love and faith.

As I have told you, He had no disciples. All these instructions He sent to humanity at large. A few missions were started to carry out

His instructions. They are called *Bakchar Sampradaya*, *Pabna Sampradaya*, *Mohanta Sampradaya*, *Dome Sampradaya* and so on. But their prayers were by no means ceaseless. So the critical point of the life of Probha Jagad Bondhu came on the 17th of September, 1921. We found His prediction fulfilled. The entire destructive power of the world came upon His body and it lay quite breathless. According to His previous instructions, the holy body was preserved in a casket of sandal wood and a band of young monks, called Mahanam Sampradaya, headed by Sree Shishuraj Mahendrajee, started the unique mission of constant prayer. From that particular moment in 1921 up to date, 1934, thirteen years, ceaseless prayer is going on around that body. That Hari Purusha will come back in that very body is my personal belief; I do not insist on any one else believing it. But what I wish you to believe is this, that He has renounced everything for the good of the world and He is really Jagad Bondhu—the Friend of the World. Though now unseen He is still toiling incessantly and arduously through the transmission of His Spiritual Power and thus incessant Kirtan will not stop until the great quickening comes and the whole world is reborn. You can imagine what a tremendous power is thus being generated day and night. Let us now and here seek to feel those world-purifying vibrations which the young Brahmacharees of Mahanam Mission in the Sree Angan Monastery, India, are broadcasting through both the physical and spiritual atmosphere of the world.

The whole world our family,
The sky our canopy, nature our bed,
Earth our world mother, all beings brothers,
Hari Purusha Jagad Bondhu over our head.

4. "*Hari Purusha Jagad-Bondhu Maha-Uddharan*"

I should like to explain to you some of the significance of the *Mahanam Maha mantra*, which is being ceaselessly chanted now as for thirteen years in the Sree Angan Monastery. Never before in my life have I tried to explain the meaning of the Mahanam in English. My knowledge in English is too meagre. Especially the last two lines, which are more deep and esoteric in their significance, are by no means translatable. So I will try only the first line, which consists of three terms, *Hari-Purusha*, *Jagad-Bondhu* and *Maha-uddharan*.

The language in which it is written is neither Sanskrit nor Bengali. Provoo Jagad-Bondhu said that everything in the world has a

Swarupa or Secret Name. A few booklets that he composed are perhaps written in that secret language. When we asked him how should we be able to interpret them, His reply was:—Read the Grammar written by *Mahesha* or *Siva* and you will understand it. Now, Sanskrit we believe is one of the oldest languages of the world. But the term “Sanskrit” itself means “Revised.” So we can surmise that there was another language before Sanskrit. In the Vedas we come across certain mantrams, which can not be interpreted by the rules of classical Sanskrit grammar; we call them “Vedic Sanskrit” or old Sanskrit. You have perhaps heard the name of *Panini*, the great grammarian—perhaps the greatest of all the linguists and grammarians of the world. In order to understand this particular Mahanam I studied the whole of Panini’s Grammar and to tell you honestly I was able to find only in two places references indicating that there was another grammar written by Siva a long, long time before Panini. After the first fourteen *Sutras* or aphorisms, on which is based the whole structure of Panini’s grammar, Panini says clearly: “*Iti Mahaeswarani Sutrani*” (these are the aphorisms revealed through Siva), indicating thereby that these Sutras have been borrowed from the Grammar of Siva. You have heard of the *Mahabharata*—the Great Indian Epic. It was compiled by Vyasha. There we find certain passages, which can not be explained by the Grammar of Panini. We call them “*Vyasha-kuta*,” meaning the intricacies of Vyasha. It is said that one day Panini saw a statue of Vyasha near Benares. He approached the statue and putting his hand on the belly of it said: “Alas, so many mistakes were there in this belly.” A voice came down from the sky: “Panini, you are a child. You don’t know that your grammar is like a little pool in comparison to the ocean written by Siva Himself.”

But that grammar of Siva—which is called “Mahesha Vyakarana”—is not available anywhere in the world, so far as we can learn. If then it is absolutely unattainable, wherein lies the significance of the Lord’s teaching that you will understand it if you study the grammar of Siva? Let us try to find out the esoteric meaning of His assertion. Siva, you know, is the God of Destruction. What is meant is this,—that if you learn from Siva the technique of destruction—how to destroy the weeds of your garden—how to root out the misconception, misunderstanding, superstition from your mind—and can make your life pure, transparent as a mirror, then and then only you will realise the significance of my writing—the meaning of the Maha mantra—the Great Word—which was God and was with God in the beginning.

Everything in the world is threefold. One aspect higher, one lower, one intermediate. All the religions of the world have their Trinities. In Christian theology they have God the Father, God the Son and the Holy Ghost. In Vedantic mysticism we have *Sat*, *Chit* and *Anandam*. In Theosophy they have First Logos, Second Logos, Third Logos. The Jewish Kabala has Kether, Choema and Biana. Egyptian occultism has Isis, Horus and Osiris. All mystics and occultists agree about the fundamentality of the secret number three. But this is again verbal or numerical similarity; until we really understand what these three entities mean we can not realise real similarity.

These three things are nothing but God, Man and Nature. In Sanskrit: *Brahma*, *Jiva* and *Jagad*. In the macrocosm they are God, Man and Nature; in the microcosm they are Soul, Mind and Body. In the Soul they are *Sat*, *Chit* and *Ananda*,—Existence, Consciousness and Bliss. In the mind they are *Jagrat*, *Swapna* and *Susupti*—self-consciousness, sub-consciousness and super-consciousness. In the etheric body they are *Sahasvara* (pineal gland), *Anahata* (cardiac plexus) and *Muladhara* (sacral plexus); in the gross body they are head, heart and abdominal region. Throughout the entire cosmos these three things are repeating and repeating themselves; they constitute the fundamental pattern of the Universe. Teachers of all religions of the world agree about the existence of these three entities, but they differ about the mutual relation among them. To conceive this whole thing in symbol we may consider the entire universe as a gigantic triangle. There is perfect agreement about the fact that it has three angular points but there is difference of opinion about the respective position and dimension of the three sides. The three angles vary according to the position and magnitude of the arms. As the angle changes the angle of vision changes and brings into existence different systems of metaphysics and theology in the world. When you find any teacher or philosopher trying to explain anything to you, know for certain that he is—consciously or unconsciously—trying to give you a certain kind of relation of these three things—God, Man and Nature. How do these three entities exist on friendly terms—is the problem of all problems. This is no time to tire you by bringing before you the merits and demerits of the different schools of philosophy, but I will tell you in one word, that no one has given adequate and satisfactory explanation of the problem. Only a few mystics know what the real truth is.

The dilemma is this: if you become too logical, you can not explain the facts; if you explain the facts, you make your logic poor.

For example, our classic Vedanta philosophy or the system of *Sankaracharyya* with which almost all of you are more or less familiar, is logical,—in truth it is too logical to explain the facts. *Sankara's* conclusion is that God and man are identical and nature is illusion. But as a matter of fact nature is not illusion. He did not explain nature, he explained it away. And if God and man are identical we find no place for theology—all prayers, churches, worships become absolutely meaningless. Buddha and also Kapila (the founder of the Shankhya system of Philosophy) explained the facts perfectly, but made the metaphysics poor. Their conclusion is that man and nature will explain everything—God is an unnecessary postulate. Zoroaster said that there are two Gods eternally quarrelling against each other. Natural science is too mechanical. It will tell you that everything can be explained by the laws of nature. God is unnecessary. Not even man exists as a separate spiritual entity. Human will as such does not exist at all; it is nothing but the reaction of certain brain disturbances.

Of all the teachers of the East, only *Sri Gouranga* and his followers who call themselves the Vaishnava, know the real truth. Of the whole Western world, Plato, Plotinus and their true followers know, to some extent, what the Reality is. But the system of Plato was misunderstood by his unworthy disciple Aristotle—whose refutation of Platonism was based on his own inadequate conception of reality. Most of medieval theology and nearly all of German idealism are based on that Aristotelian logic, which does not find Reality in the transcendental world but seeks it in and through the particulars.

I do not say that any of those solutions are absolutely wrong. They are all true—partially true. This Mahanama Mahamantra gives you the whole Truth.

First of all you have to learn to see the difference between “one” and “oneness.” I have billions of cells in my body. They are all conscious. I am the group-consciousness of all these cells. Here, “One” is realising itself in and through these many cells. But besides this One there is a Oneness, which is independent of the body, which stands here somewhere, as it were, outside the body, which can think and function apart from the body and control the whole body mechanism. As “One” I am the sum total of the body cells but as “Oneness” I am independent of the body. I transcend this entire organism. As “One” I am determined, as “Oneness” I am a free agent.

As “One” the entire Cosmic Intelligence, which comprehends within it God, man and nature,—is Absolute or Brahma or *Aum*

in one word. But the Oneness is independent of that One. It transcends the Absolute, it is beyond the Absolute. That Oneness is "Hari"—the first term in that Mahanama. "Hari" is beyond Para Brahma. If you cannot realise it, please accept it intellectually at least for the time. So you find that the three things which we were trying to explain, namely, God, man and nature, do not form a triangle. To consider them as a triangle was the mistake of all mistakes. They form a cone and the crown—the apex of the cone is Hari. Hari is God of God, He is man of man, He is nature of nature. Conceive "Hari" as the self-consciousness of God and the entire universal consciousness as His sub-consciousness. So far with the macrocosm.

Coming down to the microcosm we find that those three things are soul, mind and body in man. About the mutual relation of these three you can either say that the physical cognitions are all illusory, only the Soul is real; or you can hold with the empirical psychologists that mind and body will explain everything, and the soul is an unnecessary postulate; or you can maintain with the behaviourists or modern psychologists that consciousness is the by-product of matter, human will or consciousness is the reaction from certain types of disturbances in the brain cells. Anyway, neither of them gives you a satisfactory or complete explanation; each omits one or two of the three essentials. Why? Because of this wrong conception that the three form a triangle. They do form a triangle, but they do more than that. They form a triangular cone. The Oneness of that One is independent of the three but the root of all the three. What is that? That is Consciousness of Consciousness, feeling of feeling, volition of volition. That is Prem. There is no word to translate this into English. We may call it Divine Love. Divine Love is the fundamental reality of the Universe. You are Love. I am Love; each unit is a drop of Divine Love. This drop we call "Shishu" (literally, child)—meaning that each individual *jiva* (being) is, forever, an active, joyous, necessary partaker or self-expression of the Divine Consciousness or Love. The word Jagad-Bondhu means The One which eternally binds all these beings together by the tie of The Transcendental Divine Love. Jagad-Bondhu is the "Shishu" of all "Shishu." Jagad-Bondhu means the Ocean of Love.

As "Shishu" we are above the suns, moons and stars—we transcend everything material, because while the whole Universe exists in the subconscious mind of Hari, we as "Shishu" exist in the Conscious Mind of Hari—in *Brindaban*, or better, in *Angina* the Eternal Abode of Peace, which Plato recognised as the Ideal World of

Good. In this Transcendental World, we are all little children dancing around Hari Purusha Jagad Bondhu—the Central Figure. Until and unless we realise this Oneness of ours—and find Hari as the Centre of all life—Hari, the Embodiment of ALL LOVE AND BEAUTY—we will never solve the mysteries of the Universe. From this standpoint we will find the satisfactory solution of all problems.

One point more, for, we have one more word “Maha-uddharan.” To the query how can we realise that stage in the transcendental world of Love, Maha-uddharan is the reply. The word “*Maha*” means the Great, but I cannot translate the word “*Uddharan*.” You are familiar with terms like release, salvation, emancipation or *Mukti* as the Hindus call it, or *Nirvana* as the Buddhists call it. “Uddharan” is a term like them but it has a totally different connotation. All those terms—salvation and the like—are negative while Uddharan is positive. Uddharan begins after salvation. We are said to have salvation when we free ourselves from bondage—when we realise our identity with the Soul. Salvation, emancipation, etc. are negative in their essence. They mean freedom from bondage—getting rid of limitations. Uddharan means something beyond that. Uddharan is positive realisation of Hari. This idea of positive and negative freedom can best be explained by showing the difference between work and play. Work is disciplined habit; play is free impulse. When we work in an office, we are parts of the office, which is like a big machine and we do our parts mechanically. We are free, of course, but negatively free. In work we are only partially personal, really impersonal. While we play and enjoy leisure in the association of friends we are fully personal. Each member adapts himself to the thoughts and sentiments of the other. Each regards the other as a unique individual to whom he adjusts himself in a special way. The complete individuality of each is evolved. We are completely free—this is positive freedom—the free play of the total personality. In an office—an impersonal group—for example, the Bell Telephone system, or a life insurance company, there is no such recognition of individuality nor is individuality evoked. Each may respond to some act on the part of the other just as one would respond to some physical object or mechanical signal. But in play, in the family circle or among friends, we spontaneously bring into operation the full personality of each. There exists an easy interplay of sentiments.

Salvation or Emancipation is to get a job in God's office—to work in harmony with the world order. But Uddharan is more than that. It is the enjoyment of God in His family circle. Who constitute

this family of God?—each unit of being—each unit of consciousness. Herein lies the significance of “Maha.” We need a circle—we need an association of friends. We depend upon playmates for the fullest realisation of one another’s individuality. So long as one friend is absent, the enjoyment is not complete. That a single man remains in bondage cannot be tolerated by a true lover of freedom. So long as there is one soul left outside, there will be no Maha-uddharan. This is the philosophy of Hari Purusha. Pray for all—take all home and make the family circle complete and truly enjoyable. Suns, moons and stars are workers in God’s office; *we* are players in God’s family.

Now we will take up the word *Purusha*. Hari-Purusha is a compound word. We do not discuss these things merely to enjoy some sort of intellectual satisfaction. We have real spiritual hunger, we try to satisfy it here and now. We are not interested to send people to some unknown region called Heaven after their death; rather, we try to bring down Heaven here and now. The word *Purusha* indicates the relation between macrocosm and microcosm, between Hari and man. It is through this relationship the transcendental world will appear on the earth. This relationship is very difficult to explain because there is nothing like it in this world. I shall try to approximate it. For instance, you know a child. If you take toward the child the attitude of a physicist, you will find the child a sum total of innumerable electrons and protons. If as a chemist you look at him, you will recognise him as a sum total of different chemicals. If it is as a psychologist that you know him, you will find various states and processes of his mind. Through any branch of knowledge you will get only a partial view of the child. Similarly, we cannot know God by mere knowledge; knowledge always cuts off a portion from reality and erroneously makes you believe it is complete. Who can really know the child’s personality?—his mother knows him more fully than any one else. So in order to realise God we have to approach him with “love.” What should be the relation between God and men? The mother knows the child but yet not completely. She does not realise how a playmate of the boy feels about him. Love takes in the whole object, but, because of differences in relationships, each lover realises a different aspect of the whole truth. If we desire to play with God, we strive to realise Him fully as far as that is humanly possible. What kind of relation should there be to give us the fullest possible realisation of His Perfect Bliss? The relation between master and servant, between mother and child, between a boy and his playmates, between husband and

wife—the sum total and essence of all these relationships—plus something more which is un-expressible by language—constitutes the relation indicated by the term “Purusha.” When we shall all realise God in that way, this world of gross matter will be instantly transformed into Heaven. Alas that we do not realise that the world is Heaven—because Hari Purusha is here and now—waiting only to be appreciated by us. Only our appreciation or consciousness is needed.

So the whole name “Hari Purusha Jagad Bondhu Maha-uddharan” gives us a perfect picture of what we are and what we are here for—what is our goal and the way to realise it. But yet remember that I have explained but an infinitesimal part of the entire significance of the Holy Name.

SECTION XIII

JAPAN

SPIRITUALLY PROGRESSING

SEVEN SPEAKERS

- Professor Kenneth J. Saunders, Litt.D., of South Africa, England,
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- Director Masaharu Anesaki, of Tokyo Imperial University
Library, Japan KNOWLEDGE VERSUS FAITH
- THE CRISIS OF MODERN CIVILISATION
- His Holiness Shozen Nakayama, Patriarch of the Tenrikyo
Church, Tenri, Nara, Japan JAPAN'S TENRIKYO RELIGION
- Dean Benkyo Shiio, D. Litt., of the Taisha University, Sugamo,
Tokyo How JAPAN'S BUDDHISM LEADS TOWARD WORLD RECOVERY
- The Rev. Yoshiaki Fukuda, sole representative of Japan's
Konkokyo religion JAPAN A CENTRE OF WORLD PEACE PROBLEMS
- Professor Ken Nakazawa, California University, Department of
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- The Rev. Misaki Shimadzu, delegated by Japan's National
Christian Conference
- JAPAN STRIVES TO SPIRITUALISE HER INDUSTRIES

JAPAN, INDIA AND AMERICA

PROFESSOR KENNETH J. SAUNDERS, B.A., M.A., LITT.D.

of South Africa, England, Ceylon, India and America. Authority on Buddhism. Professor of the History of Religion. Accompanied His Highness the Maharaja Gaekwar of Baroda to Chicago and back to Baroda, India, as adviser.

I. *Chairman's Remarks, introducing Dr. Anesaki of Japan*

(Professor Saunders presided at the evening meeting on August 31st.)

DR. ANESAKI has very special links with North America. As a visiting Professor at Harvard, as an LL.D. of California, and as Librarian responsible for organising the great Rockefeller Library of the University of Tokyo, he is very well known here.

He must leave as soon as his speech is finished, to take part in a solemn act of remembrance. For on this night ten years ago the earthquake destroyed Tokyo, and Japan solemnly remembers her dead.

Let us remember her courage, her love of beauty and her strong self-discipline. And in admiring *Yamato Damashii*—"Spirit of Japan"—let us associate ourselves in lasting friendship and co-operation with her in all good things. "Unite to Serve Humanity" is the slogan of this conference.

(The audience stood in silent fellowship as the speaker ended.)

II. *Radio Address, introducing His Highness the Maharaja Gaekwar of Baroda*

This is an age of partnership and co-operation.

The East with its billion people and the West with its billion have developed upon different lines—often complementary to one another.

His Highness is a fine exemplar of one who owes much to both—to the heritage of the West—and to that of the East. He and his people in India owe much also to the Far East—whose peoples welcomed their ancient culture and sent men in successive ages to study it. In the golden ages of T'ang and Gupta the barriers were down and such exchanges of religions and philosophical ideals are proved by recent archæological finds.

But East and West are arbitrary terms. We go West from here

to California; we keep going and we are at "The Far East." To us in the United States of America Japan and China are "The Near East."

We must study our neighbours and seek to understand them. We go to the other Near East too for much inspiration—their Moslem and Hebrew culture and now their Christian ideals. If we can have free and equal partners, co-operating voluntarily and unselfishly and learning from each other, we shall have solved the chief problem of our age—that of race; East and West will have met and fused.

KNOWLEDGE VERSUS FAITH— THE CRISIS OF MODERN CIVILISATION

MASAHARU ANESAKI

of Japan. Director, Tokyo Imperial University Library, Tokyo, Japan.
Formerly professor of the Science of Religion at the Imperial University
of Tokyo and professor of Japanese Literature and Life at Harvard
University. Author

BEFORE entering my subject, I wish you would allow me a little digression. In an hour and a quarter from this moment, i.e., at ten o'clock to-night (August 31st), people in my country solemnly and reverently observe the memory of the great earthquake of September 1, 1923, which just ten years ago devastated Tokyo and thousands of towns and villages. On this memorial day, two minutes before noon, every year, the street cars and cabs stop; those walking stand in silence, the whole country is at once transformed into a platform of silent prayer, and in about an hour from now this is going to take place in Japan, thousands of miles across the sea. You would perhaps associate with an earthquake a shock or shaking, but the great earthquake was nothing of that kind. It was a tremendous knocking of the earth from beneath; a large tract of land, hundreds of thousands of square miles, was playing havoc, and the houses and walls, embankments and structures were in a moment reduced to ruins and debris. I do not intend to give you these descriptions but wish to impress you with the panics and miseries of our people at that time. This I tell you in order to say how deeply we were impressed by the sympathy shown and the help rendered towards us by all the people of the world, particularly by the people of this country who so promptly and effectively extended their helpful hands across the continent and the ocean. It is indeed beyond my words to express how, in tears, we received the expression of your sympathy embodied in all kinds of relief goods and

works undertaken by your officials, your Red Cross, your Navy and many other organisations and individuals. Thus, since I happen to stand on this platform so close to the tenth anniversary of the great catastrophe, I deem it my duty to express anew our thanks for all that you have done for our relief at those moments of our calamitous experiences.

I may be allowed to add one more point. When you consider all this, you can easily imagine, I believe, how deeply and sadly we were shocked when the famous Immigration Law was passed, only a few months after the disaster. The moral shock was as great as the physical shock had been. It was almost inconceivable how one and the same people could show towards us these two diametrically opposed fronts. But both were facts, and as we shall never cease to be grateful towards you, we can never forget the severe shock. I have no intention, in mentioning this, to complain or blame you, because we are fully aware of the big heart of your people and know well enough to distinguish between your charity and generosity, and what your politicians did, whatever their motives may have been.

Thanks to your help and to the courage of our people, we have done a great part of the reconstruction and on this tenth anniversary the memory of the past disaster is combined with the gratified sense of having the resurrection accomplished.

I might point out to you two monumental edifices commanding magnificent views in the City of Tokyo, and these two are in fact American gifts, not to mention some others. One is the Charity Hospital on the bank of the Sumida River flowing through the City of Tokyo, which was built with the surplus of the American Relief Fund—more than a million dollars. The other is the new Library of the Tokyo Imperial University, replacing the old one entirely destroyed by the fire consequent to the earthquake. This is now the largest library in the Orient and was all built by donation made by Mr. John D. Rockefeller, Jr., and has been functioning now five years since its completion. I may be allowed to say that I have been responsible for executing the reconstruction of this Library, and this time, in taking the opportunity of having come to this country, I am going to renew our thanks to the donor as well as to others, institutions and individuals, who have helped my work in various ways, chiefly in giving us books.

I repeat my expressions of indebtedness which our people feel toward you all, and let me earnestly wish that the ties of sympathy

thus binding our two peoples shall never be loosened by any other considerations.

Here in this largest city of the Middle West, in the great World's Fair, we see before our eyes arrayed in paraphernalia all the flowers and fruits of modern civilisation, of its science, art and industry. I have not seen the World's Fair held in this city some forty years ago, but no doubt strides of progress achieved during these years are displayed before us. I can imagine how one who could compare the present with the past would be struck by the amazing advance shown by these two great occasions. In the first year of this century I was in Paris and saw the world exposition; I remember vividly that the dawn of a new era was manifested there at the electric illumination of the Château d'Eau and how the newspapers exalted the triumph of science and industry. By that time the Wright brothers were only contriving their flying machine, Marconi's invention was still in its infant stage, and yet every one was sure that marvellous achievements of modern civilisation were soon to follow. Since then they have been accomplished and now we are here in this year witnessing all these achievements. How could any one have thought that only fourteen years after the grand Fair of Paris that city should become a scene of panic and consternation in face of bombardment and of marching enemy? A pistol shot at Sarajevo, the following war, the destruction and devastations, the mutual murder and starvation, these need not be described, everywhere the world over! No nation, not even those most benefited by the achievements of modern science, can escape this general unrest. It is no wonder that voices are heard from many quarters questioning the value, even the destiny, of modern civilisation as chiefly represented and led by science and industry. Some in Europe predict a downfall of the Occident, while some others in Asia boastfully say, *Lux ex Oriente*. But can the Orient, which is now pretty much under the sway of the modern science and machine, be alone safe and assured of a better era?

It seems a time has arrived when we have to re-examine the meaning and value of modern civilisation, not for the sake of mere criticism but of a higher reconstruction.

To begin with, the leading factors of modern civilisation may be enumerated as science, industry and democracy. Science means knowledge, quest of truth, but modern science has a scope and method of its own, which amounts to exact measurement and experimentation. Industry, similarly, means machine industry, implying with it all the technical and economic systems peculiar to

itself. Democracy is not only a political scheme but involves all the claims of the masses associated with their ways of life, their moral ideas, their self-consciousness. Every one of these factors has its origin, history, tendencies, more or less divergent, but the important fact is that they are now interwoven inseparably as well as influencing and enhancing one another. However, the present discussion will be chiefly devoted to science, the modern method of knowledge, as a counterpart of faith or religion, not only because the latter is our chief concern but because science has achieved the incipient work in the development of modern civilisation, and also because it is the most permeating force in moulding the people's mental attitude.

Looking backward we see the question of Science and Religion instigated by the rise of Darwinism in the last half of the nineteenth century. There the point at stake amounted to the question whether the world was created by fiat or a long series of evolution, in the popular way of expression, whether man was made in the image of God or was the descendent of an ape-like mammal. If a final solution has not yet been reached, this question, the conflict between a scientific theory and a Christian dogma, is no more a raging issue. Yet the antithesis was significant enough in bringing to light a persistent difficulty involved in the relation or contrast between knowledge and faith. Apart from the general feature of this perennial problem of human attitude, a point to be emphasised in our present discussion is that modern science has been started by the spirit of exploration and adventure and proceeded on the methods of experimentation and exact measurement. Too obvious to enumerate is the contrast between this spirit and attitude of modern science and the theological attitude of the Christian, particularly of the mediæval Catholic Church. Similarly there is perhaps little need of pointing out the difference between the modern scientific spirit and the religious attitude of faith, regardless of whatever religion it be. By this, however, it is not meant to say that knowledge and faith are always or necessarily incompatible—to which we shall return later on. Our present concern is not a psychological or philosophical consideration of the problem but to see therein a vital question of life, of our present day life in the world of modern civilisation, where our mental attitude, our daily life, our social atmosphere, are permeated by the spirit of search and trial, of exploration and experimentation. There was a time, and we are still in it more or less, when science was almost a spell and "scientific" meant decisive, final, exhaustive, at least on the part of the scientists.

This rather theoretical certitude, and perhaps the self-complaisance of science, is now being transferred to the practical exaltation and adoration of scientific inventions and achievements, on the part of the people at large, who are benefited by these modern scientific equipments and facilities. In fact a prominent feature of modern civilisation consists in the benefits bestowed upon the masses by science and it is no wonder that many people believe Science to be the unique benefactor of mankind, the sole hope of their future. This is no wonder when we consider not only the marvellous achievements of Science during past decades but the practical benefits derived from their application.

In fact every age had its science more or less beneficial to the people at large, but one of the characteristics of modern science is that it has become a common property of the masses, instead of the privileged few, and every one is nearly within the precinct of science, whether as knowledge or as a means of utility. This feature and influence of scientific culture are a result of its close association with industry and democracy. In this way science or knowledge has become a vital interest of the people, instead of being a matter of mere curiosity or speculation, if not to say a maid of theology. Science has stepped out of the ivory tower, it has to go from the laboratory to the factory and kitchen, its properties are to be handed over from the scholars to the masses. In modern science distinction is hard to draw between theoretical and applied, as can be seen in university curricula or in the nature of scientific publications. Thus, the immediate utility of the applied sciences lays a spell upon the life and mind of the people and their mental attitude is almost irresistibly ruled by scientific method or quasi-scientific prejudices.

Now the important point in our consideration of modern civilisation is the preponderant influence of science upon the popular mind and the consequent preference of scientific knowledge for faith. Herein lies the crux of the problem of the conflict between religion and science, and herein lies the issue of the conflict more general and important than that between a scientific theory and a religious dogma. Here is shown a far-reaching difference of man's attitudes towards his own life, implying the outlooks, hopes, ideals of life.

In order to understand the nature of this difference, let us compare the mediæval religious and the modern scientific culture, not for the sake of historical investigation but for seeing the respective characteristics of these two attitudes. Here we shall speak

of religious culture without regard to the different systems of the East and West, because they represent pretty much the same attitude towards life, particularly in contradistinction to the modern scientific.

Similarly we speak of scientific attitude as a universal trait of the modern world, putting aside more or less specific situations in various continents and countries.

Now in the mediæval religious view, as most typically represented by the Catholic faith, the world has its beginning and end definitely planned by God and every person has an assigned destiny in it, while every existence of Nature is nothing but an instrument for the fulfilment of this plan. In a clear contrast to this, modern science cares little for the beginning or end, or for man's destiny. Science is animated by the spirit of exploration, and endless search of hidden truths, whether for the sake of our knowledge or of utility, though perhaps the latter motive is the predominating one at present. If the mechanistic view of the world process were not a necessary conclusion of science, it is undeniable that this tendency has been predominant in modern science, particularly in the physical sciences. Moreover, entirely apart from the question of the logical import of the scientific spirit, the popular mind, being fascinated by the Scientific theories or more captivated by the achievements of science, looks at the world and man from the mechanistic angle and so much so distrusts or ignores any view of finality. If not fatalistic, this tendency is decidedly deterministic, with all its implications amounting to the distrust towards, if not negation of, theological points of view. This being the attitude of the popular mind resulting from its trust in science, it is no wonder that those factors essential to the religious attitude, such as reverence, devotion, trust are becoming weaker and fainter.

Second, the dependence upon authority, whether divine or human, was the foundation of the mediæval religious beliefs, and this dependence more or less excluded individual scrutiny. Moreover, the belief in divine revelation, in superhuman wisdom, the trust in the predestined finality, all this implied the faith in the unseen, the postulating of something immeasurable and inscrutable. Against this position modern science has started with experimentation, as best illustrated by Galileo's experiment of the falling bodies at Pisa, and almost entirely supported by exact measurements from the infinitesimal smallness of an electron to the immense magnitude of astronomical observations. Psychology and education have caught

up much of this spirit of experimentation and measurement, that economic propositions or social and political theories are not much credited unless founded, or supposed to be founded, upon statistical figures. People would accept any theory or proposal when it is said to have been tested or when it is expressed in terms of measures and figures. People at large are never experts in anything, yet valuing highly, often unduly, the results of scientific research put faith in it simply because they believe that it is done by experimentation or measurement. This means a general distrust towards what is not or cannot be measured and the rejection of anything verging on mystery. Can this mental attitude be anything but inimical to moral or religious faith?

Thirdly, religion in general and particularly Mediæval Christianity represented a whole view of life. The Church was in possession of an exhaustive knowledge of the world, from heaven down to hell, and taught all branches of knowledge in an authoritative way. The faith that the heavenly Father feeds the fowls of the air was transformed into a knowledge of the clever designs laid out by Him in birds, reptiles, insects, and the theological literature of the fifteenth and sixteenth centuries contained much of natural history. Whatever be the meaning of the information given by the Church, a religious view of the world means always a unified, all-comprehensive view based on the faith in a sort of all-ruling wisdom and power.

Contrary to this, science is knowledge of a definite domain of objects secured through a certain group of methods. The scheme of a science is to look at and examine its subject matter from a certain angle, at least at its start and at its further turns. It may attain, or aims at, a general knowledge of its subject, yet its view is necessarily sectional. True to its spirit of exploration and to its method of measurement, science goes on in search and investigation, keeping scrupulously to its angle of view and depending upon its instruments. In this respect science may be likened to land surveying while faith or religious view to looking from the air. I wonder whether the modern man's vision is too much sticking to earth, if the religious view of the past was too high or ethereal.

Viewed in this way, obvious is the contrast between faith or religious outlook and knowledge or scientific view, so distinctly discernible between mediæval religion and modern science. The question is, which of these is to last, whether the two are fundamentally incompatible with each other and one is to prevail at the

expense of the other. Who would dare say that science alone will prevail?

Nowadays we seem to be facing a crisis of the world civilisation. Though it is most keenly felt in the economic life of all nations, who can be sure that an economic reconstruction or recovery alone is sufficient to save mankind? One must see behind the apparent difficulties something deeper moving and some spiritual demand lying because all these tangible troubles and agitations are to be finally reduced to man's outlook on his own life, on its aims and destiny. If the human being were a mere machine as Lametrie called it, it is not the machine as such, but his self-consciousness of being a machine, that determines his attitude towards life. Even Marxism, materialistic as it is, rests upon the conviction that socio-economic forces alone rule human life and the Marxist lives and dies for establishing his ideal society, a communist Utopia. Man cannot live without bread, yet he lives not on bread alone. This old dictum is true even to-day and will remain true forever.

Thus the question before us is: What is failing in modern civilisation, particularly considered as the problem of human life now overtaken by an undue emphasis on scientific knowledge to the neglect of faith or ideal? For faith which means confidence in something unseen and ideal always lies beyond the horizon of the trodden path, whereas science, or rather the scientific attitude of the popular mind in modern life, strongly tends to the distrust of the unseen, of the intangible. In fact a real scientist is one who is aware of the limitations of scientific knowledge. No great scientist would think that his science could exhaust the depth of reality; yet many a scientist is bold and pretentious enough to say that he could do so, and it is this kind of scientific theory that captivates the popular mind. Thus the modern man in average alienates himself more and more from spiritual ideals and religious faith, not only from those inherited from the past but from all others.

This lack of faith, the loss of broad vision and ideal, all this cannot but have its effects and they are now visible in the explosion of instinctive irritation, in the lack of harmony in human relationships, both individual and social. I do not mean to make scientific culture solely responsible for this, but the changed outlook of human life and the consequent signs of spiritual unrest are certainly associated with a wholesale adoption of scientific outlook by the masses.

The task before us, then, ought to be a restoration of faith, perhaps a creation of ideal hope. Evidently no one could deny the value of scientific culture nor establish faith entirely apart from science.

However, our way is to step beyond the ken of science and to go forward into the depth of reality by embracing all the achievements of scientific culture. This means a higher synthesis of knowledge and faith, of science and religion. Neither a simple return to mediæval religion nor a one-sided adoration of modern science, but leading up man's mind from mere search of knowledge to the aspiration for man's ideal destiny, from the certitude of actualities to the confidence in our participation in cosmic life, this ought to be the guiding spirit of our ideal.

This leads my point to a formulation of my ideas concerning the elevation of scientific truth to religious faith as well as to moral ideal. I am well aware that a mere formulation of ideas bears little fruit in life, yet indication of the line along which our thought and aspiration should proceed may throw some light upon practical application of ideas and ideals in life.

First, belief in the basic unity of existence. However the final reality should be conceived, its existence and activity must lie beneath all existences. Not only modern science, as it aims at investigations into the laws and orders of nature and humanity, points to a final reality, but all the religions of the past and present have always tried to establish our intimate connection with it. Is it not high time to emphasise anew that belief in the basic unity of all existences and to aim at its realisation in thought and action?

Second, the interdependence of beings, the "mutual participation" of life. Here again, modern science, in spite of its sectional views, has demonstrated the subtle, and even mysterious, connections between physical and mental phenomena. Similarly, it has always been the aim of religions to realise the dependence of our life not only upon the fundamental reality but upon other beings, and thereby to enrich our life as a manifestation of the ramified interpenetration of cosmic life. Call it "mana," or "Dharma," or "Holy Ghost," or "Way"—every religion has tried to carry close to our life the pervading activity of cosmic life manifested in all possible forms and manners.

Third, the ideal of the attainment by every one and all of the final destiny in realising the highest spiritual values or divine nature. This lies certainly outside the domain of knowledge, yet beneath all the quest of truths in science there lies the belief in, or aspiration for, the attainability of truth. This spirit of the quest of truth is just the one which should replace the temper of mere exploration and be elevated to the ideal of the final destiny of all. On the other

hand, there is no higher religion that gives no outlook for our destiny, the assurance of which almost amounts to the gist of its teachings. Whatever may be the details of this ideal taught by various religions, there cannot be a real assurance of faith and hope without a belief in ideal destiny. However it is conceived, it amounts to a full realisation of the basic unity in the interdependent existence of individuals, a fulfilment of mutual participation in its highest spiritual values. When once this faith is firmly established, our life is a march towards the goal and in every step of it we realise a foreshadowing of the ideal Kingdom of Heaven. Herein we see the synthesis and consummation of scientific knowledge and poetic imagination, of moral values and religious devotion, all united in the faith in what is not yet seen but hoped for, what is intangible yet as bright as sunlight.

Not to suppress or abdicate knowledge but to elevate and purify it, not to stick to tradition but to enlarge faith to the extent of embracing all knowledge and value. Does not therein lie the task of the human race now facing a crisis of civilisation?

JAPAN'S TENRIKYO RELIGION

HIS HOLINESS SHOZEN NAKAYAMA

of Japan. Patriarch of the Tenrikyo Church (a new Shinto religion); the
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THE Tenrikyo religion was founded in 1838 at the then solitary village of Tambaichi, ten miles south of Nara, the ancient capital of Japan, in accordance with the divine revelation to Miki Nakayama, my great-grandmother. The Foundress spent her early years as the wife of a farmer, sharing in the ordinary duties of a housewife. She was extremely kind and sympathetic towards her parents-in-law, her husband and their employes. Not only do we honour the life she lived after the revelation which came to her in her forty-first year, but her early life also shares in our respect and we try to emulate it.

A story is told of her that in her thirty-first year, although she already had a son and two daughters of her own to take care of, she undertook the added task of nursing a baby of a neighbour. The baby soon after fell ill with smallpox and when its condition became very serious she asked Deity to save its life, offering in its place even her own life or the lives of her children. Thanks to her fervent zeal the baby recovered. A spirit of sacrifice such as she

showed in that instance is one of the fundamental currents flowing through our religion.

At the age of forty-one the Foundress received a revelation and became the "Shrine of God" according to the divine preordination. Thereafter, until she passed away in her ninety-first year, she spent her life seeking to achieve the salvation of the world. During these fifty years her life was filled with difficulties and persecutions. As she came originally from a wealthy farmer's family, she believed it was necessary for her, according to the Will of Deity, to sink to the depth of poverty in order to save others. Thus she gave away all of her possessions. Facing the opposition of her husband, her relatives, and her fellow-villagers, and in spite of the hardships of overwhelming poverty, her passion to save the people of the world became ever more exalted and the joyousness which is the essential spirit of our religion shone forth even in her utmost poverty. Gradually followers gathered about her. And as this new religion grew, attacks from other religions and suppressive measures from the civil authorities were heaped upon it. And even when she was over eighty years of age she was thrown into prison several times by atrocious officials. But her super-human strength was more than able to withstand all this and she continued to carry on her mission for the salvation of the people.

Inspired by the same steadfastness of purpose shown by her in offering her life, her children, and her possessions, sincere followers were ready to offer their lives for her. At present, ninety-five years after the divine revelation and forty-five years after the death of the Foundress, there are six million believers, all of whom are burning with religious zeal. 10,853 churches with 60,125 preachers administer to the spiritual needs of this large community and approximately 5,000 are graduated from the theological schools every year. The life of the Foundress with all its hardships for the sake of the salvation of mankind, though it may appear tragic, is in fact the source of inspiration and the foundation for our faith. When we examine her teachings, we perceive the deeper meaning which motivated her life and glorified her sufferings.

In stating the teachings of our religion, the present condition of the world, where even a crisis of human civilisation is anticipated, compels me to begin with our concept of *Tanno*, or "Satisfaction," that is that every person should be satisfied with life as he or she finds it. Even if he possesses only one garment or one piece of bread, he should be satisfied with it as the gift of God. This "Satisfaction" is intrinsically associated with a deep feeling of

gratitude which sets it apart from the purely negative concept of resignation. We should be grateful to Deity for even a piece of bread since it is He who gives it to us and who takes care of us.

This feeling of gratitude is based upon the Foundress' teaching of *Karimono*, or "Things Borrowed." Some men may consider that such wealth and position as one has secured come through his own merits and efforts, but our Faith teaches that all worldly things are merely borrowed from God. Thus our bodies are only lent to us by the Parent Deity. As the borrower uses what he borrows with the sanction of the lender, so we can live happy lives in our borrowed bodies, following the teachings of the Foundress and dwelling under divine protection. Though man is given the freedom of will, which distinguishes him from the rest of the world, his soul has its source pure and immortal, in the great Soul of Deity.

This pure and immortal soul, however, becomes stained by what we call *hokori*, or "dusts," just as the clear surface of a mirror becomes covered with dust. *Hokori* consists of eight kinds of egoistic desires, namely: craving, grudging, self-loving, hating, envying, raging, coveting, and self-exalting, and it is these which are responsible for all the evils of the world. These "dusts" can grow and multiply according to our own deeds. In this way man is responsible for the results of his own conduct.

As already stated, our soul is in its origin a part of the Soul of Deity, so it does not perish with the body but continues to live on in the world. Death simply means returning to God, returning the body borrowed to Him, and the soul will reappear again in other borrowed bodies. The "Causation" which results from the piling up of "dusts" is carried by the soul through succeeding manifestations, so that when we realise what a great burden of "Causation" must be borne by the soul, we cannot but be deeply moved. There need be no fear, however, for, as the Foundress taught, the "dusts" can be swept away by following the Will of God and by living a life devoted to Him.

"Bright Living" is the highest aim of human life, the ideal of our religion. God gives us shelter and food according to our needs and if sometimes we receive more or less than we deserve, it is because God wants to test us. However, we are never dissatisfied but ought to be filled with gratitude. Thus we sweep away the piled-up "dusts" and march toward the establishment of "Bright Living." We cannot but be deeply impressed when we reflect upon the care Deity bestows upon even our most humble needs. When considered as a

gift of God, even a piece of bread is a precious treasure and we cannot accept it without thanks and gratefulness. Even when we are faced with utmost difficulties we recognise in them a discipline by God, and we are grateful, when we seek through them to recognise our own faults. Thus, if we maintain the right attitude of mind there will be no concern over the matters of daily life and we shall attain spiritual happiness and satisfaction. With this feeling of satisfaction and gratitude we cannot but be as serene and joyous as a bright cloudless sky. This is what is meant by "Bright Living."

In accord with the spirit of "Bright Living" and in order to show our thanks for God's blessings, we the followers of Tenrikyo devote ourselves to a life of gratitude to God expressed through *Hinokishin*, or "Sanctified Labour." We assign a definite time every day, every month, and every year to labour for the glory of the Parent Deity. Not only are all of our sanctuaries built by the "Sanctified Labour" of pious devotees but the idea of *Hinokishin* extends to the domain of social service as well. The Foundress inculcated the teaching that we should help each other and since our contributions to the general welfare are the expression of our pious devotion to God, we are able to serve men in the same spirit in which we serve Him.

We believe that when all people, regardless of class, race, and nationality, have found happiness in this life and have learned the true meaning of "Bright Living," the promised paradise on earth, *Kanrodai*—which means the Terrace of Immortal Nectar—will have been achieved. Since all of our souls were in the beginning derived from the great Soul of the Parent Deity all human beings are brothers and sisters descending from the same Deity. When this is fully realised, all of the traditional hostilities and distinctions between races and classes will disappear and we shall enjoy a happy life united in the spirit of mutual helpfulness. The Foundress prophesied that seventy-five years after the establishment of her religion our Faith would be carried abroad. We are striving hard to establish world peace and human welfare through the ideals of our religion and we look upon this activity as a means by which we may be able to show our gratitude to God and to the Foundress.

I am very happy to have had the privilege of speaking to you and I thank you for your courteous attention. Let me promise you that we will work for the welfare of mankind through our religious faith.

HOW JAPAN'S BUDDHISM LEADS TOWARD WORLD RECOVERY

BENKYO SHIHO, D.LITT.

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IN the light of my Buddhist faith, I have for years been zealous for the settlement of the present financial depression and social unrest in the world by a most appropriate plan. People are trying to get a solution from Europe, but that is impossible, because Europe, like an invalid at the point of death, is herself in urgent need of cure. The recovery of Europe should necessarily be effected by the restoration of other countries. It is a great mistake to conceive that Japan's depression should be abolished by Europe and America. On the contrary, by Japan's recovery, Europe would be considerably relieved.

It would certainly be most effective to begin with Japan—which has a better chance of recovery than any other country. Human activity is now concentrating on the Pacific Ocean. Looking at the map of the Pacific Ocean as the new center of the world, you can see the two continents, old and new, like two wings of the Pacific; then, draw two lines, one from north to south connecting the islands of Japan, the South Sea and Australia, etc.; the other from east to west, connecting the countries of America, Hawaii, Japan, Korea, Manchukuo, Siberia, and Europe. Where these two lines cross, there lies Japan. Does not this show that Japan, geographically at least, is predestined to be the center of the new world affairs? So, it is quite reasonable to say that Japan should be made the starting point of recovery.

For the past four or five centuries, Europe, having played a great part in world history, achieved supremacy, while most of the Asiatic countries were backward in their progress and oppressed by the West—except Japan. Consequently, these countries—India, China, and Central Asia, suffered and are still suffering from miserable conditions. However, if ever these countries, occupying vast fertile lands with rich stores of natural resources, become conscious of their present situation, with the upgrowth of national aspirations, and are able to rise up against Western domination, they should certainly achieve the restoration of Eastern freedom and unity. Moreover, these countries, having given birth to the greatest spiritual

leaders; Gautama the Buddha, Jesus Christ, Zoroaster, Muhammad, Confucius, etc., were once the fountains of world civilisation and, though now in unfavourable circumstances, they will again in the near future render great services to the world.

It would indeed be a great mistake to say that Orientals, in view of their present conditions caused by European oppression for more than three centuries, can do nothing in the new world affairs. World progress, I might say, is chiefly to be expected through the full development of Asia. Although there are still some triumphant nations aspiring to dominate Asiatic lands, especially in the economic sphere, the enlightened statesmen of those countries have become well aware that the subjected nations of Asia should be freed. The independence of these Asiatic nations will not, of course, be readily accepted by those powers who control them as sources of food supply, as fields for commercial exploitation and expansion, and as outlets for excessive population. Nevertheless, the emergence of some new independent states in Asia, sooner or later, as a result of present conditions, is inevitable. In making the Asiatic countries independent, it is Japan's mission to help them with her unbending spirit. Then, the growth of the Asiatic independent nations under the leadership of Japan, is not only for the weal of Asiatic people but also for that of all mankind. It is a great mistake to think that, by oppressing the Asiatic people, the common welfare of the world can be realised. It is essential that every Asiatic country should bestir herself to become independent.

One of the most grievous things in the world to-day is "Poverty-Amidst-Plenty"—a question which the World Fellowship of Faiths proposes for discussion. As I understand it, the main topics of discussion under the present capitalistic individualism in Europe and America are: demand and distribution of products, the monetary system, international debt, circulation of currency, customs-tax and so forth. But such discussions of economic policy should give prior place, I think, to a more fundamental problem—that of mankind's belief and virtues, as your agendum announces it: "Men and Machines—Which shall be Master?" The adequate settlement of the basic human problem depends on the enlightened faith and ideas of mankind. Problems of poverty and other social abnormalities can none of them be solved without man's rational exertion. The grave significance of the Modern era is the feeble influence of idealism, owing to the materialistic greed of man. In the long run, the solution of the basic problem of humankind cannot be hoped for until the security of human life is assured. The value and utilisa-

tion of lands, capital, and produce are mainly determined by man; without man's power, nothing can be done. So, according to man's desire, there is a happy life in poverty or an unhappy life in wealth.

The happiness and glory of man should be found in his strenuous life attending faithfully to his duties. The best examples of this are found, I think, in the prevailing Japanese culture. This may seem vague or miraculous to egoistic materialists or capitalists. But, there remain the facts of Japan's rapid progress during the sixty years since she first came in contact with the West, and her history of nearly three thousand years under the unbroken lineage of the Emperors. Also, considering her excess in population and her most unfavourable natural conditions, compare Japan's present conditions with those of India, Babylonia, Egypt and China with all their natural resources and abundance of products and their prosperity—which was only short lived.

Though it seems natural that the large and rich countries, in contrast to the small and poor countries like Japan, can make themselves permanent and prosperous, historical facts do not always agree with this. Man, unlike other animals living instinctively on only food and sexual appetite, is intellectual, moral and spiritual. Man has infinite ambition and capacity for mental development. Therefore, if he wants only to satisfy his appetite with what now exists, he shall finally fail to get satisfaction and shall come to a deadlock. Man's life is not simply a struggle for existence like that of other animals and man's prosperity is not to be achieved through the exclusive possession of lands or other properties. Human prosperity can be developed only through constant investigation and improvement of the individual members of society and by reducing in them all natural hindrances to social weal.

In other words, the real meaning of human life is in man's incessant exertion for creation and progress in order to make the world happy. It is in the light of this belief that Japan, regardless of her poor natural conditions from the beginning, has grown up. Her rapid and sound progress, in spite of density of population and lack of natural resources, is indeed the result of spreading her national culture, thus teaching her people to be thoughtful, faithful, industrious and courageous. Japan's hereditary creed teaches the offspring that real life does not consist in the egoistic grabbing of personal profits but in co-operation—at personal expense, both mental and physical, for the welfare of the common life. Truly, in Japan, sovereign and subject are united into one body in the pure national faith which has enabled Japan to maintain her

unbroken history of almost three thousand years under one line of Emperors—and without suffering any foreign aggression or oppression.

Speaking of the Japanese national faith, we cannot ignore the great influence of Buddhism which refined the primitive Japanese thoughts and determined her mode of life. In China and Korea, too, we can see the highly developed cultural thoughts—Confucianism, Taoism and many others—which teach politico-ethics of aristocratic character and conservative tone. But, the essence of their teachings has lost much of its force among the people—because of the lack of a co-operative spirit among the statesmen and intellectuals in those countries.

In pre-Buddhist India, we find no distinguished spiritual theory prevailing. Buddhism came denying the permanent existence of not only all living things but also of the universe as a whole and showing that all phenomena, subjective and objective, are alike subordinated to the Law of Change or the Law of Causes and conditions, and that not even God or the gods who inhabited the higher realms are exempted from the Law of Change, and that man's deadlock in life is chiefly due to the delusion of clinging to the external existence of flesh, soul, properties, nations, etc. Buddhism never recognises the existence of a supreme personal God or of the gods, in heaven or anywhere else. Instead, it teaches that one's real life itself, in course of evolution in the co-operative world, is the True God, because every thing—the Universe, God and man—are one and the same, completely independent and absolute divinity. Therefore, men cannot be separated from the Universe and God in their essence. On account of this belief, whatever a man's social standing or occupation may be, it is his most precious privilege to work hard to improve the present condition of the world.

By the enlightenment of Gautama the Buddha, the legend gives us various instances, we may understand that this Life of mine is not mine; and my Life can continue only in the state of interdependence with all environments and is absolutely inseparable from them in the strictest sense. In other words, without us, there is nothing to be said about God or the Universe, and without God or the Universe there is nothing to be said about us. So, there is, in essence, no distinction between God or the Buddha and man. The seeming difference between these two comes from our ignorance. Therefore, if we annihilate our ignorance—the root of all evil—as Gautama the Buddha and all other Buddhas of the past ages have done, we may arrive at the Perfect Enlightenment. Thus

all of us have the potentiality to become the Buddha. In this respect, our life is most precious and hopeful.

This pantheistic conception which, cultivating the original Japanese thoughts, has built up the Japanese character and culture, can solve the present problems of depression in the world. This may seem to be an ideology or theory, but our history of almost three thousand years will clearly assert it as a fact. Although the Japanese tendency in thought and faith at present, influenced by the Modern Occidental materialism, capitalism and individualism, seems to differ from what we have said, yet every Japanese, in cases of emergency, will certainly throw this foreignism away and will always be ready to lay down his life for the sake of his country. Such men, whose heroic deeds would appear, in the eyes of individualists or materialists to be mad, are too numerous to be mentioned both in our modern and ancient histories. This heroic attitude of the Japanese is indeed the fruit of the national belief which is well fostered by the Buddhist teaching that the existence of my Self is not mine or for my Self alone, but for all—because the maintenance of my life—Self—in this world is entirely due to the favours—conscious and unconscious—of the Emperor, parents, society and the Law of the Universe.

It goes without saying that if all the individual members of society work hard together for accomplishing their duties, the problems of production and distribution should easily be settled. From the western point of view Japan greatly suffers from the excess of population; but, in spite of this, Japan's suffering from the present economic disorder is far less than that of Europe and America—because of her constant investigation and improvement in the light of the national faith. In order to abolish the present depression in Japan, the betterment of the farming districts which, I think, can be completed within three years, is essential. With this, if Japan can perfectly recover herself, in spite of her unfavourable natural resources as already stated, it will be a good pattern for the world. The perfect recovery of the farming districts should necessarily stimulate the rapid growth of industry and commerce.

In present Japan, however, commerce, I am sorry to say, having been influenced by the old customs of the Feudal age, has not yet developed a good morality as compared with Europe and America, India and China. In this respect Japan has to learn good commercial methods from America, India, and China—which are always busy to improve their methods. It is not impossible to improve Japan's commerce if Japanese merchants, with honest faith as ministers of

peace and justice and as true cosmopolitans, exert themselves to develop commerce. The importance of the good personality of merchants is well taught in Buddhism, as well as in the West. This principle has, of course, to some extent influenced the merchants' hearts; yet, it is not practically realised by all. This is indeed the weakest point in Japanese commerce. Thus, when the problems of Japanese farming, industry and commerce are reasonably settled through the co-operative efforts of individual members of society, depending upon the enlightened Buddhist faith, the gloomy problems of financial and social unrest will soon be cleared up.

With regard to your proposed questions: "Non-Violence—A Key to World Peace," "Ideals for a New World Order," I, being a Buddhist pacifist, of course, desire keenly to have the world made perfectly safe, happy and prosperous by abolishing all arms and useless military expenses. Nevertheless, the complete reduction of armaments will be impossible in the present world situation so long as national selfishness and materialistic greed prevail among individuals and nations. The essential cause of war is the greed of individuals or nations who cherish the wrong ideas of "the Struggle for Existence" and "Might is Right." Therefore, until individuals and nations, awakening to faith in co-operation, shall with all their powers make this world safe and happy, complete disarmament cannot be expected. In short, it is fundamentally necessary to substitute for the wrong idea of a struggle for existence the right idea of faith in co-operation—to abolish armaments and prevent war.

Japan's tradition which built up the original Japanese character has taught from the beginning that every person ought to have a job and ought to do his work diligently according to his own capacity—and has admonished him that, should this vital principle be disobeyed, the peace and prosperity of the nation cannot be maintained. In fact, the most desirable method for solution of the world's problems is undoubtedly that everybody should find equal opportunity to do his part toward assuring sufficient food and clothing for all.

In regard to such questions as: "How Can Man Conquer Fear?" "Race and Religious Prejudice—How Overcome Them?" "How Expand Patriotism Into World Consciousness?" let me say that human life is obviously based, not merely upon the co-existence but also upon the interdependence of all things in the Universe—as modern science has taught us. So that, no one person can be allowed to stand upon the egoistic spirit of materialism and the belief in the might of the stronger—which finally causes the fear

of man. The urgent need of to-day is that man, regardless of race, nationality and social or preconceived moral ideas should, in accordance with the Law of the Universe which necessarily demands of all *co-operation*, find a good opportunity for mutual aid and for doing the day's work happily for the welfare of mankind.

Touching your last question: "Youth and the Future," may I say that individual members of the whole society, having been enlightened in the real faith, should care for children and give them equal opportunity for education—and should also honour and please the aged as much as possible. Moreover, they should exert themselves to make the world society ideal—with full vitality—in the faith of co-operation. Before us stands the Kingdom of God or the Pure Land of Bliss as not simply the Completed "Tower of Ivory" in which man rests at ease with self-satisfaction. Instead, it can only be realised through our constant efforts for the investigation and improvement of the world.

In conclusion, I wish that man's present problems shall be solved with the active brotherliness of the whole of mankind awakened in the true faith, and I thank you all most cordially for your kind attention to my discussion.

JAPAN A CENTER OF WORLD PEACE PROBLEMS

THE REV. YOSHIKI FUKUDA

of Konkokyo (Japan). Sole representative of the Konkokyo religion. Chief minister of the Konkokyo Church of San Francisco, California. Formerly officer of the Head Office of Konkokyo at Okayama, Japan. Former professor of sociology, Konkokyo College, Okayama, Japan

I AM happy to be able to express my humble opinion on the maintenance of the peace of the Pacific at this honourable gathering of excellent world religionist leaders and request your utmost co-operation in maintaining this peace.

This problem is a very serious and delicate one. However, you are all religionists and in understanding any international problem, I believe religionists have the fairest and broadest of minds. In God's eye there is no national boundary or distinction of races. This is the reason I wish to present the seriousness of this problem.

Nowadays we often hear the words, "Pacific generation" or "Pacific civilisation." What do these terms mean? Of course they mean the generation or civilisation on the stage of the Pacific Ocean. The first stage of European civilisation was the Aegan Sea; the second, the Mediterranean; and the third, the Atlantic Ocean. The new stage of the world is now revolving to the Pacific Ocean.

All races and all nations will enter into this new civilisation which will include the entire world. Its characteristics will be the amalgamation of European and Oriental civilisations and the understanding and co-operation of the white and other races. If these civilisations can be perfectly harmonised, a splendid era and climax will be reached. For this great object the co-operation of the white and other races will be absolutely necessary. Thus only can we attain the utmost happiness for all mankind. This is the desire of man and God, also.

As I have mentioned before, all countries of the world will play a part in this theatre but, above all, Japan and America will enact the leading rôles on this gigantic stage. Some people are fearful of a Japanese-American war some time in the near future. Of course we do not harbour such an absurd thought as there is no cause of sufficient importance to create war. Rather, on the contrary, we do know a very close relation exists between the two countries commercially. Unfortunately, if these two countries should engage in war, we cannot surmise how extensive the disaster might be. If both America and Japan will co-operate to keep the peace they will be able to keep the peace in the Pacific and all mankind will be saved from the devastating horror of another world war. In other words, a war between Japan and America would ultimately become a world war but peace between them will lay the foundation of peace for all mankind. Indeed war is horrible! The development of modern science intensifies the destruction and suffering.

In Europe during the century before the World War, were fought the Napoleonic, Crimean, Franco-Prussian, and many other wars, but the total number killed in all these wars is estimated at four million five hundred thousand (4,500,000). On the other hand, during four years of the recent World War the number killed is estimated at ten million; the wounded, twenty million; orphaned, nine million; and widowed, five million. As for expenses, 186 billion dollars were the direct war expense; 151 billion dollars, indirect; and 235 million dollars, daily average. These figures are appalling! The whole world is still suffering from the disasters of that one conflict. This is the very reason the economic foundation of the whole world is vacillating and fathomless depression is continuing these many years.

The science of war is progressing year by year. Unfortunately if there should be a new world war, its damages will be inestimable. The international treaty prohibits the use of poison gas or bacteria in future wars but many countries are engaged secretly in experi-

menting with these contraband war weapons. Should some unscrupulous country use them, then other countries will be forced to do the same. In such instances great cities like Tokyo, New York, London and Chicago would be destroyed in a few hours by these poison gas bombs. Future wars will not be made up of combats between armies or navies. They will be aerial affairs with the annihilation of the great mass of inhabitants as a result. The most prosperous city of to-day may be destroyed to-morrow and numerous people, old and young, exterminated. The violent poison gas or terrible bacteria will cover the land. How miserable, how fearful it is, just to imagine it! Do any of us desire war? No!!! We religionists all must be absolute pacifists. Life of all living beings is bestowed by God and the desire to live is also given by Him. Accordingly, to extinguish life is not the real will of God. Therefore all mankind struggles for existence. War is against the realisation of existence. It destroys the fundamental desire of mankind to live and is against the will of God.

Man is peaceful by nature but when his desire to live is checked the fundamental characteristics cannot help but weaken. It is a very sorrowful phenomenon. Therefore, if we want to keep the peace of the world we must remove all hindrances which interfere with our desire to live. There are numerous pacifists at present and in the various peace movements. But, no matter how eloquently pacifism may be expounded or how tacitly peace treaties may be contracted, if there are any obstacles to the attainment of real peace, it will never be realised. Such pacifism is an illusion and we call it a product of egoism or sentimentalism. For ideal peace we must destroy all the obstacles to international harmony. What are these obstacles?

- I. Unfair division of territory.
- II. Racial and linguistic distinction.
- III. Unequal distribution of natural resources.
- IV. Barriers in international commerce and trading.

As to division of territory I am sorry to find that the foundation of peace is very crude and weak. Some countries are suffering from overpopulation in small territory. Other countries monopolise vast fertile land with a small population. How was the apportionment of these territories decided? Certainly, it was not decided fairly. According to the present distribution of population, Japan and Germany are incomparably over-populated. They average about 135 or 137 persons to one square kilometer. China averages 41, Italy, 18, England, 14, and America, 14 to the square kilometer. The population of Japan

not only is too dense at present but also is increasing with an amazing speed. The average increase a year during the past five years is estimated at 900,000 and that of last year at over a million.

Japan is too small a country to provide for this great number of people. Arable land of Japan is only four per cent of that of the United States. It is smaller than the tiny state of Iowa. Moreover, America has abundant pasture land, one billion acres of it, but Japan has not. The whole area of Japan, including mountains, rivers, lakes and forests, is less than that of the state of California. In such a small area population is increasing yearly at a rate which is more than the entire population of San Francisco. During the past five years it increased more than the total population of Australia. The area of Australia is three million square miles, which is twenty times that of Japan. However, Australia contains only six million people, which is almost equal to the number now living in the single city of Tokyo. Nevertheless, Australia and many other countries exclude Japanese immigrants.

Next we must consider racial distinction. Some people believe that the white race is superior to other races. Of course such an opinion is without foundation. We can divide the races into three hundred or more kinds but superiority or inferiority cannot be determined on a physical basis. There are many excellent coloured people and there are many inferior white people. The ancient civilisation of China and India, from which Japan derived her culture, was rich and high and there are still many things to be learned from it even to-day. Above all, you can understand how excellent the Japanese people are when you consider their wonderful progress. At present, Japan is one of the most powerful countries and is in an important position in the maintaining of world peace. This is not only because of her mighty army and navy. In industry, literature, art, education, science—especially medical science and electrical science—jurisprudence, police, postal, and railway systems and in many other fields the modern development of Japan is indeed wonderful and admirable.

The Japanese Empire has existed for more than 2,590 years under the rule of an Emperor of one dynasty and has developed as one large family. And through these many centuries the Japanese spirit has grown continuously and steadily. "Yamato damashii" or Shintoism is a full realisation of the Japanese spirit; it contains all virtue and morals. Moreover, the Japanese learned Confucianism, Taoism and Buddhism from the Chinese; then adapted and Japanised their true spirit. I believe that Japanese spiritual civilisation

is the crystallisation of all these Oriental civilisations. At present in Japan, Shintoism is the foundation of the mental life but Buddhism also has realised splendid and almost perfect development. Recently Christianity has also begun to be Japanised and is developing purely and sincerely.

Moreover, we cannot neglect the new religious movements, such as Tenrikyo and Konkokyo. These are entirely new and original sects but it is natural that they absorbed the fundamental elements of Shintoism, Buddhism and Christianity after destroying all absurd forms and traditions of these old religions. I think that Japan is the most tolerant nation in regard to religious life. She is, in truth, a mysterious and miraculous country. No one can understand Japan without a thorough knowledge of her spiritual civilisation from time immemorial; they who cannot understand Japan will not be able to speak fully on the racial problem.

At present the white race is estimated as numbering about five or six hundred million and the other races at one billion, two or three hundred million. With their material power the whites have the political and economic right over almost ninety-five per cent of the surface of the earth and under their influence the other races are continually undergoing tamed submission. Japanese as foreigners have been unfavourably received because of their caste of colour. However, I am glad to see that lately the American feeling toward the Japanese is becoming more tolerant. I will not go into detail but it is true that even at present the term "Jap" is in general use. Some institutions—public places—do not extend their hospitality to Japanese people. There is much trouble and confusion in family life in America through the unreasonableness of the immigration law. The second generation of Japanese in America have now attained the marriageable age but are having a difficult time in selecting a suitable wife or husband, as the case may be, within their small limited society. Some one said recently that ten years from now there will be eight thousand Japanese second-generation old maids in America. The Japanese second generation are excellent in their studies through their school life but after graduation the field of work is so limited for them that eventually their valuable talents are buried in dust. We religionists cannot ignore such facts of racial distinction or discouragement of immigrants.

Next, we must consider the impartial existence of natural resources as an obstacle to international peace. Important resources such as grain, cotton, lumber, coal, oil, iron, gold and many other necessities of life and industry are now unequally distributed. For

instance, Japan wants to become an industrial country and to provide enough jobs to support her huge population within the present limited territory. For this purpose she must make at least two hundred thousand new jobs yearly, as her population is increasing at the rapid rate of 900,000 a year. To provide so many jobs she must make her industrial field productive, but unfortunately her natural resources are limited. If Japan should become as strong as England in her industries all the coal of her territory would be used up within eight or ten years. Again if Japan used as much iron as the American iron industry she would not have any iron mines left in a year's time. Since Japan is an island empire consisting of mountains, she may become active in hydro-electricity but even in this direction she can use only one per cent of what America uses. Thus Japan is very poor in natural resources but it is impossible to secure these necessities from a foreign country. Since the Sino-Japanese and the Russo-Japanese wars she has had special relations with Manchuria. Through a treaty with China, Japan was given many privileges there, such as to mill lumber from the forests; to exploit mines; to cultivate land; to secure pastureland; and to build railways. Thus Manchuria offered Japan the resources she needed. It is literally the "life-line" of Japan. Japan has no ambition to annex the territory of Manchuria but she wishes to make the most of the natural resources there as granted her by the treaty.

The League of Nations refuses to accept the historical facts and present situation in Manchuria. An unreasonable way of solving the Manchurian case was proposed by the League, but if Japan had given her approval to such a proposal Manchuria would have become disorderly. Manchurian disorder means danger not only for the Japanese residents there but for the Chinese colonists as well. Moreover, if peace within Manchuria is broken it may be cause of a world war. In any case, to take away such necessary subsistence from a country is similar to compelling her to commit suicide. This is the reason why Japan withdrew from the League of Nations and decided to settle the Manchurian problem herself.

Next I must explain the barriers which hinder international commerce. If one country is over-populated and her citizens cannot emigrate into other countries she must of necessity buy raw materials for manufacture and export. No matter how active industries may become, it is useless if there are no markets for the products. Japan is now taking this policy to promote commerce but she is suffering from barriers to international trading. Japanese goods are

low-priced and of excellent quality. Therefore, other industrial countries cannot compete with Japanese goods. They are trying to reject Japanese goods through boycotting or imposing a heavy customs tax on them. At present, Japan-manufactured products are encountering severe opposition in many places of the world. With these circumstances how can Japan exist? Shall the Japanese not be permitted to live on this earth? The Japanese are a humble and peaceful people but they surely cannot approve of an unfair condition or an inhuman policy. Because they believe all men are equally children of God and as they wish to exist in accordance with the will of God, they must find a way to avoid the obstacles which hinder their earning their livelihood. This is a problem not only for Japan but also for the whole world and for future peace. It is not a political or economical problem alone but a problem of humanity and justice.

Recently scholars of other countries have begun to study the Japanese population problem and they propose four ways of arriving at a possible solution:

- I. Lower the standard of living.
- II. Make industry prosperous.
- III. Emigrate to other parts of the world.
- IV. Practise birth control.

These have been found to be ineffective or impossible. In regard to the fourth point, most scholars suggest this method—birth control—as being the best, but, as Dr. Warren S. Thompson, professor of Miami University, said, this will not solve the present population problem of Japan. On the contrary, population will tend to increase when birth control is practised, due to the decrease of the death rate of babies and the increase of healthy mothers by saving them from strain. Therefore an effective solution cannot be reached in this way. Finally some one proposed a wonderful idea—to offer new territory to Japan. Dr. Thompson said, "In order to save Japan from her difficulties there is no way out but to offer her new territory with an abundance of natural resources. Then she will not need to war with other countries for expansion purposes but will develop on this new territory." Dr. Thompson pointed out New Guinea as a possibility. Dr. W. R. Crocker, professor of Oxford University, an Australian, expressed the same opinion and said, "For the interest of the world we should give Borneo or New Guinea or some other island on the Pacific to Japan. For this aim all other countries ought to co-operate, for the rest of the world should not be negligent of the inner conditions of Japan." Again Dr. Guy Irving Borch,

director of the Population Reference Bureau of New York City, debated these professors' opinions and stated, "Much difficulty and abundant expense will arise if this plan is put into practice, but it is much easier than to suffer from another war." Then he added, "If it is not possible to transfer free land to Japan as Dr. Thompson and Dr. Crocker have said, other countries should co-operate and aid Japan financially in buying absolutely necessary land."

Of course I have never heard of any Japanese having had such an opinion; this is entirely the discussion of foreigners. This is indeed an undreamt-of plan and perhaps it will be impossible. But I am indeed glad to know that some British and American scholars are thinking so sincerely about the present realities of Japan. This is not just a little matter but a great problem to be considered by all the nations of the world for the ultimate peace of the Pacific; and the peace of the Pacific is the foundation of world peace. We cannot neglect it but its realisation is a difficult thing to attain. If we really want true peace we must look into the present situation of all countries of the world and co-operate with a perfect understanding for the happiness of all mankind. We religionists are most eager pacifists and we believe in the love of God and the equality of all mankind. This is why I have mentioned my inadequate opinion to you and requested your deep consideration and sympathetic co-operation. I thank you.

JAPAN'S EXPERIMENT IN WORLD FELLOWSHIP

PROFESSOR KEN NAKAZAWA

of Japan. Now in the Department of Oriental Culture, University of Southern California; in charge of the Japanese section of the Los Angeles Museum of Arts and Sciences. Attaché for Japan at the Tenth Olympiad Games President Emeritus of the largest Japanese language school in Southern California. Lecturer. Author. Journalist

I AM very happy to speak at this gathering of the World Fellowship of Faiths. Fellowship is a beautiful thing. It is the cord that binds together the separate jewels of humanity into the rosary of peace and harmony. Any fellowship movement, therefore, is the agency that strengthens and stabilises abiding world peace.

Japan has been experimenting with world fellowship for nearly seventy years. It started at the time she abandoned the state of isolation and became a member in the family of nations. Her first procedure was to adopt the civilisation of the outside world. She already had a highly developed civilisation of her own. Her ad-

ministrative, social, economic and cultural systems, improved during twenty-five centuries of progress, were quite adequate to answer the needs of her population. Particularly advanced was her æsthetic and spiritual culture. This type of culture was not only rich and profound, but was an integrative part of her national life. Art, for instance, was the pursuit, not of a chosen few, but of the entire population. That Japanese print, which is immensely popular in this country, was produced, not by scholars and socially prominent people, but mostly by peasants of lowly rank. Poems, also, were composed not only by aristocrats and men of learning, but by farmers, traders, and rickshawmen as well. When the Department of Poetry conducts the annual poetry contest, entries come from all classes and corners of the country. The same is true of her religious and philosophical ideas. The doctrine of denying tangible reality for the sake of true reality was constantly practised in her art and literature, while the desire to sacrifice physical and personal interests for that of spiritual welfare and national harmony was manifest everywhere in her daily life.

Thus Japan had a highly satisfactory civilisation of her own. But, at the time she opened her gates to the rest of the world, she assumed a new obligation. Her changed status necessitated her to consider, not only the welfare of her own, but that of all mankind. In order to discharge this new duty, she must reorganise her cultural system, and make it universal. Accordingly she started to adopt the intellectual products of the outside world, and to harmonise them with her own.

When this process of adaptation and unification became fairly complete, Japan began to offer her own intellectual products to the melting pot of the world. One cannot be a useful member of a community if he only receives and gives nothing in return. Moreover, even as Japan needed the cultural ideas of other nations to supplement her own, the others might need her culture to complement theirs. Therefore, Japan started to make a thorough investigation of her intellectual and spiritual heritage and to offer those features that were likely to benefit others. She participated in all the worthy activities of the world, no longer as a mere receiver, but also as a donor. Her ideas and ideals in æsthetic, philosophical and religious subjects, her inventions and discoveries in science and industry, and other such contributions, were brought forth and dedicated for the general progress and welfare of mankind. She also invited innumerable foreign scholars to study in her educational institutions, and she sent her scholars to teach or do research work in the schools

abroad. America is using Boxer Indemnity funds for the dissemination of American culture in China. Japan also is using the fund for the exchange of cultural ideas between China and herself. Many Chinese scholars educated in Japan are now occupying responsible positions in their own country.

This experiment in world fellowship brought tremendous benefit to Japan. It enabled her to create a most cosmopolitan civilisation, which is Japanese in fundamental quality, but universal in general character—the kind of civilisation which is most valuable in this universal age. It also made her an integrative and indispensable part of the world, giving her privilege to participate in the progress and prosperity of mankind.

And because the reward was so great, Japan intends to carry on the experiment with greater enthusiasm. Her goal is abiding peace and perfect harmony. She realises that this world of ours is a concert-hall where the choice melodies of all nations must be brought in and harmonised; and that she, as one of the nations, should exert all her efforts toward building up the world symphony. She must not be content with offering melody of her own, but must see that all the notes that are brought in are beautifully harmonised. She must be one of the creators and guardians of the all-embracing and all-benefiting civilisation.

Japan believes, further, that, in order to realise this great ideal, she must avoid intolerance and prejudice. Strange things often disturb us, because in recesses of the human heart lurks the memory of the primitive age, in which to meet was to fight, and because human beings are prone to judge and evaluate things by their personal or national standards. But in these strange things lies the seed of true harmony. Harmony means, not the association of the same things, but judicious blending of different matters. The song of the nightingale is beautiful in extreme, but the forest would be a lonely place if there were nothing but nightingales. We need skylarks to welcome the sun, warblers to play among the green fingers of vine maples, thrushes to pipe amid clusters of dewy blossoms. Even the homely sparrows have a place in the scheme of the universe. Therefore, one must open his heart and see, not only the superficial differences, but the fundamental oneness of mankind.

This intellectual open door, by the way, is not very difficult for Japan to maintain, because since time immemorial she has been nurturing her culture with the products of foreign lands. Japan is the meeting ground of world civilisation. Because she lies between

the East and the West, the intellectual currents from both hemispheres meet and infuse within her gates. By taking this natural advantage, Japan aims to create a still more cosmopolitan civilisation, and thus to add to the general advancement and peace and harmony of mankind.

Such were the treasures Japan gathered while experimenting with world fellowship. I am quite certain that you will derive equally great reward from your endeavour. I congratulate you, and hope that, through your courageous and beautiful efforts, the scattered stones of humanity may be gathered from the shore of destiny, and bound into the rosary of universal brotherhood.

II. *Religious Foundations of Japanese Culture*

The preceding address was followed by another dealing with the religious foundations of Japanese culture. In this second address the speaker pointed out the fact that Japanese culture embraces the ideals of the world's three major religious systems, for it was originally founded on Shintoism, but was later influenced by Buddhism and Christianity. He first made detailed explanation of the fundamental tenets of Shintoism. He began this by disclaiming certain ideas that prevail among some people concerning this particular religion.

"Shintoism is regarded by some casual observers as a mere tribal faith having no real religious character," he said. "A careful study of this particular religion, however, will show that the contrary is the truth. Shintoism is based on ancestor worship, but the ancestors whom the Shintoists revere include the Gods of creation. Shintoists believe in the immortality of the soul, otherwise they would not pray to and serve the souls of their ancestors. Shintoism professes world unity, for it teaches to regard men of the four seas—that is, entire humanity—as brothers and sisters, as well as to sacrifice personal interests for the harmony of all. Shintoism regards spiritual uncleanness as the source of all evils and sufferings. Lastly, Shintoism is not a vain ideal or theory, for it has been in practice for twenty-five centuries, and its teachings enabled Japan to conquer many difficulties and to attain her present state of progress.

"Shintoism, then, worships the Gods of creation, believes in the immortality of soul, aims at world unity, emphasises spiritual cleanliness, and is entirely practical. Shall we say that such a religion is a mere tribal faith having no real religious content?"

The speaker then described the type of æsthetic and spiritual culture that sprang from Shintoism, and then in what way and to

what extent it was influenced by the poetically transcendental and universalistic philosophy of Buddhism and the beautifully humanitarian ideals of Christianity. He explained that this willingness to assimilate foreign ideals indicates, not imitativeness, but the broad cosmopolitan attitude of the Japanese.

"The Japanese recognise no national boundary lines in the realm of culture," he declared. "They believe that all great ideas and ideals belong to the entire humankind, and that a nation can attain real progress only by seeking out and adopting such ideas and ideals even though they may exist among the most barbaric races. It is, of course, important that a nation develop an original culture of its own, for such culture gives individuality to that nation; but, at the same time, a purely and exclusively national culture can not be of much use for the general advancement of mankind. Hence, since time immemorial, Japan has been enriching her civilisation with the intellectual products of other nations as well as dedicating her own to others."

In conclusion, the speaker paid fervent tribute to the work of the World Fellowship of Faiths, and expressed his wish that in the near future it will hold its convention in Japan.

JAPAN STRIVES TO SPIRITUALISE HER INDUSTRIES

THE REV. MISAKI SHIMADZU

of Japan. Delegated from Japan's National Christian Conference

ONE of Japan's principal problems is how to spiritualise her factories and industrial activities. This problem is, of course, common to all countries. To-day Japan is frankly facing the situation, since she has one million and four hundred thousand people engaged in various industrial activities. Japan is calling her religious and spiritual forces more urgently than ever before to co-operate with industrial leaders in solving the economic and industrial problems of the people.

To make such solutions possible, Japan's National Christian Conference has undertaken a united spiritual campaign under the name of "The Kingdom of God Movement." Mr. R. Ebisawa, Executive Secretary of the Japan National Christian Conference, has recently submitted the following report under his own title: "The First Period of the Kingdom of God Movement of Japan."

The first three-year period of the Kingdom of God Movement, 1930-32, has now closed. As the Executive Secretary for that Movement I have recently released a Summary Report which reminds us

of the great influence of the Spirit that has been leading us for these years. It has been an organised co-operative movement with individual and social messages for the bewildered world and with the policy of the Church-centric, locally autonomic campaigns, mobilising all the Christian agencies and individuals in the whole country. It is a reason for profound gratitude that the Movement has helped to sustain and to strengthen the Church just at this crucial time.

The movement was carried on by ninety-three District Committees co-operating with the Central Committee. These enlisted 941 churches of the different denominations. Campaigners addressed 4107 meetings. The total attendance was 863,244. There was expended during the three years 148,943 yen. These figures do not include the statistics of local individual churches which held meetings in the name and under the inspiration of the movement. We may therefore safely estimate the total number of the hearers at a round million and a total expenditure of 200,000 yen.

These are only numerical figures. The real invisible spiritual results lie beyond the possibility of human tabulation. Some specific results, however, may be listed as follows:

(1) The greatest of all the results of the movement is the training of the workers of the different communions throughout the country for co-operation in front line service in the name of Christ.

(2) The movement came at an opportune time. It gave the Christian message to the people in a day of spiritual unrest, anti-religious tendencies and national emergency.

(3) It has contributed to some extent to the world mission of Christianity in creating an opportunity for co-operation with Christians of other lands.

(4) It initiated a new Christian drive into the rural, industrial and educational field.

(5) It functioned in Japan as the one church-centric movement throughout the entire three-year period.

The Movement has now begun a second two-year period with the specific purpose of concentrating on follow-up work along the various lines of activity initiated in the first period—such as Rural, Industrial and Educational fields. The Central Committee had a Retreat on July 19 and 20 at Hakone to plan for this Fall campaign.

Evangelism in the industrial section is now a new open field for us and we held special conferences this Spring in its interest. One in Osaka on May 18 and another in Tokyo on May 23 and 24. The

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former was attended by 130 members chiefly non-Christian factory workers or managers; the latter was attended by fifty people, partly Christian factory owners and partly the Christian workers in the industrial section. The former Conference drew up findings to the following effect:

(1) The Problem of Factory Management is a Spiritual and Moral rather than a mere economic problem.

(2) In regard to the matter of dealing with the Factory workers, it is recognised that it is fundamentally a question of Spiritual leadership rather than a matter of organisation or method.

(3) A mere Ethical culture is not sufficient for Spiritual life but religious belief is fundamentally necessary.

(4) For good factory management the pre-requisite is the Spiritual awakening of the owners and managers.

(5) In view of this situation, we agree that the leaders in the Industrial work need primarily religious culture.

I have personally attended the Conference and wondered at the great change of attitude of those leaders in the business centre—that they were led to come into such common agreement.

Naturally another kind of findings were drawn in the Tokyo Conference, the members all being Christians:

(1) We desire to establish the most efficient evangelistic policies by a scientific research as to the place and conditions of Women and Children workers in the factory.

(2) In view of the fact that only one hundred out of 62,000 factories in Japan are being run by Christians, we desire to establish an agency with special facilities for the factory evangelism.

(3) Through careful research work, we desire to define and state most clearly the Christian attitude regarding the labour problems in the factory.

(4) We desire to make the best use of literature, movies, etc., suitable to factory evangelism.

All these findings were referred to the Council and we now bear new responsibility in this line of work.

In connection with the Kingdom of God Movement, we have launched a movement among the public and private schools to reach the student class. The Educational Department under the present Cabinet is very sympathetic to our enterprises and they are sending out official letters to introduce our speakers to the local authorities.

Thus in this first half year, just thirty-nine lectures were given in different schools, the listeners amounting to 16,245 persons.

The report has been appraised in several meetings by a special committee and finally a conference of representatives of different communions was held on May 15 and 16, under the auspices of the Council. They drew up their Findings to submit them to the Western Older Churches. There are twelve points on which our leaders could agree in the report. At the same time they expressed their doubts and their desire for further discussion regarding the following seven points:

- (1) What will be the proper Christian message to the industrial field?
- (2) What attitude will be taken toward other faiths?
- (3) Regarding the evangelistic motive; what is the essential idea for industrialism?
- (4) Regarding evangelistic methods?
- (5) Regarding the decrease of financial help?
- (6) Regarding Christian education? What of the work of Sunday Schools and Bible classes?
- (7) Regarding a policy of co-operative administration—co-operating with industrial leaders?

It is generally held that a retrenchment policy will be inevitable at present during the economic depression, but our fellowship and love toward our Missionaries make us feel it very hard to see some of them called back in the midst of their intended outreach in this field.

In conclusion, the Japan Christian Conference sincerely desires your hearty co-operation, as well as your sympathetic guidance in this most vital and urgent situation which Japan is now facing.

SECTION XIV

BAHA'I. BUDDHIST. CATHOLIC—ROMAN AND LIBERAL.
SOME OTHER CHRISTIAN CONTRIBUTIONS

ALL THE WORLD'S PEOPLE NEIGHBOURS

TEN SPEAKERS

Mrs. Mary Hanford Ford, Baha'i Speaker in England, Ireland,
Switzerland, America BAHA'I CONSCIOUSNESS OF WORLD ONENESS
The Venerable Sri Devammita Dhammapala, Leading Buddhist
Representative in 1893

BUDDHIST VIEWS OF THE WORLD—1893 AND 1933

Patrick Henry Callahan, Decorated Knight of St. Gregory by
Pope Pius XI A CENTURY OF TOLERANCE
The Rt. Rev. Charles Hampton, Bishop-Auxiliary, Liberal Catho-
lic Church RELIGIOUS STRIFE MOCKS WORLD PEACE
Pasteur Wilfred Monod, of Paris, France

THREE ASPECTS OF CHRISTIANITY

The Rev. A. J. C. Bond, D.D. of the Seventh Day Baptist Gen-
eral Conference REBUILDING CIVILISATION
The Rev. Percival H. Barker, D.D., LL.D., Lafayette Ave. Pres-
byterian Church, Buffalo, N. Y. THE FIRM I REPRESENT
Mr. Theron Gibson of Canada

CHURCH UNION IN CANADA AND ELSEWHERE

Lieutenant Frederick Wagner Biehl, of the U. S. Marines

MAN AND THE WORD OF THE NEW ERA

Mrs. Maud Ballington Booth, Volunteers of America

FAITH'S LIVING POWER IN HUMAN HEARTS

BAHA'I CONSCIOUSNESS OF WORLD ONENESS

MARY HANFORD FORD

Baha'i Speaker in America, England, Ireland, Switzerland and other countries

THE Baha'i Cause is not a sect. It is the original international Peace Movement of the world, having its origin in the great teaching of the Bab, eighty-nine years ago, that God is one, that humanity is one. He said also emphatically, religion is one, and that God being the infinite energising Power of the Universe has sent His Prophets or Messengers of God successively to mankind that through them might flow the dynamic energy of the Holy Spirit to ensure the progress of humanity.

The brain of man alone is not sufficient to ensure this advance. It must be intensified by the arrival of specially illumined ones who are channels of the Spirit or mirrors of God, awakening men not only by their teachings, but by the added creative force flowing through them to all the world. So Christ came, so Mohammed came, so to-day came Baha'U-llah—because the Bounty of God is ceaseless, and as long as humanity exists, the Prophets will arise to illumine men and create a more perfect civilisation.

For the present age the Prophet, whose title is Baha'U-llah or the Light or Glory of God, arose in Persia, and was made known through what is called the Declaration of the Bab, his herald, in 1844. The marvellous progress of the world since that date, the inventions and discoveries, the rising interest in spiritual truths, all indicate that a new life is dawning for mankind.

To-day, declared the Prophet, the power of the spirit has been so widespread that the masses of men have received it, so the Holy Spirit has been able to impress upon the minds of men designs of labour saving machines, through the use of which the hours of labour will be shortened and wages will in the end be increased. Every civilisation of the past has been based upon the oppression of the poor, but we are about to inaugurate a civilisation founded upon the real law of brotherhood, in which the shortened hours of work will give freedom to all, and increased facilities of education provided by the state will enable each person to develop his own individuality. In this wonderful period the slums of every city will be

eliminated, poverty will be banished, opportunities for culture and travel will be free to all—and the reality of the law of Brotherhood will arise in the world as the basis of civilisation.

A new consciousness will appear which can not tolerate the suffering of others and the realisation of God will be seen in the applied ideals of humanity.

All business will be carried on, not merely for private profit, but for the benefit and happiness of those concerned in it. Tariffs will be abolished, international relationships will be perfected, a universal coinage will be established, and peace for a thousand years will arise, through which a feeling of brotherhood will replace suspicion and jealousy. Race prejudice and religious prejudice will disappear, and in the great day of Baha'U-llah the Golden Rule of Christ will become the law of life penetrating the entire social and economic existence of man.

To the Baha'i all progress is from God. He can cherish no prejudice, because every advance whether economic or spiritual is brought about by the inflow of the dynamic energy of the Holy Spirit pouring through the mighty Prophet in His day, and reaching all mankind. This is the hidden power of unity, binding men in the potency of love.

The World Fellowship of Faiths is a vital expression of this vast unifying grasp of God upon humanity, penetrating, pervading, loving, lifting man from his primitive state to that of an ideal humanity through God and all His Prophets, through Buddha, Christ, Mohammed and to-day again through Baha'U-llah.

BUDDHIST VIEWS OF THE WORLD—1893 AND 1933

THE VENERABLE SRI DEVAMMITA DHAMMAPALA, BHIKKHU,

Founder and Director General of the Maha Bodhi Society. Known then as Anagarika Dharmapala, he was Buddhist representative to the Parliament of Religions at Chicago in 1893.

(The following Message is compiled from three letters, written from Benares and Calcutta, India, July 28, 1932, and February 2 and April 6, 1933. Their writer's death occurred before the opening of the World Fellowship of Faiths—to which he had promised to send two or more special representatives.)

Forty years ago I was invited to take part in the deliberations of the first World's Parliament, or Congress, of Religions. I have a

splendid recollection of the delightful meetings held in Chicago in September 1893. I wish I could go to meet the spiritually minded who will assemble at the coming World Fellowship of Faiths, but old age and illness prevent.

Great and phenomenal changes have taken place in the world since 1893. Japan has become a world power, the Empire of China has become a republic, the Russian Monarchy has ceased to exist, and in its place the Soviet Republic is working to bring happiness to the millions in Russia. In the great World War Christian ecclesiasticism took part in destructive warfare by invoking the Christian deity to share in the abomination—with the result that the monarchical houses of Russia, Germany, Austria and Turkey have ceased to exist.

To-day, the dogmatics of Theology have failed to influence the psychological consciousness of progressive nations except Italy where the Pontifex Maximus reigns as a political despot with the help of the political Dictator who is a follower of Machiavelli. In England Christian Theology and Politics have formed a combine that is working for the extension of bureaucratic imperialism. China is like a rudderless boat drifting towards dangerous rocks. India with her 320 millions of ignorant superstitious people is in a state of psychological atrophy. Twenty-five hundred years ago the Prince Siddhartha made the great renunciation in his 29th year and for six years sought the way to happiness by adopting the ascetic habits then current in India among the Brahmans; but he failed and he abandoned the path of asceticism. The Psychology of the conscious practised by the Rishis found no favour with him. By self-introspection he discovered the Middle Path which He adopted as the only way to realise absolute happiness in perfect consciousness in this life. This He called Nirvana, a perfectly conscious state of altruistic activity transcending that of the highest divinity.

The Buddhist Middle Path requires the adoption of the eight principles of right analysis, right aspiration, right speech, right actions, right living, right exertion, right memory and right unity of thought, whereby freedom from covetousness, hatred, illwill, anger and pride, and foolish beliefs is unconditionally realised. This freedom is eternal. Cosmic gods, rituals, theological dogmas are for ever abandoned. Within six months He had a following of 1250 Brahman ascetics who had realised the consummation of infinite Nirvana. Fifty-six generations of Indian people adopted this mode of developmental life.

Then began the demoralisation of the people, and the decline commenced. India was then the beacon light of Asia. Then came from the wilds of Arabia the cohorts of Allah with sword and Koran in hand and the peaceful civilisation which had existed in India for 1800 years disappeared. Allahism prevailed. India is to-day more like a moribund body. Pagan henotheism and unscientific fatalism are the principles of Religion which keep the teeming millions in a state of suspended animation. Life is all misery in India because of the indescribable poverty that is visible everywhere.

I have gained since 1893 a rich unfolding of sublime spiritual experiences by my travels in China, Japan, Siam, Korea, Burma, and throughout the continent of India and Europe, in search of the truth, and I have seen everywhere misery, suffering, poverty, as well as sights that gave me intense delight in witnessing the joyous, innocent cheerfulness of races yet uncontaminated by the subsequent events of the great world war which brought so much unhappiness to many millions of people by violating the ethics of social hospitality. The dogmatics of theology which held sway in Europe gave way to the inventions of materialistic science and æsthetic hygiene, which gave the body an unprecedented amount of sense pleasure to obscure the consciousness of its high mission of realising a higher psychic happiness by observing the noble ethics of the Middle Path discovered by the Prince Siddhartha of Kapilavastu. Of all the Religious Promulgators whose lives I have analysed He alone, renouncing the princely joys of the palace, going to live with the people, adopted their mode of living and lived for their happiness for full forty-five years from his thirty-fifth year. He exhorted the people that not a life of sensuous hedonism, nor a life of morbid ghastly asceticism would bring happiness to both body and mind but the life of the Middle Path that He discovered after six years of intense search and strife.

The noble livelihood which He advocated prohibited the sale of murderous weapons, poisons, intoxicants, human beings and also animals for slaughter. He enunciated the highest ethics of human happiness by the promulgation of the four principles of human solidarity which are unselfish generosity, avoidance of harsh speech and the use of sweet speech, equality, and service for the happiness of the world. The five simple rules to avoid killing, stealing, sensual immorality, false speech and alcoholic liquors helped man to become a better being. Avoid evil, do good, purify the heart from psychic contaminations, were the ethics that He laid down for the happiness

of both men and gods. The latter in barbarous countries adopt the ethics of pagan immorality. Good deeds instead of prayer to a deity were better because the praying man becomes selfish and inactive. Strenuous effort to avoid evil, and strenuous effort to do good were better than lip service to a deity invented in various countries by selfish priests.

Nowhere else is a humane civilised religion more needed than in India with her 320 million of illiterate, ignorant, superstitious people. The bloated hierarchy of Brahman priests has invented the most cruel laws of human sociology to keep the teeming millions in utter depravity by the invention of social distinctions, preventing the socially low from æsthetic progress. The Blessed Buddha found that the Brahmans invented God for their own prosperity. They cared little for the God but cared more for their own bellies. Ceremonial rituals of the most extravagant kind were laid down as necessary for human welfare and safety from the curses of angry gods. The teeming millions were sacrificed at the altar of priestly selfishness, and India since the eighth century is suffering from barbarous superstitions and priestly selfishness. The gospel of loving kindness is needed in India more than the post mortem happiness which religions preach. The religion of the Brahmans, the religion of Muhammad and the religion of the theologians are similar in their ecclesiastical vestments.

The religion of the theologians introduced the Inquisition which kept Europe in darkness for nearly a thousand years. The religion of the Brahmans thinks only of the body politic of priestly aristocracy. It is based on cruelty and selfishness. It has no social ethic for the upliftment of the fallen millions. Fatalism and superstitions with caste distinctions keep the teeming millions in utter social degradation. Compassion is utterly lacking in the priestly consciousness. The Blessed One showed a practical Way to reach happiness here and hereafter, and it lasted until the time of Sankaracharya who preached a crusade against the democracy of noble conduct and destroyed Buddhism just a hundred years after the birth of Muhammad. In the tenth century the Arab bandits entered India and destroyed Aryan culture. For the last 1000 years two precious jewels which India had, she has lost—the democratic religion of Freedom taught by the Blessed One, and the political independence which is necessary for social progress.

Cheap Ford cars, abundance of gold, sanitary science, cinema, wireless, aeroplanes have not given happiness to the millions in

Europe and America. India is under the curse of Brahmanical superstitions, while Europe and America have gone under the influence of materialistic science and selfish Capitalism. In Moslem countries fatalism and fanaticism hold sway.

The life of renunciation of Sakya muni Buddha, and the scientific ethical psychology that He promulgated for the happiness of the millions in India merit study. To denounce Buddhism as atheism and nihilism is not just. Man is a progressive entity, and the people living to-day are a thousand times more advanced than the people of Palestine at the time of Jesus Christ and Arabia of the time of Muhammad.

We have Gods to-day under the names of Jehovah, Allah, Brahma, Siva, Krishna, and the follower of each God thinks that his God is superior to that of the other. God is the bone of contention to-day among religions. The Buddha avoided all controversy on debatable subjects. One fool tries to overcome another fool by asking foolish questions. The enlightened Buddha showed the Path of Eternal Progress of the personality making God his friend.

I am glad to inform you that I was ordained into the Superior Order of Bhikkhus by a special chapter of Maha Theros of the oldest Buddhist Church on the 16th of January last (1933), at Holy Isipatana, Benares, on the site where 2521 years ago the Lord Gautama Buddha ordained the first batch of Bhikkhus. The Buddha Sasana was destroyed by the Mohammedan invaders 800 years ago in Benares by massacring the yellow robed monks and pillaging the monasteries. The chapter of elderly Maha Theros was sent by the Chief of the Elders in Ceylon to lay the foundation stone of the Initiation Hall where in future Bhikkhus will be ordained. India needs the compassionate teaching of the Lord Buddha who founded the Great Religion of Universal Love and Higher Wisdom to raise the teeming millions from the present degenerating superstitions and egoistic teachings.

I hope you are in receipt of sympathy and encouragement in the accomplishment of your cherished desire to bring together the representatives of different religions to work in harmony with a view to lay the foundation of a faith that will bring in Love, Peace, Harmony, Self-abnegation and altruistic activity. It is not the elevation of one sect or one religion that the world needs to-day, but the elevation of Humanity on altruistic grounds.

A CENTURY OF TOLERANCE

PATRICK HENRY CALLAHAN

of Louisville, Kentucky. Initiated and directed the Knights of Columbus War Work in the United States and abroad and was Chairman of the Commission on Religious Prejudices for which he was decorated a Knight of St. Gregory by Pope Pius XI. Secretary of the Association of Catholics favouring Prohibition. Vice Chairman of the National Council, World Fellowship of Faiths

PERHAPS I had better approach my subject by telling you what, in my opinion, tolerance does not mean. Tolerance does not mean that I believe that your religion is as good as mine, that it does not matter what a person believes; tolerance does not mean that I or you must surrender a single tenet of what we hold as true, that we must whittle down our respective beliefs and convictions, reduce them to a common denominator, make them a colourless, tasteless, unacceptable, general concoction.

Well, then, what does tolerance mean positively? Tolerance, in the first place, means that I go on the assumption that you are sincere in your belief that your religion is the right one; it means that we will accord to each other the right to believe whatever we wish so long as our beliefs will not interfere with the commonly recognised decencies and generally accepted proprieties; it means that we, who are of different faiths, are more anxious to understand one another than to refute one another; we are more desirous of appreciating one another's views and difficulties than we are of criticising or condemning one another; it means that when we judge one another we shall judge with the greatest consideration and charity; it means that under given circumstances we will agree to disagree in the matter of religious beliefs, but that we are resolved not to make life miserable for one another, we are resolved not to put up barriers between us, we are not going to deprive one another of civic or social rights or privileges just because we happen to entertain different ideas in regard to the Supreme Maker of us all.

Tolerance means more than all that. It means that we are going to have a high regard for one another's intentions, that we will not question one another's sincerity of purpose, that we will respect one another for being true to our convictions, that we will be anxious to co-operate with one another in all efforts that will make for civic, economic or social betterment. Now, there is a good philosophy, a good justification for such an attitude of mind. I cannot possibly understand how you arrive at your religious convictions; you can-

not possibly understand how I arrive at mine; there is only one who searches the hearts of men, and consequently there is only one who has the right to sit in judgment over us all in these matters.

We have good authority in support of our attitude. Pope Benedict XIV asserted: "We have as serious an obligation to practice evangelical meekness and Christian charity as we have to champion truth. Whoever violates the virtues of meekness and charity shows that truth is not his principal concern." St. Augustine, perhaps the most brilliant of thinkers, instructs us that we should address even the most cantankerous of our opponents with the words: "No matter what you say, no matter what you may be, you are my brother—good or bad, whether you will or not, you are my brother." Father Gratry in his life of Perreyve develops the thought of tolerance in the following fashion: "In our dealings with those who share opinions different from ours, we should learn never to be harsh, what is worse, never to be ironical, and above all never to be satirical; we should cultivate the art of finding in the least reasonable adversary the one thousandth part of reason that is present, and when we have found it, we should recognise it, praise it, make it serve our purpose, imitating in this the chemist who sedulously seeks a minute particle of gold in an amalgam. In all this we should remain imperturbably evangelic, sweet as the lamb of God—and thus we shall work miracles." And didn't the Master, the Saviour of us all, preach this doctrine when He told us to love our opponents? And didn't He teach it by His example? Unless He knew that His opponents were actuated by selfish motives, that they were insincere and hypocritical, He treated them with the utmost courtesy and consideration.

Now, that attitude of tolerance has grown during the past hundred years; it has grown especially in this country of ours and in other English-speaking countries. Tolerance began in Maryland and became an American institution. It was introduced in 1632 and at the present time that state is celebrating its three-hundredth anniversary. A Catholic, Lord Baltimore, received from a Protestant King a charter to establish a colony on these principles and, through the co-operation of Catholic and Protestant colonists, carried his intention into effect. Maryland thereby became the first organised government to put into practice the principles of separation of Church and State and of religious freedom for all. This most precious of American heritages is responsible for the guarantee of religious liberty in the Constitution of the United States and in the constitution of the several states. They provide for non-interference

in religious matters on the part of the government, they recognise the citizen's right to worship God as he sees fit, and they protect him against discrimination because of his religious convictions. The action of our own government led to similar action by the British government, and only a couple of years ago England also celebrated the hundredth anniversary of the Act to remove Religious Disabilities.

It is true, tolerance has not developed to the extent that we should like to have seen it develop. Prejudices, which should be differentiated from Intolerance, are with us in abundance; and being an extreme expression of likes and dislikes, like the poor, they are apt to be with us always. Prejudices continue to play a large part for and against all the social, economic and political movements of the day. Prohibition, for instance, in the last decade has created enmities and discrimination surpassing anything due to religious prejudices. But what the injudicious sometimes call religious discrimination is not on account of religion at all, but due to something else—racial characteristics, political activities, community activities or inactivities, social inequalities and the like. I should like to say here, and with great emphasis, that in business or in the professions, and I also include politics, there is practically no discrimination against any one in this country nowadays on account of religious beliefs pure and simple.

Nothing is so essential to a congenial neighbourly co-operative citizenship as the development of the attitude of tolerance, which will be of greater value than any other contribution to the welfare and destiny of our country; and it was for this purpose that the Knights of Columbus created and supported the Commission on Religious Prejudices, of which I was Chairman during its three years' existence. While we wrote annual reports and made all sorts of programs and recommendations to build up in this country a united citizenship, nevertheless, I should prefer to quote from the late Denis A. McCarthy of Boston, who wrote a poem which covers all our work and all our recommendations, viz.:

THE LAND WHERE HATE SHOULD DIE

This is the land where hate should die—
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.

Lol every people here has sent
Its sons to answer freedom's call;

Their lifeblood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die—
Though dear to me my faith and shrine
I serve my country well when I
Respect beliefs that are not mine.

He little loves his land who'd cast
Upon his neighbour's word a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die—
This is the land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.

Then let us purge from poisoned thought
That service to the state we give,
And so be worthy as we ought
Of this great land in which we live!

The conviction must be bred into our people and must grow from day to day that this is the land where hatreds of all kinds, especially religious hatreds, must not be allowed to live.

The Century of Progress offers evidence on all sides of the invaluable contributions made by our American people to the welfare of the human race. The coming century will witness further conquests of nature, of its forces and its secrets, but may our most distinguished contribution ever remain the development of the science of living, of getting along with one another peaceably and amicably.

Of the virtues "the greatest of these is charity."

RELIGIOUS STRIFE MOCKS WORLD PEACE

THE RT. REV. CHARLES HAMPTON

Bishop-Auxiliary of the Liberal Catholic Church in the United States

THE published list of speakers of the World Fellowship of Faiths reveals a wonderful spirit of religious brotherhood and co-operation. It seems to indicate that the day of religious strife and competition is almost at an end. There are still some groups of people who strut about the world claiming that they alone possess all truth; but they are simply an anachronism. There are certainly vast numbers of

Christians who look askance at the idea of a World Fellowship of Faiths. They feel that it involves a species of disloyalty to Jesus Christ. As the highest official of one of the largest denominations of Christians has put it: "there is danger of leveling the Christian Faith to that of heathen religions." The very use of the word "heathen" nullifies every attempt at World Fellowship. Never can there be world peace until religious strife ceases. The meeting together of so many official representatives of organised religions must tend to break down barriers.

Truth is infinite—it can never be exhausted—it is capable of endless development. If one deals with finalities he is obviously dealing with limited truth. It is partial, limited truth that causes strife. One group thinks of God as a Unity; another as a Trinity. We have Theists and Deists, Monotheists and Pantheists and Polytheists. We have Unitarians and Trinitarians—all separated from one another. I have never been able to see any reason for this division into hostile camps. There is truth in all these conceptions of God—they are not mutually exclusive of each other. It depends upon the point of view from which one is studying the universe. God is great enough, infinite enough, universal enough, to include them all.

One of the Creeds of Christendom quite rightly declares that God is incomprehensible to the finite mind of man, and yet the Great Schism between the East and the West occurred because of a difference of opinion concerning God. Think of it. After an official declaration that it is not possible for the finite mind to comprehend the infinite, we have strife based on teachings concerning which both parties admit they know very little.

Now that we have reached the year 1933, and the World Fellowship of Faiths, let us put an end to strife about Truth. Let us evermore keep our minds and hearts open.

It is unfortunate that the Church of Rome declines to take part in the Fellowship. It means that an important section of the Christian Faith is not represented. But the absence of the Roman Church does not mean that Catholic Christendom as a whole is unsympathetic to the idea of a World Fellowship of Faiths. We must remember that there are over thirty Catholic Churches independent of Rome; that these independent Catholics number millions of people, and that there is mutual recognition and intercommunion between many of them. It is important to know these facts, because it goes to prove that these millions of Catholic Christians do not accept the formal and authoritative declaration of the Roman Church: "*Extra Ecclesiam nulla salus*"—"Out of the (Roman) Church there is no

salvation." The reason the Church of Rome cannot co-operate, in religious matters, with other Religions, or indeed with other Christians, catholic or protestant, is because she has accepted the idea of exclusive salvation: "Unless one faithfully and firmly believes the (Roman) Catholic faith, he cannot be saved." This attitude has led the world to associate the word "catholic" with everything that is exclusive, narrow, intolerant and bigoted. It is excusable, but unfortunate, because the word catholic actually means universal, all-inclusive, tolerant, liberal—the very ground work that has made this World Fellowship of Faiths possible. It is necessary to explain all this because many people do not know that one can be catholic without being Roman. I shall put before you a view of religion that is all-inclusive; that erects no barriers whatsoever and that has the right to be called both liberal and catholic in every sense of the word. There is no reason at all why the seven Sacraments of Catholic Christendom should not be administered on a basis of the widest measure of intellect and of conscience.

What are the facts of history? Looking back into the past we know that millions upon millions of human beings lived and died long before Christianity came into the world. There are eighty million American citizens who do not go to Church. There are hundreds of millions in other lands who have their own noble Religions. On the face of it, it is simply childish to think that all these people will miss salvation because they do not agree in belief with one particular sect. It is not an accident that decreed that some men should be born Buddhists; others as Hindus; others as Christians. It was God, and none other, who brought us to birth in different races and different religions. Shri Krishna in the Bhagavad Gita says: "However men approach Me, even so do I welcome them, for the path men take from every side is Mine." Our Christian scripture says that God hath made of one blood all the nations of men... we are the offspring of God. We may be sure that the common Father-God of the world looks impartially and lovingly upon all humanity—that He inspires Buddhist as well as Christian, Jain and Parsee; Mohammedan as well as Hindu. If Christ is the World-Saviour His view of the world and its Religions must be world-wide and all-inclusive in its catholicity. All faiths are folds within His universal flock, regardless of the names they use. Now that is exactly what Christ said when He was on earth. Christianity did not, as yet, exist. He was in the process of launching the new religion, and He said: "Other sheep I have which are not of *this* fold, them also I must bring and they shall hear my voice, and

there shall be one flock and one shepherd." There are many folds in a flock. St. Augustine had the same liberal viewpoint. In the "City of God" he writes: "What is nowadays called the Christian Religion was in existence among the ancients, and has never ceased to exist from the very origin of the human race, until, Christ Himself having appeared, they began to designate as 'Christian' the true religion that had hitherto been in existence." Any student of comparative religion will agree with H. G. Wells who said that the essentials of all great religions are the same, and are so few and universal that they could be tabulated on a postcard. The trouble with most people is that they learn about other religions from enemies of that Faith. If you want to learn about Buddhism, do not read what Christian Missionaries have to say—read "The Light of Asia" by Sir Edwin Arnold, who made a sympathetic study of it. James Russell Lowell expresses this ideal of a World Fellowship of Faiths very beautifully:

God sends His teachers into every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.

Those who introduce strife and competition into the world, by the colossal conceit and impertinence of Foreign Missions take a very serious responsibility. I do not say that Missionaries may not be kind, sincere people—but so are American Marines. The question is what right have American Marines in a foreign country? Those who introduce strife excuse themselves by saying that Christ told them to preach the Gospel to every living creature—and then they substitute a lot of incredibly foolish theology for that Gospel. When Christ was asked to give the essence of His Gospel He said it was all summed up and epitomised in one word—Love. On this hangs all the law and the prophets. Why is that Gospel not preached in the sweatshops and among the child slaves of the United States? Hell and damnation is carried to foreign countries and then called the gospel—the word Gospel means good news. Until the Christians of the world abolish economic slavery and the disgrace of organised charity in their own countries it would be better to hang their heads in shame, rather than send missionaries abroad. A civilisation that can produce a Century of Progress and yet will not solve the crime of poverty is not a Christian civilisation.

It is not the function of religion to get all the people of the world to think exactly alike. Evolution is a fact in nature. There are men at all stages of mental and moral and spiritual development. Even if it were possible to force all these various mentalities into the same insipid mould, it would mean mental and spiritual stagnation throughout the world. Progress means change, and change means freedom from stagnation. Liberty of intellect and of conscience is a pre-requisite of spiritual unfoldment, for "where the Spirit of God is, there is liberty." When Christ was living on earth a group of people went about in His name doing good and healing those who were sick. The disciples did not like it at all. They had their own organisation and these others were not members, so the disciples rebuked them. When Christ heard about it, He said: "Rebuke them not"—thus intimating that the disciples were too narrow-minded. His purpose was to found a catholic, a universal religion. To-day we have the same narrowness. People try to limit Christ to His historical personality. But He made no such limitation. Just as Vyasa, Hermes, Zarathustra, Orpheus, Buddha and Krishna had taught that God is in all men, so Jesus Christ taught that He is in the heart of every man. There were, and still are, people who doubt that. They say: "When saw we Thee, hungry, thirsty, naked, sick, in prison?" And the answer is: "inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." This is not a question that has anything to do with a man's race or religion. He may be white, brown, red, yellow, or black. He may be Buddhist, Parsee, Hindu, Mohammedan, Christian, or Agnostic. If he is a human being that is enough. Within him is that Light which lighteth every man that cometh into the world—not only the members of some particular sect that has set up an all-exclusive society, as many do.

It is useless to talk and pray for World Peace while at the same time engaging in religious strife. If peace is ever to come to the world it must first be demonstrated in the field of religion. If cut-throat competition in the business world is ever to be abolished, it must first cease in the field of religion.

The spiritual outlook I have indicated in this address may sound strange—even startling—as coming from a Catholic Bishop, but it is in harmony with the official Liturgy of the Liberal Catholic Church. In that liturgy we pray for those of other religions—not that they shall be converted to Christianity, but they they may truly live their own noble faith. This is the prayer:

Almighty God, Who dost dwell in the hearts of all men and has created them to be an image of Thine own eternity, we pray for Thy children of other faiths, that they, continually increasing in the knowledge of Thy truth, may perfect Thy work in their hearts. Through Christ our Lord. Amen.

Our Regionary Bishop in India will not admit non-Christians into the Christian faith without first advising them to live the religion into which they were born. If they insist, he will accept them. But they are not required to give up Buddhism or Hinduism or whatever their religion may be. Our Presiding Bishop was admitted into the Buddhist faith years ago; yet he administers the seven valid Sacraments of Catholic Christendom, and has done so for over seventeen years.

I should like to see the ideal of the World Fellowship of Faiths recognised in all the Churches of Christendom and in all the Temples of other Religions at least once a year. An appropriate date would be the last Sunday in October, already instituted in the Roman Church as "The Feast of the Kingdom of Christ." But I would make it a genuinely universal festival by extending the conception of Christ to include His Presence in the hearts of all men, as He Himself taught it in the Gospel. In Hinduism Christ is called the Jagat-Guru; in the Buddhist faith He is recognised as the Lord Maitreya. The name is not important. It makes no difference to God if we say His name in French, or German, Greek or Italian or English. It is the same God. It makes no difference to God if we speak of Him as Allah, Bramha, Oversoul, Ahuramazda or Elohim. It is the same universal Father of all. The Rev. George Matheson, a blind Presbyterian minister, expressed this thought beautifully:

Thine is the mystic life great India craves,
Thine is the Parsee's purifying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the Empire of vast China's dream.

Some seek a Father in the heavens above;
Some ask a human image to adore;
Some crave a spirit vast as life and love.
Within Thy mansions we have all and more.

O glorious triune God, embracing all,
By many paths do men approach Thy throne;
All Paths are Thine; Thou hearest every call;
Each earnest seeker has Thee for his own.

THREE ASPECTS OF CHRISTIANITY

PASTEUR, PROFESSOR WILFRED MONOD

of Paris, France. Pasteur de l'Eglise reformee à l'Oratoire du Louvre.
Professeur à la Faculté libre de Théologie protestante. Author of many
books, religious and secular

How may we define Christianity? There are three replies that appear to me possible:

1st. It is a "Mystery" of salvation. I employ the word "mystery" in the acceptance usually given in the Comparative History of Religion; not in the sense of secret or enigma. I mean a process of graduated initiations intended to guide the believer practising such ritual towards a beatified and eternal life in the hereafter; by such a method the devout acquired the physical means of immortality. The Greek and Asiatic mysteries, in the pagan world, were already flourishing before the advent of Jesus. They offered a formula freeing souls from purely nationalistic or nature worship, a "salvationist" formula in its message: "Seek your own Salvation."

We are confronting a wondrous thesis, at once sublime and fanciful. Before these dream palaces, both mystic and metaphysical, springing from the human imagination and the sub-conscious, we are stricken with awe, admiration and respect; we experience the same emotions to which we are subjected when we note the mental monuments of prehistoric men or of the savages of our own day, these princes of constructive poetry and of immensely complex architecture, the most daring in the whole realm of ideology. One does not argue about the dogma or the phraseology of a pagan "Mystery" of salvation; one accepts or rejects it. No more than one attempts a logical discussion of the obscure presentiments of Hinduism on the subject of reincarnation, metempsychosis and the Eternal return. According to these visions of the universe which make one dizzy, normal existence on our globe would be but a Purgatorial testing time; the essential would be merely to attain final Nirvana; again a "Mystery" of salvation! In certain respects, the ecclesiastical doctrine of the fall in Adam, brings before us a panoramic picture of the same category, in that the actual world would be but a sojourning place of punishment, outside Paradise, a house of correction, a convict's prison where beasts and men must suffer, in a huddle, for their ultimate betterment, being the unconscious offspring of a primitive Creature, broken by the shock of its own Fall, and

frittered away in the multitude of all individual beings existing here below.

The "Mysteries of salvation" partake of a fierce grandeur and of an austere heroism; in *THIS sphere*, nothing should count but the *HEREAFTER*, a magnificent and provoking contradiction, which lifts the spirit above material things, and throws the imprisoned soul against the bars of the bodily goal, exciting in the immortal personality a proud contempt, a transcendental scorn, for the betterment of our planet and the economic or political needs of the physical world.

If, then, Christianity is above all a Mystery of salvation (in the pagan and immemorial understanding of that expression), it is not surprising that ecclesiastical orthodoxy everywhere is less inclined to Christian socialism or social Christianity than to a simple form of applied Christianity. "After all," say the Orthodox, "in any state of society at large, the individual is still capable of salvation. The true 'Kingdom of God' is the future refuge of redeemed souls in an invisible heaven."

I understand and I admire the seductive logic of this viewpoint. The Ecumenical Council at Lausanne, convoked in 1927, under the device of "Faith and Order," took for its challenge the doctrine of the Trinity, basing as it seems its fundamentalist trend on this leading idea: "Christianity is a Mystery of salvation." An awful conception, as old as the human race.

2nd. We now come to the second possible definition of Christianity: it is a *Messianism*. Here we leave the pagan for the Jewish concept. Alone among the ancient peoples, Israel tried to establish justice between social classes and brotherhood among the nations, and to propagate a religion inseparable from moral obligation. We find here an atmosphere unknown to Paganism obsessed with the beyond. In the Old Testament there is no question of immortality. When she appropriated the Jewish Scriptures and tied them to the sacred book of the Christians, the primitive Church does not appear to have been scandalised by the following fact: the prophets Isaiah and Jeremiah, in common with certain Socialist deputies, seemed to snuff out the celestial lights, to extinguish the stars, in order to prevent the waste of revolutionary energy, evaporating into space. The seers of the ancient Hebrews did not preach the immortality of the soul; nevertheless, nobody mistakes them for materialists. Their faith in God was such a powerful lever that it has not ceased stirring and uplifting the people of the world; it was so deeply driven into human history and into public conscience that the least

weighing on the tool produces an uproar and compels nations to formulate the "social problem."

After all, if the Primitive Church did not wince at the thought of binding under the same cover the writings of the prophets and the discourses of Jesus, if the Church did not see anything scandalous in such a blending, it was because she felt a close kinship between the two messages. Jesus told the *anticlerical* parable of the Good Samaritan, also—(still more astonishing paradox)—he gave out the *non-religious* parable of the Last Judgment. Decidedly the Messiah belonged in the line of the prophets. He announced, as they did, a Kingdom of God on earth; a Divine reign "in" the world—that is, inspired by a totally different spirit and established by wholly different means; briefly, the Messiah who was Himself such a believer in the hereafter, foretold that heaven would come down upon earth. Besides, the seers of Israel, without expressly declaring individual "immortality," in the full and triumphant sense of the term, did admit the existence of an invisible world, believing in God and in His redemptive intervention in mundane affairs, to put an end to social chaos as he had to the physical chaos of old. In this respect the words of both prophets and the Messiah glow with such power that the traditional orthodoxy (although inspired by individualism and transcendentalism), has not been able to free itself from the sound realism of biblical teaching. For instance, the while it proclaims the immortality of the soul, Orthodoxy still persists in preaching the corporeal return of Jesus, the resurrection of the dead, and a millennium realised on this earth. These doctrines do not easily tally with the radical idealism inherent to a "Mystery of salvation." They resemble those vestigial organs in the body whose uses are obsolete, and testify to some extinguished activity.

Be it what it is, we notice that Biblical Christianity, seen in the light of Messianism, cannot be comprised in this formula: "How may one be saved?" It has for its goal: "Build the city," "Transform society"; or again, "Preach the Gospel to the whole world"; "Establish the Kingdom." The axis of pietism is being displaced; our piety gravitates no more around the timid, egoistic and ever-searching *I*; it turns towards the "honour of God" (the Calvinistic motto); it would that the Name of the Eternal be glorified; it becomes theocentric by sheer force of its vital Christocentricity.

Such was the common ground held by the majority of the Universal Conference on *Life and Work* at Stockholm. Therefore, it is not surprising that this assembly tended towards an affirmation less along Lutheran than Calvinistic lines. However, if the Congress

on *Life and Work* witnessed the triumph of John Calvin in Lutheran Scandinavia, it is possible that the Congress on Faith and Order, at Lausanne, may have registered, in Calvinistic Switzerland, a victory for Martin Luther.

3rd. We come, in conclusion, to yet a third definition of Christianity. Is it, above everything, a mere "Mystery of salvation"? Or, is it, pre-eminently, *Messianism*? May we strive to reconcile the two notions? We are faced with a parallel series of concepts, not necessarily contradictory but practically antithetic.

Effectually, we find there, on the *natural* plane, an opposition between earth and heaven, body and soul. On the *psychological* plane stands the opposite concept of the "invisible and the spiritual." The *Invisible*, exploited by superstition, is a negative idea; it is the dark abyss, where lurks the enigmatic and redoubtable force, the Polynesian Mana that the clergy alone may manipulate without danger. The *Spiritual*, on the contrary, is a positive notion, which inspires personal piety, such as was embodied in Jesus. The Saviour declared that the Holy Spirit is not monopolised by any priesthood, supposed to act as mediator between God and man; He is granted directly by the "Father" to any soul who "asks" for it.

We thus notice the age long distinction between *ritualistic* religion and *ethical* religion, between a theology of *belief* and a theology of *conduct*, between a piety centred on a *creed* and a piety centred on *daily* life. The opposition between the ideas of clerical worship and social service, between sacred and lay things, becomes concrete. Throughout the Bible runs the conflict between priest and prophet; the first working for his confessional group, and the second for mankind.

In truth, if the picture be exact, what may be gained by convening assemblies to celebrate pompously the wedding of Fire and Water? Happily the concept of the Kingdom of Heaven is wide enough to facilitate a possible and necessary synthesis. Those who would make of Christianity chiefly a "Mystery of salvation" consider the kingdom as a *posthumous* reality. Those who believe that Christianity (taking that word at its etymological value) is above all a "Messianism," believe in the kingdom as a *social* reality. Is it not, however, possible to grasp that, before all things, Christianity is a *spiritual* reality, communion with Christ? It is a religious influence, born of the Gospel, that tends to promote in this world a spiritual universalism, a catholicity of the soul, a Christendom. True Christianity could not merely subscribe to this motto: "*Save your soul!*" Nor even: "*Build the city of Brotherhood!*" The true program should

be very simple, with a mystic and ultra revolutionary: "Follow the Christ!"

Thus, then, above the individualistic or ecclesiastical Christianity, and over the social or messianistic Christianity, there is a spiritual Christianity. Not the "spiritualistic" Christianity (according to either Plato or Plotinus who fled the contamination of matter and corporeal debasement) but a spiritual Christianity whose mysterious law is incarnation: "The Word was made flesh."

Christianity, according to the Gospel, is a way of life, a state of the soul, an inmost attitude, an accent, a temper, a constant and supernatural evaluation of things pronounced by the inner man under the inspiration of prayer in the realm of qualitative values. Every true Christian knows this moral orientation, this religious experience, this inward illumination, this awakening revelation in the ineffable domain of what may be called a psychological fourth dimension. By this identical vibration (in the Holy of Holies, in the sacred places of personality), all initiates know one another. They communicate.

Certain it is that they do not cease to believe in the posthumous Kingdom above us, but they live, now, on earth, "life eternal." On the other hand, they do not cease to believe in the social Kingdom *around* us; but it becomes the irresistible unfolding of spiritual efficiency, determined to surmount all obstacles opposing, in this world, the radiancy of the Saviour and Messiah: Jesus and Christ. Because *Jesus*, growing up into the *Christ*, the Lord, is the graphical image of the redemptive movement on our earth—awaiting the hour of the ultimate consummation, when the Revealer, our Elder Brother, "shall Himself submit to Him who is Lord of all things." Briefly, the Kingdom around us is due to the *radio-activity* of the *Kingdom in us*: "Christ in us, the hope of glory," declared the Apostle. Christ in us, and as a consequence Christ present in the Church, the Body, of which He is the Head, the Commander. The idea of the Church will impress itself more and more on the meditations of all Christians. Her rites, her liturgies, her sacraments, her dogmas, this marvellous ensemble of symbols adapted to the deepest needs of souls, and securing methodically their regular growth, such will likely be the future outline of a united Christendom; an outline resembling greatly the traditional Church. But in this venerable frame what a novel content! What intellectual independence, what social and moral daring, what religious ambition, what an unfettered mental attitude towards the formulas!—which will be

more and more respected,—and towards the *forms*, more and more beloved.

Finally, all Christian confessions, closely and freely federated, will communicate under the holy foliage of the Vine. The Only Vine is manifested through many shoots; this is the precious axiom set in value by the Ecumenical Conference on Faith and Order. And, on the other hand, the multiple shoots are needed for the fructification of the Vine; this is the fundamental truth set in light by the Universal Conference on Life and Work.

By means, different, yet convergent, individualistic Christianity and social Christianity prepare the way for a Christianity of the Spirit; the Church of love and of prayer, the Church of a Universalistic gospel.

Dearly beloved Brothers and Sisters, humble pioneers in a divine Cause, let us dare to predict and to prepare the coming of a spiritual Catholicism, both organ and symbol of the Kingdom of God on Earth.

“Credo in Sanctam Ecclesiam catholicam.”

(The translation from French to English kindly made by a volunteer: Lillian MacDonald. Subsequent corrections by Pasteur Monod.)

REBUILDING CIVILISATION

THE REV. A. J. C. BOND, D.D.

of Plainfield, New Jersey. Representing the Seventh Day Baptist General Conference.

A FEW days ago in Flushing, N. Y., two boys were seen playing about an old vacant building. It was nothing new to see boys playing there, but on this occasion a neighbour happened to look just as the building began to tremble and sway, and its walls to cave in. Excited, the man called sharply to the boys to run for their lives—and they leaped to safety just as the house collapsed.

For months the boys of the neighbourhood had used this deserted house as a rendezvous. If at any time in their play they needed a board they ripped it from the house; if they found in the walls a piece of timber suited to their needs they pried it loose. Playing in and about this old house, they found in it protection and shelter, but they heedlessly destroyed for passing uses that which should have served more permanent needs.

It occurred to me that this illustrates what has taken place in our world. We find our social structure in a state of collapse, threat-

be very simple, with a mystic and ultra revolutionary: "Follow the Christ!"

Thus, then, above the individualistic or ecclesiastical Christianity, and over the social or messianistic Christianity, there is a spiritual Christianity. Not the "spiritualistic" Christianity (according to either Plato or Plotinus who fled the contamination of matter and corporeal debasement) but a spiritual Christianity whose mysterious law is incarnation: "The Word was made flesh."

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It occurred to me that this illustrates what has taken place in our world. We find our social structure in a state of collapse, threat-

ening to fall about our ears, and possibly to destroy the very ideals and principles which other generations have built up through toil and sacrifice. Like the boys who barely escaped with their lives because they had been careless and destructive in their use of the building that had been their protection, we have been narrow and selfish in using to satisfy our passing whims materials that should have gone into the building of a safer future. But another thought, comforting and encouraging, also occurred to me. The collapse of the old house witnessed to the fact that the fundamental law by which buildings are erected to stand for centuries has not been destroyed. The falling timbers confirmed the law of gravitation. That the old dwelling fell when its supports had been destroyed was proof of the continued reliability of the plumb bob by which walls may be built to stand, and buildings to endure.

The near collapse of our civilisation is unquestioned proof of the reliability of the laws by which must be built the right and enduring social order. If through our disregard for these laws we have suffered loss, we have but to return to first principles and build better.

Carlyle once said that if there had been no French revolution he would not know what to think of God. If the corrupt and pampered rulers of France at that time could trample into the dust in contemptuous pride every law of human right and every principle of human freedom, and could continue that sort of thing indefinitely and without restraint, that very fact would prove the impotency of God. That terrible and bloody revolution, therefore, with its unrestrained violation of the laws of humanity, became for Carlyle conclusive evidence that the laws of God had not given way.

John Haynes Holmes has made a similar statement with reference to present world conditions growing out of the Great War. Narrow nationalism and human selfishness were joined in an attempt to tear down all that humanity had tried to build up through the centuries, and to destroy all that God had purposed for the race. The fact that we now find ourselves in such a plight is reassuring evidence that there is moral purpose and more than human power at the heart of the universe. It is conclusive proof that the purpose of God for mankind cannot be opposed with impunity. We have but to find that divine purpose for life, to connect up with that unfailing power; and go on with the building.

This constant quest of life's high purpose, and this eternal seeking after a power not ourselves is the common experience of men of all religious faiths. In ancient times this aspiration found expression in the attempt to build a high tower that would reach into heaven.

And all down through the centuries other like towers have been attempted. They have not always been built of brick and mortar. The intellectuals have tried to climb to God by rounds of logic; and the literalists through layers of Scripture texts. The scientifically inclined proceed through sequences from causal proofs; and the formalists would build with blocks from ancient creeds. He who would attempt unaided to build a way to God will find his efforts forever thwarted.

But herein lies man's assurance as he seeks after God, if haply he may find Him: He is not only not far from any one of us; He is seeking us more eagerly than we can seek Him, and desires to draw us into that divine fellowship which is the sufficient answer to all our longings.

It should be a matter of deep concern to every one of us as to what place God is taking in our lives. Are we among those who are living meagre lives with hopes unfulfilled? Or do we experience a divine fellowship which sustains us under difficulties, makes us hopeful for the future, and sends us out into this troubled world to help carry the burdens of others struggling on the road?

What is needed, as has been suggested, is a fresh sense of the presence of God. To be sure this sense of the presence of God is the great need of all mankind always. But there are times when this thought requires new emphasis because God has been crowded out of our consciousness to an unusual degree. We seem to be passing through just such a period. It is quite clear to thoughtful people that men have been possessed of the notion that material prosperity can satisfy the needs of the human heart. The fact that the world is extremely rich, that the souls of men are weighted down, dissatisfied, longing for a peace which is not now possessed and which men feel they ought to be able to find somehow, is evidence that what we need is a sense of God's presence in the world.

How can we go about it to restore this Divine fellowship which is the great need of troubled souls at the present time? Until that question is answered we are like children crying in the night. A mother was about to leave her child alone in his bedroom, and in the dark he called out to her that he was afraid. "You have nothing to fear," the mother said. "You know God is here in your room with you." "Yes," he said, "I know God is here, but I want someone with a face."

In the dark night of our earthly pilgrimage we seek a light by which we may safely walk. In our uncertain efforts to build a livable and a happy world we look for a pattern by which to build

and a power that will carry us to success. For the Christian both the pattern and the power are found in Jesus Christ. Here God has been revealed in terms of a human life; we study his character, become familiar with his spirit and his attributes as shown in his contacts with all kinds of people, and two things become clear. We are convinced that in him we have seen God; and we are equally convinced that under his leadership the battles of life can be won and a better world can be built. Jesus Christ is both our inspiration and our enabler. In the darkness and bewilderment of our night Christ is not only the herald of the dawn, but he is our light. As the figure of Jesus is silhouetted on the horizon of history we hear his voice proclaiming the glad news, "Thy light has come." And as we lift our eyes to see, behold! the light of heaven glorifies that lonely figure, giving promise of coming day.

But the Christ of history reveals the eternal God. And he who lived in Palestine so long ago, temporarily tabernacled in the flesh, lives and works to-day in human hearts and in human affairs. Coming out of the far horizons where we have been content to admire him, stepping in from the outer rim of our political, business and social life, to which we have patronisingly consigned him, Jesus seeks the center of life. He would live in us to beautify and strengthen character and to make us useful in building a new world after the divine pattern.

For several years there has been growing in my garden a rosebush which has produced two kinds of roses—beautiful red roses, and a very common and unattractive variety of white rose. But I have noticed that each year there are fewer of the beautiful red roses and an increasing number of the white roses. This summer one of my daughters said to me: "Very soon we shall have no red roses on this bush." What is happening? That which seemed a strange phenomenon is easily explained, and is in exact harmony with the laws of life and growth. Upon a hardy root has been grafted a bud of a more attractive variety of rose. But up from the root has come a sprout of the native variety. Because this wild bush has been permitted to grow it is sapping the life out of the red rosebush, and if something is not done soon will kill it entirely.

What the world needs is the life of God freely flowing in the life of man; producing the fruits of righteousness and peace. In Jesus Christ that divine life was made assimilative in the life of man. It is the fruits of that life which men must cultivate if the ugly and the cruel are to be crowded out, and if the fragrant and

beautiful red roses of character and friendship and happiness are to flourish.

While it is my highest privilege to speak here as a Christian, and to join with many other Christian ministers in holding Christ up to our friends of other faiths, I count myself happy also to speak as a Seventh Day Baptist and as one who stands alone in this great company of my fellow-religionists in bearing witness to the spiritual value of the Sabbath of the Christian Scriptures.

There are two types of people. There are those who require an objective religion; who are concerned chiefly with external observances; who find God through obedience to specific commandments. Also, there are people who approach God through mystical experiences, depending little upon outward forms. For both types the Sabbath may be made a means of bringing men into that experience of God which is the need of all mankind. People of the first type should take the opportunity which comes to them every week to observe the ancient and holy Sabbath Day of Divine commandment. To people of the second type the Sabbath affords week by week a day wholly free from worldly cares and from the pursuits of gain or worldly pleasure. There is something of the mystical in all of us or we could not be religious. On the other hand, we experience religion also through obedience to principles of conduct. Sabbath observance will deeply enrich one's religious experience in a consciousness of the presence of God, if he both obeys the letter, and then transcends all legalism in a Divine fellowship, joyous and abiding.

I can easily imagine that Philip Curtiss, writer and novelist, is not alone in the sentiment which he expresses in a recent number of the *Atlantic Monthly*:

"When this country at last falls into line and accepts the idea of a dictatorship, and when politicians, bankers, and economists finally throw up their hands and ask me to take sole charge of affairs, one of the first things I shall do will be to revive the old-fashioned Sunday." * * * "The old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world."

The old-fashioned Sunday had its origin in the Puritan movement and derived its sanctions from a mis-use of the scriptures in two particulars: first, certain passages of Scripture were misapplied in order to give support to Sunday; second, the Bible thus interpreted was held in superstitious reverence. Unless a religious insti-

tution, however venerable, has something more than superstition to support it, it is doomed. The inevitable downfall of a falsely-supported Sunday was hastened by the fact that the god prosperity looked with favour upon the ruthless disregard of all the insubstantial hold-overs of Puritanism. In the absence of religious sanctions which no longer obtain, and which never again can be made to support the first day of the week, the old-fashioned Sunday cannot be restored to the Christian church. There is a way, however, whereby all may recapture that weekly experience of holy peace and restored power. It was accepted Scriptural and religious sanctions alone that gave to New England, to Scotland, and to other parts of the world that sacred Sunday for which a nerve-frayed humanity is longing. The *Sabbath of Holy Writ* runs through the Bible like a thread of gold. Found in the first creation story as its planned climax; having a place at the heart of the Ten Commandments, the fundamental moral code of the world; constituting the touchstone of the religion of the prophets, not ceremonial but ethical; reaffirmed in the practice and by the direct witness of Jesus, the world's Redeemer and Lord, this Holy Sabbath of God has all the sacred sanctions and contains all the life-fulfilling elements necessary to bring into our hectic world the soothing and invigorating breath of heaven.

Doubtless all are agreed that whatever will strengthen home ties and build up family life will contribute largely to the building of a better civilisation. Where can we find a more happy, helpful combination of life's most wholesome and enduring elements than in the blending one day in every week of the highest sentiments of home, family, and holy time, the most intimate symbol of God's own presence in the world?

The two oldest institutions of mankind are the family and the Sabbath; both are God-appointed. To call the church to a faithful and intelligent observance of the Sabbath, and to revive in men a sacred regard for the Sabbath day is not to exalt an institution alien to life and of little value for our time. When the Sabbath of God finds its rightful place in the hearts and in the practice of men, then will the integrity of the family be insured, and the kingdom of God will be set forward in the earth. Such is the only type of civilisation that will satisfy the souls of men. And there is no other satisfaction. For such a civilisation all who gather here are longing, and whatever may be our differences of approach to the task, for such a civilisation we will together pray and under God continue to labour.

THE FIRM I REPRESENT

THE REV. PERCIVAL H. BARKER, D.D., LL.D.

Lafayette Avenue Presbyterian Church, Buffalo, New York

If I should ask some of you business men what firm you represent, you might name one of the oldest in your community. But its age could be measured by the life of a father, a grandfather, or at the most by that of a great-grandfather. The firm with which I am connected was old before Columbus discovered America; before John Milton made his noble plea for the liberty of the press; before Stephen Langton compelled King John to sign the Great Magna Charta; before the Cæsars ruled in Rome, or the Pharaoh built the pyramids, or Nineveh reared its walls upon the banks of the Tigris. It goes back to those dim days that lie upon the farthest verge of history.

Like many other large enterprises, we began in a humble way. At first we had only a few customers, and they were distinguished from their fellow men by their capacity to share the thoughts and purposes of their Creator, and to choose between good and evil. Many other customers have since taken their places, each succeeding generation supplying an increasing number. To-day, in the United States alone, there are two hundred thousand active representatives of my firm, while five hundred and eighty-six million—thirty-six per cent of the population of the earth—are now our customers. One of the strongest of the many inspirations that impel us forward in our work is the statement of the Head of my firm, that He will not be satisfied until all the world is His territory and every individual is His customer.

The goods we offer are essential to the development of the great spiritual resources of the human soul. Multitudes of people in practically every country throughout the world are continually using articles of my firm such as INDUSTRY, INTEGRITY, CO-OPERATION, and FAITH.

The Head of my firm was a WORKINGMAN. Living in an age that despised manual labour, He put a new dignity upon it, and with that new dignity has come the inspiration which has made possible the industrial triumphs of our civilisation. He might have come as a scholar or philosopher, and dazzled the world with the splendour of His attainments. He might have come with a crown upon His head and untold wealth at His command. But He did not. He came as a Carpenter, because society needed to be taught that

the highest plane in the social scale is not wealth, pleasure, ease; but toil, duty, service.

The economic world in which the Head of my firm lived, was strikingly different from our world, with its marvellous labour-saving, wealth-producing machinery, but the crucial problem was identical, namely: How many human beings have the necessities and comforts of life so that they can live together securely, nobly, happily?

The one adequate answer to that question was given by the Head of my firm when He said: "Thou shalt love the Lord thy God—and thy neighbour as thyself." Obedience to the first command saves the individual—and nothing else can save him; obedience to the second command saves social life—and nothing else can save social life. To the Golden Rule of human love, He attached the Diamond Rule of divine love.

When I bring our present industrial problems into the light of this code of love, I have no difficulty in finding their solution. For me it settles the question as to whether the capitalistic system, which again and again places concern for property above concern for human life, should be changed in our country of over-production and luxury, where one-eleventh of one per cent of the adult population paid eighty-three per cent of the total amount of income tax received by our Federal Government in 1932, and in a world where one-quarter of all human beings are actually destitute and in terrible misery.

I know that he who enters not by the door of brotherly love into the wealth-fold, but climbeth up some other way is a thief and a robber; and I have no hesitation in saying with Lloyd George that "the stain on the national flag is as deep if that flag floats over ill-paid, ill-fed, ill-housed men and women as if it were to droop in defeat on the field of war."

When the light of the code of love falls upon the millions of little children going to their work in the morning, unprotected from exploitation in trade and industry, for me the need of legislation against child labour is settled. Across the centuries I hear a Voice saying: "It is not the will of your Father Who is in Heaven that one of these little ones should perish."

The problems of Federal and State aid to the unemployed, of unemployment insurance and old age pensions will find adequate legislation when we let the interpretative rays of love shine upon them.

This code of love will make impossible the victory of the two

greatest enemies of mankind—the autocratic capitalist and the violent agitator. It will inspire them to rise up together and say with loyalty and devotion: “We believe that things are for men, not men for things; that industry exists for society, not society for industry; that social duty must always take precedence over private right; that love, not hate, is the only basis for a sound, permanent and effective industrial order.”

Another article which our representatives recommend is **INTEGRITY**. Integrity means moral soundness, and moral soundness is the basis of individual worth, national security, and an enduring civilisation. The Head of my firm said: “If the light that is in thee be darkness, how great is that darkness!”

On the night before the Great World War was declared, Sir Edward Grey, that distinguished British gentleman and statesman, sat with a company of friends before a window in the study of his London home. It was toward evening and a thick London fog chilled the air. Suddenly, a lamp lighter passed the window with his torch to light the street lamps. Sir Edward Grey, half-musing, turned to his friends and said: “The lamps are going out over all Europe to-night, and we shall not see them relit in our generation.”

It was a tragic prophecy of what was destined to be his personal lot. Just before the Armistice was signed, this statesman became totally blind and never saw the light again. But that sentence is not merely a personal drama; it is a grim prophecy of what has actually taken place in the world.

The most cheerful optimist would not dare to deny that the lamps are going out in the world of ethical idealism. Libertines are laughing at the integrity of the marriage laws. Anarchists are ridiculing the integrity of the property laws. Multitudes are crying: “Away with the integrity of the moral law—let us live!”

The great need of our generation is men and women, boys and girls, who possess integrity. To enthrone integrity in our personal, social, national, and international life would destroy all moral compromises like cobwebs in a tempest, and light the lamps of ethical ideals. That is a task which the representatives of my firm are striving to accomplish; to persuade people to build their lives on the foundation of integrity.

A third article which we recommend is **CO-OPERATION**. The Head of my firm was an internationalist. Patriotism flowed in His blood like iron, but He might have said with Edith Cavell: “Patriotism is not enough. There must be no hatred, no malice towards any

one." His horizon was not limited to national boundaries nor His sympathies to the Jewish people. He praised the faith of a Roman. He crossed all chasms of race, sex and social position. He gave to our humanity a new conception of human relationships, that of the solidarity of the race and of the universal brotherhood of man.

The noblest example of this principle of international co-operation—the example which puts into visible and concrete form the spirit and purposes of this World Fellowship of Faiths—is the joint achievement of the two English-speaking nations of North America. It is that international boundary line which spans this continent from ocean to ocean for four thousand miles and across which in one hundred and twenty years neither nation ever launched a menacing army or fired a hostile gun.

Think of it! A thousand miles of open river, a thousand miles of inland seas, a thousand miles of sweeping prairies, a thousand miles of mountain range—four thousand miles of civilised internationalism. Over every mile of it nation meets nation, but never a fortress, never a battleship, never a gun, never a sentinel on guard; without precedent in any century, without parallel on any continent, that boundary line between the United States and Canada is North America's greatest achievement, at once the marvel and the admiration of the world.

The secret of this new civilisation is that, with all the intense selfishness of our politics, industry and social order, the United States and Canada have learned from the Head of my firm that the strength of a nation is not in armed battalions and dreadnoughts, but in the spirit of its people, in their ideals of freedom, in the integrity of their national life, and in the high and serious purpose of their international obligations. A thousand actions may belie our words, but deep at the heart of North American civilisation there stirs this irrepressible co-operative motive.

To-day, instead of that spirit of international partnership, there is developing an extreme form of political and economic nationalism which is separating the people of the world into competing and hostile groups. This narrow nationalism insists that every nation is a sovereign unit, supreme and independent, with no responsibilities for the welfare of mankind. Its creed is: "Right or wrong, I stand for the policies of my country."

Nationalism kills the chivalrous instincts of patriotism, tramples on the sacred citadel of conscience, and feeds the fires of militarism. It made inevitable the Great War, with its gigantic wreckage

of personality and property, and the Treaty of Versailles, with its spirit of greed and revenge. It erects huge tariff walls, making more difficult its own and the world's economic rehabilitation.

The conviction is growing among sensible people that co-operation rather than competition should be the ruling passion of a nation; that nationalism is not an orchestra complete in itself, but only an instrument which may find its own completeness in large and massive harmonies in which all the nations of the world will play.

The maxim—"Get from the trade and commerce of mankind all the privileges you can secure and dodge all the obligations you can possibly dodge"—will not work. If we are to have our share of world-trade and world-commerce, we must assume our share of world-obligations. Those business men who believe in a different creed are, in my judgment, among the most ignorant human beings in the community; for if their selfish economic nationalism were practised by the majority of people, the inevitable consequences would be national suicide and world-wide cataclysm.

A fourth article offered by my firm is FAITH. We have said that we need a more equitable industrial order, a higher ethical life, and a more serious recognition of the need of international co-operation. Yes, we do; but behind all that and penetrating all that we need religious faith. The roots of our social evils, such as war and the acquisitive economic system, are inside personality, and that inner shrine can never be cleansed without a vital, intelligent, personal religion. Faith in God supplies not only moral cleansing but purposefulness and spiritual power that send men out with sensitised consciences to apply the social principles of my firm to the urgent problems of the world.

My friends, I see pencilled on the scroll of the future a glorious picture—a picture of one great brotherhood of nations built by Industry, Integrity, Co-operation, and Faith. Industry shall become a fruitful vine whose leaves will heal mankind. Integrity shall purify and enrich our social institutions, our sciences and arts. Co-operation shall destroy the demon of nationalism and establish peace and good will among the family of nations. Faith shall be the motive power in making our dream a reality.

That picture should challenge us to-day—challenge us to dedicate our lives to the building of this New Civilisation, when all the sordidness of our social evils will be transformed into the gold of justice, service, and peace, under the inspiration and power of the Head of my firm—Jesus Christ, the Light and Hope of the world.

CHURCH UNION IN CANADA AND ELSEWHERE

MR. THERON GIBSON

of Canada. Honorary President Upper Canada Bible Society. Life Governor British and Foreign Bible Society, London. Member of the Board of the World's Sunday School Association

I HAVE a gigantic task before me because I am going to ask you and all of us to do the impossible. I plead this afternoon for a Fellowship of Faiths that will embrace in one all denominations of the disciples of our Lord Jesus—as he, when he was leaving this earth, prayed: “Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are.” The divisions of Christianity into one hundred or more denominations have led to most unthinkable conduct. The cruel persecutions of many years ago and the bitter discussions of more recent years have resulted in anything but fellowships of faiths. Some years before our union in Canada, I had as guests a hard-shelled Presbyterian and two hard-shelled Methodists. The debate became so warm that I felt I must interfere so I said: “Margaret, do you not realise that we Presbyterians have a piece of missionary work to perform in taking in these Methodist brethren and raising them to our very excellent standard?” The humour of it brought peace but I want to say to you that there was a good deal of that kind of spirit prevalent before our Canadian union. My wife’s mother used to tell of a sainted mother in the established church in Scotland who had a son who prepared for the ministry in the Free Church. When he preached his first sermon she could not go to hear her own dear son because he was not of the established church.

These divisions are wasteful in men and money. We have in our cities and towns significant and very expensive church edifices. Many of them are not half filled, while we have in our Western provinces many areas where God’s people cannot secure from us the small sum of one hundred dollars with which to erect a shack where they might worship the Lord. In a small area in the city where I live we have five churches, valued financially at more than a million dollars, and I am sure three would serve the community. This would release two men and their associates and over a quarter of a million dollars to carry the gospel to places where they know not the Lord of Glory. When the vote was to be taken for Church Union in the General Assembly of the Presbyterian

Church in Canada, I was asked to speak from a layman's point of view. I said: "Mr. Moderator, I have been a unionist for years at heart. When travelling north from our City of Toronto and within one hundred miles of that city a gentleman said to me, 'We have had a terrible time in our Church. An evangelist came in and split it in two.' I said that was pathetic, was it strong enough to stand the split? He replied: 'No, we had nine members, five were taken away and we have only four left.' On enquiry I learned that in that village they had three more denominations which with these two made five with an entire membership of seventy-two souls; less than half a man's job and five men working at it." I said: "Mr. Moderator, can that possibly be right in the sight of God in view of the pathetic appeals we have had this afternoon from our missionaries for men and money for our foreign fields?" The vote was taken in favor of union. We had hundreds of such cases in our Western provinces before the consummation of Union in June, 1925, and I am sorry to learn that you have some similar conditions in the United States. I take it that the good Lord expects us to exercise the same sanctified common sense in his work as we do in our own business. Who of us in business would tolerate such conditions for forty-eight hours?

Those of you who attended the conference of Faith and Order in Lausanne in August, 1927, will recall how grieved we were when we learned that that great body of supposedly Christlike people could not sit down at the Lord's table and partake of the communion together. Some of you will recall an exhibition of a similar spirit in the great city of New York not long ago.

The colour problem: We find denominationalism a serious difficulty in our efforts to solve this problem. C. F. Andrews tells splendidly of the results achieved by the Oxford Group surrender of life in Africa. He calls it the impossible accomplished. In Christ the colour prejudice has been overcome. In Him there was neither Jew, Greek, Barbarian, nor Scythian, neither Bond nor Free. A year ago we had this most splendidly exemplified at the World's Sunday School Convention in Rio de Janeiro, Brazil. It did my heart good to see in the pews during the church service worshippers of many colours—black, white, yellow, etc., all in perfect accord. That, I take it, would be the mind of Christ.

The Church Union in Canada: A few words now about how we did the impossible in Canada. In June, 1925, after some years of negotiations, we consummated a Union of the three large denominations, Presbyterian, Methodist and Congregationalist, with

the exception of a portion of the Presbyterians who remained out. Some of you will naturally ask how rank Calvinistic Presbyterians and rank Armenian Methodists could ever agree on doctrine. We set our best theologians from the three denominations at work and after lengthy conferences they reported that when a careful study had been made there was so little real difference that it was not worth talking about. So a basis of union was prepared. When once that was settled the rest was easy. I was a Presbyterian before Union and said I should love to live and die a Presbyterian but for the good of the Kingdom of our Lord I buried sentiment, prejudice, traditions, etc. Our meetings of our general assembly were fairly agreeable, quite as agreeable as hard-headed Scotch Presbyterian Calvinists could be expected to be. The first meeting of the new order called the General Council was the sweetest and most delightful assembly I ever attended. It seemed as if the commissioners from each of the three denominations laboured as never before to be sweet and lovely and to manifest in a real way the Christlike spirit. I have attended every meeting of the Council since, with one exception, and am glad to report that that charming spirit has been maintained. You will be glad to know that my Methodist friends give me a similar report regarding their good people.

Economic benefits: In the northern part of our Province of Ontario and in all the Western provinces we had in the towns and villages hundreds of congregations of fifteen to thirty-five members each with three or four denominations organised in each town, entailing great waste of men and money. Our Union affected more than three thousand preaching stations—which were locally unified while hundreds of formerly dependent congregations became self-supporting. This enabled us to carry the gospel to more than three hundred new charges, with about a thousand preaching stations, where the dear people had been without any service. We also established five hundred new Sunday Schools; reduced twenty-six Boards to six; fifteen Colleges to eight; have received on profession of faith 204,379; people under pastoral care increased 361,898; givings to the work of the Lord up until 1928 had increased by twenty per cent. In one area in northern Ontario there was a saving of eighty men and \$50,000 a year for the Methodist and Presbyterian Boards. And so the work goes on, a real Fellowship of Faiths.

Union of forces demanded by missions: Many of you who have read "Rethinking Missions" will have been deeply impressed by the report of great difficulties occasioned by denominationalism

in the foreign field. Those of you who attended the Lausanne conference on Faith and Order will recall the stirring addresses given there on the necessity of unity. Also the most pathetic appeals from our missionaries from the regions beyond who told us what was being considered in the way of church union in foreign countries such as China, India, Japan, etc., and wondered what we were thinking about. Closing their addresses with the most urgent appeals, almost weeping as they spoke, for us to get together and give them one organisation to represent instead of the several denominations which were a serious hindrance to the cause. When they asked a man to become a Christian, he would say—what kind of a Christian do you want me to be, Methodist, Presbyterian, Congregational, Anglican?

Union in the air: Union is in the air everywhere. Dr. Davies of Toronto has just returned from England and he tells us that the union of the various Methodist churches is working splendidly there. We also learn of the great success of the union of churches in Scotland and they tell us that more is expected to follow. I am glad to observe the spirit of union in the United States, that it is greatly desired here, but I should like to see more definite action. The Methodist conference in Kansas City in May 1928 passed a unanimous vote favouring Christian unity and issued a manifesto looking to union of the Methodist church north with the Presbyterian church of the U.S.A. A commission was appointed to present this overture to the Presbyterian Church which a year later made a most gracious response, the Moderator saying: "We wish to serve notice on the world that the Presbyterians are out for all kinds of unity with all kinds of Christians." Five years have elapsed since that time but I am sorry to say that I have not learned of any further progress. I believe similar action was taken towards union of the Methodist church north with the Methodist church south, some years ago, but never consummated.

Give us the union of our Christian forces and we shall have power that will tend to the saving of civilisation. Some one has said that if the so-called Christian nations would stand together they could get whatever they demanded. Methinks that if we had our Christian forces united in one great body we could get what we demand. We are certainly not getting where we ought to be under our present system and as I see it we may expect more and more unrelated independent expressions of Christianity. Look at the large number of faith missions increasing in prosperity and enlarging their

borders while we are cutting down and in some cases decreasing. Last year I learned of one board with a debt of over \$4,000,000, calling home and setting adrift some twenty missionary families and in about six months they feared they would have to recall some fifty-six more. I heard also of another board being terribly in debt but I did not secure the figures. How significant—you must draw your own conclusions.

You ask me how and when these conditions may be remedied and your goal reached. I reply: just as soon as we have sufficiently "the love of God shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5-5.) Canon L. W. Grensted of Oxford, England, said about love: "We saw not only honesty but love break loose and under God nothing but love can save the divided Christendom of to-day." Some years ago Henry Drummond wrote a book entitled "Love the Greatest Thing in the World." If that be so, through Love we may accomplish the impossible, dispelling our prejudices, overcoming our traditions, for the good of the Kingdom of our Lord.

MAN AND THE WORD OF THE NEW ERA

FREDERICK WAGNER BIEHL

of Galion, Ohio. Formerly a lieutenant in the United States Marines

SOME observers say that the world crisis is not being averted by reliance upon the force of a physical nature necessary to establish "Codes" whether of national or international scope. I am inclined to agree with this view, and therefore I am persuaded that unless and until there comes a worldwide clarification of the religious atmosphere—enabling people to see harmony in diversity as the expression of Unity—there can not be any solution of *Man's Present Problems*. Man's Present Problems are mental rather than physical. Enlighten the mentality of mankind, and the economic problems lose their power. Because the organisations purporting to be religious have failed to enlighten adequately the people's minds, I believe that the "renewing of mind" can only originate among Youth whose minds have not come under those influences that now dominate the minds of the older generations. I place great hope in the contribution of the World Fellowship of *Faith*, when that Faith becomes established in the Idea of Integration.

The idea of Integration embodies to-day not only the hope of Religion but also the faith of Science. It is within our power to integrate all "Faiths" to the point where both the faith of science

and the hope of religion become one magnificent human endeavour to achieve universally the general welfare.

In the religious aspect of human activity we perceive the passing of an era of Differentiation with its characteristic confusion and despair. Rejoice with me in anticipation of the coming autumnal equinox because it marks the first anniversary of the era of Integration with its characteristics of unity and wholeness. This message has three stages of expression: First, "The Vision of Integration." Second, "The Integral Revelation." Third, "The Keyword of the New Era."

I. The vision of Integration: From ignorance arises the notion of spiritual separateness; from thoughts of separateness arise personal desires; personal desires breed craving, grasping and coming-to-be; thus, from Ignorance, birth, suffering and death recur eternally. Then arose a thought in man: This is NOT MY-SELF. That thought became the An-atta teaching of Gautama the Buddha. In Him, mind-stuff had become integrated; ignorance had been overcome; suffering had ceased; there was complete and perfect *Self-realisation*.

Then man began to comprehend a "Power Divine," a "Will." Man became Will—and consciously one with the source of the light. He experienced the cause of joy—love. Love is the integrating activity of mind that expresses Unity through every sphere. So there arose in man the thought: There is one and only one source or centre of life. Let it be called "Our Father." Then we are all children of "One Father." The "Father" expresses Himself through us. While learning to do the Will of "Our Father," let us be to others as we wish them to be to us. That thought became the Logos teaching of Jesus the Christ. In Him, mind-stuff had become integrated; ignorance had been overcome; joy was being experienced; there was complete and perfect *Self-expression*.

The vision of Integration is the vision of universal Unity—realised in myriads of relative individualities through a law which governs *Self-expression* and *Self-realisation*.

II. The Integral Revelation: About twenty-five centuries ago, there arose a man now remembered as Sakya-muni or Gautama the Buddha. He pointed out the delusion inherent in mind-stuff. With reference to every appearance and name, Gautama the Buddha taught: "This is NOT MIND; This is NOT MY-SELF." And also, in effect: "The light is within yourselves. Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the light as a guide. Hold fast to the truth as a refuge."

About nineteen centuries ago, there arose a man now remembered

as Jesus the Christ. He pointed to the invisible source of all appearances and names—the nameless Unity—as being the “Father” of all the “children of men.” With reference to the “Father” or indescribable source, Jesus the Christ taught: “The Lord is our God; the Lord is one; love the Lord thy God from thy heart, and from thy soul, and with all thy mind, and with all thy strength. Love thy neighbour as thyself.” Again with reference to the “Father”; “Thy will be done.” And also, in effect: We in the “Father” are one. Even as “Our Father” loves each of us, so let us love one another.

Now, in view of the Vision of Integration and the foregoing thoughts expressed through Gautama the Buddha and Jesus the Christ, man, in the light of to-day perceives their teachings to be the polarized aspects and expressions of one idea, sublime and eternal. Realising wisdom, man knows the consciousness of the “Buddha.” Expressing love, man knows the consciousness of the “Christ.” Being unity and seeing wholeness, man knows the consciousness of an “integrator.” To the An-atta teaching of Gautama the Buddha, and the Logos teaching of Jesus the Christ there is now added the Idea of Integration. The An-atta teaching, indicating right scientific outlook, reveals: “This is NOT MY-SELF. The Logos teaching, indicating right mystical insight, reveals, There is One, and only One, Source, “Father,” Self or Unity. These two thoughts in the mind of man to-day have become One Idea, called the Integral Revelation or Experience.

To experience this Idea of Integration is to express Unity and to realise Wholeness, by means of wisdom and love, by means of right scientific outlook and right mystical insight. Unity expresses itself in differentiation and integration through individual beings characterized by thought, desire and action. Thought, desire and action lead to the recognition of what is NOT-ONE’S-SELF. The recognition of what is NOT-ONE’S-SELF establishes Self-realisation.

III. The Keyword of the New Era: The Idea of Integration comes as the consummation of the mental activity of many individuals. It requires no external authorities; but carries its authenticity within itself. It omits nothing from previous teachings, but from current traditions it omits the obvious accretions from unenlightened lives. It proclaims the ending of the era of differentiation, separation and sadness. It heralds the new era of Integration, wholeness and gladness.

The Idea of Integration is all-inclusive. Social Integration depends upon Individual Integration—which achieves “The Way of Life”

by realising in full consciousness the Presence of a "Power Divine which moves to good" through all living beings. The world has been receiving the influence of right scientific outlook since the word of the Buddhist era was spoken, twenty-five centuries ago. The world has been receiving the influence of right mystical insight since the word of the Christian era was spoken, nineteen centuries ago. The world is now receiving the influence of the Idea of Integration; and there are many indications of human activity toward the realisation of Wholeness, both individual and social.

A New Era is beginning—the Era of Integration—which means progress from Unity to Wholeness by means of right scientific outlook and right mystical insight. By means of right thought, desire and action, Individual Integration solves the personal problems of life and develops the individual into an Integrator. The Revelation inaugurates a new era by indicating the way for humanity in the occident, in the orient, and in both the northern and southern hemispheres, to become wholly One Mutually Embracing Humanity.

FAITH'S LIVING POWER IN HUMAN HEARTS

MRS. MAUD BALLINGTON BOOTH

Founder of the Volunteer Prison League of the Volunteers of America

I AM glad that this congress of religions, in this time of great need in our country and in the world, which has formed itself to send out a message to the world, has chosen that word Faith to stand out prominently. If this were to be a congress of religious creeds or a discussion of religious dogmas, I don't think it would have a very united platform or would send forth a very clear beam of light into the world's darkness. But *Fellowship of Faiths*... ah, that makes us look away from those little partition walls, from the dikes and ditches that separate us; it fixes our eyes upon a star, the star of hope, which points us upward beyond this world's weakness, sin and pettiness to the greatness and width and depth of divinity. *There* is a platform upon which all who have within their breasts a living, vital, burning, personal faith can meet; faith in God, a loving Father, a wondrous lawgiver, a tender guide, who looks down in compassion on the war-torn, sin-stained world, down upon poor, depressed humanity; a belief and faith in God, and then a belief and faith in prayer, that wondrous wing of the soul that can carry it in its hour of extremity into the very presence of divine love... prayer! And then a belief in the miracle-working touch of that God who still loves to touch the dead soul to life, to open blind eyes,

blinded and befogged by fear and doubt and ignorance and sin; to bring to the unclean soul the cleansing that only he can give—the miracle-working touch divine. Confucius has said that he who wishes to know man must first know God. And it is only those who know God as a personal experience who, standing on a great platform like this, can send out to the world something that will awaken the aching hearts that listen, to a realisation of the fundamental truth of the power of a divine, living faith; a religion that seeks not in books, a religion that gropes not in the opinions of others; a religion that follows not blindly some given beaten path; but a religion that humbly and earnestly and longingly cries out in faith to one who can answer prayer.

I remember a letter that came to me from one of my boys in Auburn Prison, illustrating one of the many precious lessons I have learned within dark prison walls. I had been speaking in the prison chapel and he had gone back from that chapel service, not with the voice of the human message ringing in his heart but with something deeper, that had made him think; sitting there in his cell his mind had evidently gone over the past and his heart had had its first desire to cry for something better. His letter was very simple and uncultured—he had never had an education, he had never had a home, he had never had a chance; he was born in the criminal world and had always lived there. In his letter he said: "Dear Little Mother: This is the first letter I have written in nine years. There has been nobody in the world who cares to hear from me." And he said, "I am writing to-day because I want to ask you a question." He said, "I have been sitting in my cell thinking, as I look back over my life, and I cannot see that I have ever done one good thing. I have been in prison over and over again. My life has been black, bad and evil." He said, "You see, I am not religious because I *don't know God*; but as I have sat in my cell thinking I have wished, oh, so much, that I could be a good man, and I write to ask you if you think, knowing the past, that I can ever be a good man." And he signed his name. Then he added a little postscript; the postscript showed his ignorance, for he said in it: "It is up to you and God to make a man of me." He didn't even know enough to put God first. But that which stands out for me in the letter is this: that ignorant, sinful, criminal, uncultured as he was, he knew one thing—that he could not be religious without *knowing God*. Would that all the so-called religious people of the world realised, that until they personally know God, they have not laid hold of the fundamental faith; and until that realisation comes to them the living spark is not

enkindled in their souls. They ought to realise that their prayers and songs and religion tacked onto their life as something respectable is not enough. If they really want a vital and sustaining faith, something which will enable them to go out to the world and carry faith aloft, a lighted torch, as messengers of God, they must know God. If they would better conditions; if they would bring peace where it is needed; if they would stem the tide of evil, if they would bless their country—they must know God as the fundament of all power in religious faith and life.

I remember an experience that came to me when I visited San Francisco. I had been called to Alcatraz by the authorities there to speak to the prisoners in that island fortress. It was just toward the sunset hour when a little government launch came to call for me at the San Francisco dock. I stepped aboard and went out into the waters already glittering with the glory of the sunset. The sun was going down over the Golden Gate. Our boat passed through the rather turbid waters of the bay and came to the landing stage at the other side of the island. We climbed the steps and came to the top of the fortress, and then in company with the prison warden and the chaplain, I went around to the great iron gates and that grey high castellated wall at the front of the prison. As I stood there in the shadow of the prison wall, I turned and looked back at San Francisco. There I saw a glorious sight. It looked like a city of gold. From down by the water's edge, amid the little shanties, up through the warehouses, up through the business part of the city, away up to the mansions and hotels towards the summit of the many hills, it was one blaze of glory. Every pane of glass was shining like molten gold. I stood there in the shadow. I couldn't see the sun, but as I walked away from the prison wall to the edge of the parapet and looked over towards the west, I saw that glorious, glowing ball of light going down through the Golden Gate. . . . Only glass windows but they were turned to the sun. They saw the sun. I knew that that was my message to take to the hearts within the shadow of the prison walls whom misfortune and sin and doubt and sorrow had shut in; who perhaps had no faith in themselves or in God or in their fellowmen, and who were dwelling in the darkness; I knew that if my face had seen the light I might go in and carry to them a message, a reflection of His life and His hope, of His peace and of His message with its power to lift them up into the knowledge that even for them who were confined within the shadows the sun could shine. So may it be with this congress of fellowship of religious faiths; may there shine upon the faces of

men and women the glory of the knowledge of God whom they have seen, whose voice they have heard, whose touch they have felt; then as a great united force they can stand against the world; they can battle against its evils and its contentions, enmities and strife, its crookedness and wrongness, if they can show the world that God lives; if to their hearts His touch has come.

In this fight and in this struggle there are two great things to help, and to inspire every one who goes out on this field with this glorious message of living faith. The first one is the knowledge that God has not lost his power; that in the world he wields to-day a strong arm, an arm as strong and powerful as of old; that still God holds all the powers of the universe; that still those stars by myriads are guided by his hand; that still the sun that lights and comforts and feeds and warms us in life is held by his power, that sun that causes and gives us our light by day travels on its course unchanged. That God is there. We may be very weak, and though our souls may be only like those poor little panes of glass in San Francisco, the light is there—glorious. And thank God that some of us, and I trust all of us, who join in this great fellowship of faith, will be able to reflect the light out into the world.

And then the second thing that should be an inspiration to all who step upon this platform and launch out on this great mission is the thought that in every human heart there is a little spark ready to kindle into flame; that in every soul, amid the jangling discords of life, there is some chord that can be touched and made to vibrate to heaven's harmony; that the hearts of men and the hearts of women long to turn heavenward. Sometimes they may seem hard and calloused and indifferent, but in my own experience—let me speak now from the book of my knowledge, for perhaps I know more outcasts of this world than many do—for in every prison in this land I have met them—murderers, burglars, and thieves, residents of the criminal world—in my own experience let me say that I have seen hearts in man's extremity, I have seen poor, hard, defiant eyes filled with tears; I have seen men bow their heads in shame, because God spoke deep down in their souls, they have heard the whisper of his voice; and I have seen the miracles of living faith in the hearts of men who have risen above long criminal records, who have risen above the difficulties of life, men who have grasped that faith and it has revolutionised and redeemed them and sent them forth in this world able to withstand its temptations—thousands upon thousands—scores of thousands, aye, hundreds of thousands who have tested the vital power of faith divine.

There is a legend (is it only a legend?—if it is, it is a beautiful one)—I think it comes from the coast of Brittany. There is a story that long, long ago the coast line was further out and there were villages and fields and orchards and vineyards which one day in a fearsome storm were submerged; the great waves rolled in and the hard wind blew fiercely and the sea engulfed that sweet and smiling land. Ages have passed since then, but the fisher folk will tell you that when they are out upon the tranquil sea and the water is calm as glass and there is no zephyr blowing, that sometimes when they look through the water they can see those submerged villages and catch the glint of the golden cross upon the heavenward steeple of some submerged church; that at night when it is still and their boat is lying quiet on the water, no zephyrs flapping the sails, if they listen they can hear the ringing, ringing of the bells, still calling souls to prayer. That is a lesson to take out into the great wide world, to the souls of men that have been submerged, to women that have been crushed; the great waves of doubt and fear and poverty and hunger and misery and ignorance have swept over them, and they are so engulfed that it seems that there is nothing of God, nothing of righteousness, nothing of hope within them. And yet they are not lost; God has planted in the human breast that little voice, that little bell that calls and calls to prayer. And in their hour of stress their eyes turn upward like the pointing steeple to God, and their hearts cry out for help. And so those who, confident in God, carry on his message and reflect his life, sending forth his blessing to all men and to all who reach for that glorious faith divine, can find faith in the knowledge. Those who go with that message can feel that the hearts of men are waiting, listening, watching, and that there will be a response, for the time and effort and inspiration they give to such a cause will go out and reach and bless and inspire others. This glorious word faith! Let us write it on our hearts and see that we confound it not with just those words creed or church; let it be deeper than that; let it be a faith that the true God owns and possesses our being, so that we can laugh in the face of difficulty, that we can smile through our tears, that we can paint a rainbow on the darkest cloud...because we know God.

SECTION XV

GANDHI'S FAITH. ISLAM. SOME JEWISH CONTRIBUTIONS.
MODERN MORMONISM

NEW ASPECTS OF THE UNIVERSAL SPIRIT

THIRTEEN SPEAKERS

Miss Muriel Lester, Founder of Kingsley Hall, East London,
England MAHATMA GANDHI

Mr. K. Natarajan, Editor of the Indian Social Reformer, Bombay
WORLD IMPLICATIONS OF GANDHI'S MOVEMENT

Syud Hossain, an Indian Nationalist Moslem
GANDHI AND HINDU-MOSLEM UNITY

The Hon. Chaudry Zafarullah Khan, Former President of the All-
India Moslem League

ISLAM PROMOTING WORLD UNITY, PEACE AND PROGRESS
Dr. Muhammad Yusaf Khan, of India

ISLAM OVERCOMING RACIAL AND RELIGIOUS PREJUDICE
Sufi Mutiur Rahman Bengalee, M.A., Delegated by His Holiness
Mirza Bashir-Ud-Din Mahmud Ahmad of Quadian, India

ISLAM THE SOLUTION OF THE WORLD'S PROBLEMS
Abba Hillel Silver, D.D., Rabbi of The Temple, Cleveland, Ohio
JEWS AND CHRISTIANS IN THE NEW ERA

Dr. S. H. Goldenson, Rabbi of the Rodef Sholom Congregation,
Pittsburgh, Pennsylvania

HOW TO THINK ON RELIGIOUS FELLOWSHIP
Rabbi Morris M. Feuerlicht, of the Indianapolis Hebrew Congre-
gation, Indianapolis, Indiana RELIGION AND THE DEPRESSION

—A JEWISH VIEWPOINT
Rabbi J. X. Cohen, of the American Jewish Congress

OUR FELLOWSHIP FACES THE NAZI MENACE
Rabbi Joseph L. Baron, of Temple Emanu-El, Milwaukee, Wis-
consin PEACE AND BROTHERHOOD

The Hon. Brigham H. Roberts, President of the First Council of
the Seventy, Church of Jesus Christ of Latter Day Saints

MODERN MORMONISM EXEMPLIFIED IN TWO ADDRESSES
President Franklin Stewart Harris, B.S., Ph.D., of Brigham
Young University, Provo, Utah UNITY THROUGH CO-OPERATION

MAHATMA GANDHI

MISS MURIEL LESTER

of England. Founder of Kingsley Hall, Bow, London, E.C. Social Worker in East London for thirty years. Mahatma Gandhi was her guest at Kingsley Hall for three months during the Indian Round Table Conference

KINGSLEY HALL, located among the very poor people of East London, has two links with Mahatma Gandhi and his movement. The first of these is the voluntary poverty movement to which Kingsley Hall leaders have long been committed. The second link is the strong active pacifism, not mere passive non-resistance, but militant campaigning against war and the war spirit. Even among the Kingsley Hall Neighbours whose schools and children were injured by German air raids, groups were organised to stand for sympathetic understanding of German people—"who are just as unwilling as we to go to war," said these suffering British neighbours of Kingsley House. It was a joy to discover the bonds of mutual sympathy between the two "ashrams"—Gandhi's in India and Kingsley Hall in East London.

During Miss Lester's visit to India, before Gandhi's coming to the London Round Table Conference, she had stayed at Gandhi's Ashram and had found that all of the life there was thoroughly congenial. She had always resented the prevailing attitude of English newspapers which talked always about Gandhi's food and clothing, never saying anything real about the man himself. When she heard that the Mahatma was coming to the Round Table Conference she wrote inviting him to stay at Kingsley Hall. He chose this East End settlement because he knew that there he would be living among the same sort of people that he was working for in India.

Mahatma Gandhi lived in one of the little cells on the flat roof at the top of Kingsley Hall. One striking evidence of his strength of life was his indifference to cold. Kingsley Hall residents would go up after their warm breakfast to visit Gandhi's cold cell. The visitors, wearing heavy clothing and thick wraps, would have to close Gandhi's window because they felt so uncomfortably the cold breezes in which the Mahatma, in his scanty cotton wrappings, after a cold breakfast, was still comfortably warm.

He was very much beloved in Bow. Crowds of people were always waiting in the streets to watch him move about. Children

waited for him and joined him on his morning walk—at 5:30 A.M. When he first arrived at Kingsley Hall, the people were eager to see him but too polite to stop what they were doing and stare. A jolly settlement-house party was in full swing—and they went right on with it. Not until Gandhi crossed the room to speak to a blind lady did they surge around him, pressing forward and bringing their children to see him—a re-enactment of the Bible story of Jesus with the children thronging about him.

The simplicity of Gandhi's diet was self-imposed after he had worked out the average wage of a poor man in India. He could not allow himself more food or clothing than can be commanded by the poor workers of India whose servant, comrade and representative he holds himself to be.

This frail-looking little man gets all his strength from prayer. The newspapers never talked of that. And yet, other than the Prince of Wales, Gandhi had the greatest news value of any one in the world. He was England's honoured guest living among the poorest of the poor. The King's own detectives were there to guard him when he went from place to place. Children soon lost their shyness with him; they loved him and called him "Uncle Gandhi." Miss Lester told a story of the occasion when the doors of the Hall were flung open for all the children to come in to a wonderful party. They gathered around Gandhi and talked with him about many things. He tried to tell them something about his own ideas on Pacifism. "When somebody hits you, do not hit back." After the party a little girl went into her father's room very early one morning to get him to take her to Kingsley Hall to watch for Gandhi and join him on his morning walk. The father was fast asleep and the little girl struck him rather hard on the face to waken him. Then she said, quickly: "Now, Daddy, you mustn't hit back because Mr. Gandhi says you mustn't."

"Ahimsa"—the Indian doctrine of non-violence, non-hurting or universal love—as Gandhi preaches and practises it, means not only physical disarmament but disarmament also of man's mind and spirit. Miss Lester described and emphasised Gandhi's scorn for all war systems. We already had, in the Fellowship of Reconciliation, the theory of the disarmament of the body, but Gandhi holds that there must also be disarmament of mind. Having disarmed your mind, you must identify yourself with the sufferer. And Miss Lester told how Gandhi's volunteers took, each, an untouchable brother to the Hindu shrines which had been closed to the untouchables. They were told to use only the power of prayer and fasting—no

violence. After weeks of patient waiting they won their point and the untouchables were invited into the Holy Shrines.

There were other stories of Gandhi's followers. Indian women who had always been accustomed to "Purdah"—strict seclusion from even being seen by any man outside their own families—had served as pickets outside drinking places and opium dens and many of these refined, sensitive women had been repeatedly taken to prison. Gandhi's followers, wearing his badge, stood with folded arms, offering no resistance, not even resentful looks, when brutally beaten down by the police. There was the story, too, of the Indian bride who offered Muriel Lester a sari (the native Indian dress). The bride was glad Miss Lester chose the one she did—because it had been made by the bride's mother when she was serving a term of imprisonment.

From Gandhi we have learned in Bow, said Miss Lester, that one must identify one's self with the sufferer. One man with a strong vision of God does far more than any well organised settlement. This teaching is altering Bow. Gandhi always identifies himself with those he is trying to help. He is continually throwing his life away. To those who cling to life and say, "but we must live," his quiet answer is: "I don't see why." There is no need to live if it means giving up principles. Often Gandhi has been cast out and left to die. Because he holds his life so cheap, it is continually restored to him. You cease to fear dying if you are above death.

Self-detachment is a necessity. Humour and balance, Gandhi shows us, is the sign of the man of God. This is the way to avoid nervous breakdowns. Freedom, strength, balance, perfect poise, are shown at their best in Gandhi. An influence like his casts out fear. It is like the Bible story of Jesus and the chained maniac on the hills of Galilee. The disciples fled. Jesus faced him. Under Jesus' quieting influence the man regained his sanity. That is the sort of influence we should be able to exert on gangsters. The technique of self-protection should be not only saving self but saving the assailant.

Gandhi's challenge to the world is epitomised in his talk with Pierre C—— on the Swiss mountains. How would Gandhi preserve Swiss neutrality and prevent enemy armies from passing through? Gandhi would preserve neutrality in another way. "I would re-enact Thermopylae," he said: "The people should be called upon to make themselves a living wall." Several suggested that the people were not ready. "Are you sure, Mr. C——," asked Gandhi, "that it is the people who are not ready?" "Oh," exclaimed Mr. C——, "you mean it is we—the leaders—who are not ready."

"I must confess," replied Gandhi, "I do not seem to have come across leaders in Europe." "Tell me what qualities you think a leader for this age would need." Gandhi answered: "Realisation of God every minute of the twenty-four hours." And, if a man asked: "What do you mean by God?" Gandhi would reply: "Truth is God and the way to find him is non-violence. The slopes of the Himalayas are white with the bones of our Rishis who have given their lives to prayer, study and research. They have been trying for centuries to wrest the secrets of God from Him, and what they tell us is: 'Truth is God and the way to Him is non-violence.'"

WORLD IMPLICATIONS OF GANDHI'S MOVEMENT

MR. K. NATARAJAN

Editor of the *Indian Social Reformer*, Bombay, India. Recently honoured by the State of Baroda for his lifelong leadership in social reconstruction

WE are met here to-day under the auspices of the World Fellowship of Faiths. India is a land of faiths. We have in that country, as nowhere else in the world, representatives of all the world religions. We have the ancient Jewish communities, the Syrian Christian community, and the Parsees. Between a fourth and a fifth of India's population owe allegiance to Islam. We have modern Christian communities, Catholic and Protestant. All these religions have existed in India together for many centuries. They could not have done so, but for the fact that the idea of Fellowship of Faiths was inherent in the religious tradition of India from ancient times. This was enunciated as a policy of State by the Hindu-Buddhist Emperor Asoka, and since then, it has been followed by all Indian rulers, whatever their caste or creed. Even the Moslem rulers adopted this policy. The World Fellowship of Faiths, that is now being held here in Chicago, is, therefore, not a new idea to me, as an Indian. I rejoice to find that this principle, which is so congenial to Indian thought, is, at last, finding its way to general acceptance. The Fellowship of Faiths must inevitably lead to a higher goal, namely to the discovery of the common basis of all religions, and its practical application to the affairs of mankind. It is when we reach that stage that peace and harmony among the nations of the world will become a permanent factor of human history. In India, where all the world religions have met, there has always been an intellectual movement towards peace and harmony among the nations.

At the present time, it has found expression through the personality of Mahatma Gandhi, whose name, I find, is known through-

out the world. Wherever I have gone, in Italy, Austria, Switzerland and in America, his name is received everywhere with great respect. People are anxious to know about his message. What is the secret of this great attraction of Mahatma Gandhi? It cannot be his political movement in India. There are people who see in it a David, even without the sling, fighting Goliath armed with all the resources of modern science. This political movement, however, is a side-issue. Mahatma Gandhi's interest is not really in politics, but in religion and social reform. I am not going to speak to you, therefore, of the political side of the Gandhi movement in India, because it is of no interest, and of little importance, outside our own country. Among Indians themselves, there are many who do not believe in Non-co-operation or Civil Disobedience. But these are not the most important phases of the Gandhi Movement. The central principle for which he stands is Non-Violence in Thought, Word and Deed. Non-Violence is a negative term, which does not convey the full meaning of the Sanskrit word 'Ahimsa.' Ahimsa, to my mind, is precisely what Saint Paul calls Charity in the famous verses in his letter to the Corinthians.

Gandhiji's aim is to have this principle of Ahimsa, or Charity, applied to the solution of all differences, whether among communities, races or nations. It is this idea which has caught the imagination of the world and has made the name of Mahatma Gandhi something like a household word in all lands. The statesmen of the world are all eager to prevent future wars. The last Great War, it was said, was to put an end to all wars and to make the world safe for Democracy. Even a child can see that it has utterly failed in both these respects. According to competent observers, the world to-day is moving rapidly towards another great war, and Democracy is not now the fashion in many lands. Even in countries where democratic forms are observed, there is a steady tendency for power to be exercised much in the fashion of dictatorship by persons who have got hold of the parliamentary machine. There have been disarmament talks and conferences; but they have come to nothing. There has been a regular rise in armaments among the nations, notwithstanding these disarmament talks.

But even if the Disarmament Conference should succeed completely and all the nations of the world agree to forswear arms, it is obvious that war will not be abolished, so long as people believe in settling their differences by physical force. Might would be right, even if there were no guns, or bombs, or aeroplanes. People will fight with their fists so long as they believe in fighting as a means

of settling their disputes. The principle of Non-Violence, for which Mahatma Gandhi stands, on the other hand, goes to the root of the matter. If people come to believe in Non-Violence, there will, of course, be an end to war. The world's hope of peace, therefore, lies in the adoption of Gandhiji's Gospel of Non-Violence.

India in ancient times was a great believer in physical force, but it learnt by bitter experience that physical force pitted against moral force was bound to fail. For nearly 3,000 years, therefore, India has cherished Ahimsa as the highest virtue. Mahatma Gandhi has sought to apply this principle to politics in India, as well as to international relations. Mahatma Gandhi has, for the present, restricted his activities to his own country, because he believes that India can gain the necessary position and prestige to influence world opinion only when she has set her own house in order. One of the most hopeful signs of the present time, when there is so much to 'depress men's minds, is the fact that in all countries of the world, there are more men and women whose thoughts are tending in the same direction than there were at any time before. India's claim to a place in the Council of Nations, rests on her ancient tradition of Fellowship of Faiths, and her belief in Non-Violence or Ahimsa as the only right rule of life for international relations.

It might be asked whether it is practicable for nations to settle their differences without recourse to violence. I think it will be. In the primitive stages of civilisation, men fought with each other for the necessities of life. Then the family was evolved, and the relations of its members were placed upon a basis of mutual accommodation without resort to violence. From families rose tribes, who accepted the same principle, and tribes grew into nations within which violence is regarded as a crime against the State. If men could rise from the primitive stage of violence to the modern conception of the State, in which violence is sternly repressed among citizens, it is only a step forward for the same principle to become the basic principle of international relations.

GANDHI AND HINDU-MOSLEM UNITY

SYUD HOSSAIN

of India, a Nationalist Moslem Leader of India. A lineal descendent of the Prophet Mohammed. Represented Gandhi and India at the Near Eastern Peace Settlement in London and Paris in 1920

INDIA in the past has had a great many distinguished leaders, Hindu, Mohammedan, Parsee and others, but the majority of such

men were leaders either of their respective communities or in their several provinces. It is the peculiar distinction of Mahatma Gandhi that for the first time in the last half a century he has attained, by universal consent and acknowledgment, to the leadership of the entire Indian nation in the political sense. Millions of Mohammedans who never before had acknowledged the leadership of any Hindu have been among the most loyal and staunch of the followers of Mahatma Gandhi, and have made enormous sacrifices for his cause in proof of their allegiance.

The chief reason for this phenomenon is that the ideal and conception of Indian nationalism which Mahatma Gandhi stands for is fundamentally and unequivocally based upon the principle of Hindu-Moslem unity.

A great deal of vicious and misleading propaganda has been let loose in recent years from interested quarters suggesting insuperable dissensions between the two leading communities of India, the Hindus and the Moslems. The truth of the matter, on the other hand, to those who know the situation at first hand and have no political or imperialistic axes to grind, is that the whole modern civilisation of India is the joint product of collaboration for successive centuries between Hindus and Moslems. The modern languages of India, its literature, art, sculpture, music, architecture and social movements, are all a blending of Hindu-Moslem ideals and techniques.

A free India such as Mahatma Gandhi visualises and postulates will comprise a common national citizenship irrespective of race or religion, as in most other civilised countries of the world. Such a program naturally does not fit in with the plans and interests of those who want to play the old imperial game "divide and rule," which the Romans first invented and which has been applied on a larger scale by some who have come after them.

Irrespective of temporary set-backs the program of Mahatma Gandhi will eventually be vindicated in India.

ISLAM PROMOTING WORLD UNITY, PEACE AND PROGRESS

THE HON. CHAUDRY ZAFARULLAH KHAN, B.A., LL.B., M.L.C.

Bar-at-Law, Punjab, India. Formerly President of the All-India Moslem League

Islam:—"Peace, through complete surrender to God's Will," the faith revealed through all the Prophets: Abraham, Moses, Jesus,

Confucius, Zoroaster, Buddha, Ramchandra, Krishna, and, in its complete and final manifestation through Muhammad (on all of whom be peace and the blessings of God). It eliminates all discord and brings about a complete reconciliation between (a) God and man; and (b) Man and man.

(a) By teaching the Unity of God and explaining His attributes it instills into the human mind such a conception of the beauty, beneficence and majesty of the Creator as to steep the mind in an all-enveloping atmosphere of love, reverence and awe for God, thus making a complete submission of the human will to God's will as the only true and unfailing source of joy and happiness.

(b) This is really working out in detail only one aspect of (a). Under this heading Islam lays down binding principles for the adjustment of the relationship between: (1) The sexes; (2) The members of a family; (3) Members of society; (4) Master and servant; (5) Capital and labour; (6) The State and the citizen; and (7) One State and another. By so doing it seeks to eliminate every element of discord from every aspect of human relationship and to establish perfect peace.

It fosters the conception of peace and concord by its very name;—Islam: Peace: Submission to the Divine Will, which again is perfect concord and thus Perfect Peace. The Muslim greeting is: "Peace be unto you"; and every Muslim man, woman and child throughout the world, promotes an atmosphere of peace and goodwill by greeting every fellow being whom he or she may meet or from whom he or she may part during the course of the day, with this greeting of "peace," at once a prayer and a salutation, and when greeted himself replies: "And unto you be peace."

Islam has taught and in practice has achieved a complete equality of mankind. "The supreme gift of Islam was the ideal of unity which it drilled somehow into the heads of a hundred races—not merely the unity of God, but even more the unity of mankind." (*This Believing World*, by Lewis Browne.) A single visit to a Mosque (Muslim place of worship) would furnish a living picture of this unity and equality which it would be impossible to match anywhere else.

Again, Islam has set at rest the age-long conflict between Science and Religion. It teaches that both proceed from a Divine Source: Religion being based on a direct revelation through the Word of God, and Science being indirect Revelation through the work of God, and that thus there can be no real conflict between them. In fact, one complements the other. Again and again does the Holy

Quran (the Word of God) draw attention to the phenomena of nature (the work of God) to illustrate and emphasise its teachings and there are numerous exhortations enjoining the study of and research into these phenomena for the purpose of a complete understanding and realisation of the relationship of man to God.

All of this would show that there is a divine design for peace and unity underlying the Universe, and whereas provision has manifestly been made for it on the physical side, a parallel provision has been made on the spiritual side. On the physical plane we can clearly perceive that as the result of an astonishing development in the means of transportation and communication and other facilities, the various sections of mankind are fast tending to become, as it were, members of one family. It behooves us, therefore, to recognise this Divine Purpose and to constitute ourselves the instruments through which this blessed purpose may be fulfilled. That it will be fulfilled cannot be open to the slightest doubt; it is for us to *choose* whether it shall be fulfilled through us or in spite of us. All that tends to obstruct this purpose, to raise fresh barriers between mankind or to preserve old ones, will be swept away; all that tends to promote this purpose and to bring it to its fulfilment shall be blessed and fostered.

In the same way the Divine Grace and Mercy has made provision for the spiritual unity of mankind. While the human race was still in its infancy and sections of it were widely scattered over the face of the earth, communication between them being difficult and infrequent, spiritual guidance was provided for each section locally through men beloved of God whom He made the spokesmen of His Will. As contact between mankind was about to be fostered, He revealed His Will through Muhammad, the Master Prophet (on whom be peace and the blessings of God) in the Holy Quran, which describes itself as a "testimony" and a "distillation" of the Holy Scriptures previously revealed, a law unto all time and for all the peoples of the Earth.

And one more promise remained to be fulfilled. Many of the great Prophets (on whom be peace) had under Divine revelation held out a promise to their followers that in the later days they would appear again to lead mankind back to the truth. But the moment we realise that Revealed Truth has always proceeded from one Source, we must at once understand that all these Second Advents of the various great Prophets must be fulfilled in one person, who would come in the Spirit of all these prophets (on

whom be peace). And these promises have been fulfilled in the advent of Ahmad of Qadian, a servant of the Master Prophet Muhammad, whom God has called: "The Divine Champion clothed in the Mantles of the Prophets" (on all of whom be peace and the blessing of God). In him may the Hindus recognise Krishna, the Jews and the Christians recognise the Messiah, the Muslims find the Promised Mahdi and all other creeds their own particular Prophet. Again, the Divine Purpose must be fulfilled and mankind brought together through Ahmad. It is for us to decide whether we shall be the instruments for the fulfillment of this Purpose, or shall set ourselves to obstruct and fight it.

"O Lord, do Thou of Thy infinite mercy and grace cause us to be of those through whom Thy will shall find its fulfilment and save us from falling into the error of obstructing Thy Will and Purpose. Amen."

ISLAM OVERCOMING RACIAL AND RELIGIOUS PREJUDICE

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THE Quran, the Holy Book of Islam, opens with a verse which teaches the broad doctrine of tolerance: "All perfect and pure attributes belong to God who is the Lord of all the worlds." The words used are so general that they include all the different people, different ages and different countries. This shows clearly that the Holy Quran refutes the doctrine which sets limits to the vast and unlimited grace and sustenance of God, reserving the manifestation of these attributes for a single people to the exclusion of all others as if the latter were not the creation of God, or as if after creating them Almighty God had utterly forgotten them.

Our God has not made any distinction between different peoples and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, Egyptians, Europeans, Americans, Chinese, and Japanese. For the whole earth of God serves all alike as floor, and for the sake of all, the sun, moon, and stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth and other things created by God and all equally use the produce of the earth, its corn and herbs, its flowers and fruits. These are the broad Divine morals which teach us that we should also do good to all our

fellow beings and should not cherish contracted views and narrow sympathy.

The Quran is full of verses which clearly contradict the belief that the Prophets have been raised from one particular type of people or have been sent to one particular country. It teaches by the introduction of many and varied comparisons that as Almighty God has been providing for the physical needs of every country according to its conditions and circumstances, so He has also provided means for its spiritual training and the satisfaction of its spiritual requisites. The Holy Quran says in one place, in the clearest words: "There is no people among whom a Warner has not been sent."

In fact, it will be admitted without any discussion that the true and perfect God in whom we must believe is the Lord of all the worlds. His sustenance is not limited to a particular tribe or age or a particular country, but He is the sustainer of all people, the Lord of all life, the King of all places and countries, the Fountain head of all ages, the Source of every power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace of God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and say that Almighty God poured down his blessings upon such and such a people but did not grant those blessings to others, or that such and such a people received the gift of Divine revelation from Him but that others were not favoured with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age but that He remained hidden at other times. He, therefore, extended His bounty to all and did not exclude any people from the all-comprehensive circle of His grace, nor did He deprive any age of His great blessings. The Divine morals being so broad, it behooves us to imitate them.

Islam is a holy and peaceful religion which never attacked the prophet or holy leader of any community, and the Quran is a venerable book which laid the foundation of peace among nations by accepting the Prophets of all nations. Regarding all the Prophets of the world the Quran says: "O believers, say 'We believe in all the Prophets of the world and make no distinction between them, accepting some and rejecting others.'" The Quran accepts all the Prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus and does not call any Prophet of Persia, India, or any other country, a liar or an impostor. On the other hand, it plainly

declares that there have been prophets among all people and in all lands and thus lays the foundation of peace among all peoples.

In order to bring peace and harmony between different religions, Islam teaches us manners and regard for others' honour by declaring: "Do not abuse the idols of the idolators, for if you do it, they will abuse your God in return, because they do not know God." Thus, though according to the teaching of the Quran, the idols have no worth at all, God teaches the Moslems such good manners that He enjoins upon them to abstain even from abusing the idols and to use mild words, lest the idol worshippers be excited and begin to abuse God.

But in the beginning they all came with truth. Their Teachers all drank from the same Fountain-Head. How, indeed, could it be otherwise, if the whole human race was created by the same God? How could He bless one nation and leave others to starve spiritually, if His physical dispensation blessed all equally? His universal Providence must surely give teachers of his religion to every group of humanity, especially in the times when there were few, if any, means of communication between race and race whereby one might impart to another the Truth that had been revealed; nay, they were entirely separated from each other by natural or artificial barriers; and for this reason it was that religion was revealed to every nation.

The present order of things has, however, brought the races of mankind together; religions and cultures have come in contact with each other. But each sticks to its own creed; for the whole world will not follow one road. Is it not then desirable for the world to subscribe to a doctrine that demands recognition of the Divine origin of each great religion? Such a doctrine would create a mutual understanding and break down narrow-mindedness. It would mitigate the religious bias that so readily stirs up enmity between nation and nation. Such belief is needed in the interest of peace, and Muhammad taught this healthy principle of universal harmony. Religion is a great factor of unification, and its chief object is to create harmony among the discordant, diverging units of humanity, and never has the need of such harmony been more evident than to-day. Has not Islam, then, brought a true message?

Islam teaches complete religious tolerance. For the first time, the principle of "no compulsion in religion" was taught and acted upon by Muhammad. Differences of opinion in religious matters were respected and individual opinion encouraged. Freedom of conscience was allowed. For every one to be responsible to his God alone for his religion was a thing hitherto unknown to the world. Islam puts its

teaching of universal toleration into practice; it awards protection of life and property to the followers of other religions in the same way as it does to Moslems. It allows them to follow their own religion and observe their own rites. Muhammad grants concessions to Christians: "No conquering race or faith has given to its subjects a nobler guarantee than is to be found in the following words of the Prophet: 'To the Christians of Najran and the surrounding territories the security of God and the pledge of his Prophet are extended for their lives, their religion and their property, to the present as well as to the absent, and others besides; there shall be no interference with their faith or their observances; nor any change in their rights or privileges; no bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything great and small, as heretofore; no image or cross shall be destroyed; they shall not oppress nor be oppressed; they shall not practise the rights of blood-vengeance as in the days of ignorance; no tithes shall be levied from them, nor shall they be required to furnish provisions for the troops.' "

Here is another example which will prove the spirit of tolerance in Islam. Some of the Christian Fathers, in the days of the Prophet, came to discuss with him the merits of the true religion. Moslem hospitality lodged them in houses surrounding the Mosque of the Prophet, where they remained for several days, and then came Sunday, the day of the Lord with the Christians. For a Moslem, the whole of the earth is his Mosque. The very house of Allah, where God, Who is neither Begotten nor Begetter, was worshipped, became a place of worship for those who believed in the begotten Son of God. Such a benevolent spirit could not fail to stem religious prejudices in Islam.

It is a fact, admitted even by Western scholars that Islam knows no colour line and is above racial prejudices. In the first place, Islam abolishes all invidious distinctions. "Surely the noblest among you in the sight of Allah is he who is the most righteous of you" sounds the death-knell of all superiority or inferiority based on rigid caste and social distinctions. Mankind is but one family according to the Holy Quran, which says: "O men, We have created you all of a male and female and made you tribes and families that you may know each other; surely the noblest among you in the sight of Allah is he who is the most careful of his duties." (49; 13.) Islam thus lays down the basis of a vast brotherhood in which all men and women,

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to whatever tribe or nation they may belong and whatever be their profession or rank in society, the wealthy and the poor, have equal rights, and in which no one can trample upon the rights of his brother. In this brotherhood all members treat each other as members of the same family. No one is to be deprived of any right on the score of his race or profession or sex. And this great brotherhood did not remain a brotherhood in theory but became an actual living force by the noble example of the Holy Prophet and his worthy successors and companions. The strict rule of brotherhood is laid down in the following words of the Holy Prophet: "No one of you is a believer in God until he loves for his brother what he loves for himself."

If you wish to observe true fellowship, and to experience the genuine spirit of brotherhood among the heterogeneous units of humanity, that alone can bring peace into the races of the world, go to Mecca and see the drama of fraternity being acted on the day of Pilgrimages. All man-made barriers of distinction removed, all colour and race-prejudice brushed aside. Men of all ranks, plebeian and patrician, clad in the same sort of cloth. Father or son, brother or sister, mother or daughter, the only word for addressing each other according to their age, among those who are strangers to each other in language, colour and race. Every one trying to serve another, and abstaining from receiving in lieu thereof, every one willing to offer his all for the benefit of the other, every one rejoicing when deprived of his own goods, if they do but go to meet the others' need. Self-seeking tendencies could not work to the injury of others in such circumstances. This scene of true fraternity goes on for at least five months of every year in Mecca. Mecca has rightly been called a City of Peace.

ISLAM—THE SOLUTION OF THE WORLD'S PROBLEMS

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THE world is in a state of chaos. Religion has fallen into degeneracy and corruption. There are dozens of religions and thousands of creeds, sects and denominations. There exists great antipathy between the representatives of different faiths and creeds. They are constantly at loggerheads, each claiming to have the only true religion. In such a melancholy state, a seeker after truth often

finds himself lost in the quagmire of confusion, as religion seems to be a motley mixture.

There is race and color prejudice. Some people suffer from a superiority complex. There is much talk about democracy, universal brotherhood and equality of man. But these are much abused terms in dynamic speeches and powerful writings. In the realm of reality, it is a tragedy. On account of the color of his skin, a man cannot worship side by side with his brother man in the temple of God.

Then there is the question of international relations. The tragedies of 1914-1918 are still fresh in our memories. The world has not yet recovered from the aftermath of the great war which caused so much bloodshed. In order to rescue the world from the clutches of the ferocious tiger of war, peacemaking machineries of the League of Nations and Disarmament conferences have been established; but alas! they have, so far, proved to be complete and tragic failures and the citadel of World Peace is surrounded by dark forces; the world is in immediate danger of another conflagration. There are the India-England problem; the Sino-Japanese conflict, the situation in Germany and world-wide communist revolution.

Above all, the unprecedented economic paralysis has shaken the very foundations of civilisation. There seems to be no hope for immediate salvation from this world-wide financial collapse. There is a ghastly picture of sorrow and suffering. With thousands of people it is not only the struggle for existence but it is a matter of life and death. People are starving in the midst of plenty.

In short, the whole world is in a melting pot. If it ever was in need of peace, it direly needs peace now. These tangled difficulties need to be solved.

Islam comes to the scene with a peaceful message to all mankind and claims to bring a satisfactory solution of these baffling problems. Let us make an honest and thorough investigation of the subject. We will first of all discuss how Islam establishes peace between all religions.

Islam on Religious Peace

What strikes us at the outset in the study of Islam, is its emphasis on the basic unity of all religions. According to the Islamic conception, from the earliest dawn of history there has been but one religion. All the prophets of God and the founders of the different faiths came to the world for the guidance of man. Whenever the night of spiritual darkness overspread the earth, God sent a mes-

senger with the light of truth for the enlightenment of the hearts of benighted humanity, but fundamentally they all came with the same mission. The Quran says, in no ambiguous terms:—

1. There has been no people without a warner. (Prophet) (Ch. XXXV.24)
2. And verily we have raised in every nation a messenger (prophet) (proclaiming): Serve one true God and shun false Gods. (Ch. XVI.36)
3. Each one believeth in Allah (God) and His Angels and His Scriptures and his Messenger. . . . We do not make any distinction between any of His Messengers. (Ch. XI.25).

So a Moslem believes not only in Muhammad but in all prophets of all countries and of all ages without making any distinction. Great respect has been paid to Jesus and his mother in the Holy Quran. Nine times has He been called Messiah and His Mother, Mary, has been declared one of the most virtuous women the world has ever produced.

Here is a golden principle for the establishment of religious peace. Had the sophisticated world recognised the truth and wisdom of this noble principle and followed it faithfully, religious peace would reign supreme. Let the followers of all religions recognise the fundamental unity of all religions and instead of declaring that the followers of faiths other than their own are infidels, let them pay homage to the great religious founders who have been the common benefactors of the whole human race. At once the sun of peace, harmony and good-will will rise on the horizon with the effulgence of golden light.

Monotheism is the central teaching of Islam. All over the world Moslems are known as unitarians. Resignation unto the will of the One and the Only God is the essence, the sum-total and the length and breadth of Islam.

A careful investigation of works on comparative religion makes the startling revelation that monotheism has been the cornerstone of all religions. Of course, there do exist Deification of men, Trinity, Fourinty, Polytheism of every description but yet, behind the thick and dark clouds of these human corruptions, the sun of the eternal, imperishable golden Truth of the one God shines forth in full splendor.

Thirteen centuries and a half ago, Islam laid the solid foundations of religious peace, by extending universal invitations to the

followers of all religions, to make common cause based upon the belief in one God. Says the Holy Quran:—

“Say, O ye people of the scripture, come to an agreement between us and you that we shall worship none but God and we shall ascribe no partner unto Him and none of us shall take others for Lords beside God; and if they turn away, then say, bear witness that we have submitted ourselves unto Him.”
(III.64)

In order to bring about peace between all religions Hazrat Ahmad, the founder of the Ahmadiyya Movement in Islam, made the following suggestions:—

(1) The founders and leaders of different religions should not be referred to in a manner calculated to offend the susceptibilities of their followers.

(2) In the propagation of their faiths, the missionaries of each religion should confine themselves to the expounding of the beauties and excellencies of their own religions, because to find fault with other religions does by no means prove the truth or superiority of one's own faith.

This will lead to a wonderful discovery, namely, that the common points of all religions will be emphasised and brought into prominence resulting in tolerance and better understanding.

If these noble Islamic principles were adhered to, a new heaven and a new earth would be created—a new heaven and a new earth where the conflicting religious groups could be successfully woven into a harmonious unity for concerted action.

Islam on Universal Brotherhood

The dramatic story as to how Islam exterminated color and race prejudice and established universal brotherhood in the world reads like a thrilling romance. In the seventh century of the Christian era, when Islam came to Arabia, color distinction and race prejudice loomed large in that country and slavery formed the basis of the whole social fabric. At such a time Islam came and enunciated that all men were born of Adam and Adam was created of clay. The Quran says:—“Verily the most pious among you is the most respectable among you in the sight of God.” (Ch. X-IX. 13.) In other words the color of the skin or membership in a particular race is not the criterion of respectability. The only test of respectability is righteousness, integrity and ability.

All religions exalt universal brotherhood and propound the principles of democracy. Islam does not possess a monopoly in the enunciation of these precepts. The distinction and superiority of Islam lies in the miracles it performed in fulfilment of these principles in the actual life and action of human society. Within the short space of twenty-three years, a momentous change was wrought in the history of the world. Slaves became the ministers of religion, commanders-in-chief on the battlefields, and governors of provinces and rose to positions of dignity and leadership in every field of human activity. Islam took slaves and actually raised them to royalty. History presents no parallel. All over the vast Moslem world, from Siberia to South Africa, from China to Egypt, the king and the subject, the high and the low, the white and the colored, the occidental and the oriental gather together in the mosque, five times a day, and stand side by side and shoulder to shoulder, forming one line and thus, demonstrating the power of Islam in establishing universal brotherhood. Islam is the most dynamic democratic force in the world.

Here is another mighty contribution of Islam to the solution of the so-called unsolvable problems. If the world adopted these golden principles, how soon would one family of the whole human race be formed and a new era of world-peace be inaugurated.

International tension is becoming more and more acute every day. World peace is seriously threatened. It is the constant concern of all men of good will to see mankind secure from another world catastrophe. There is a universal hunger for peace. It is therefore quite apropos to discuss at this time Islam's contribution towards the solution of this vexed problem of international relations.

One of the primary causes of international friction is the deeply rooted covetousness of one nation towards the material values possessed by another. It lies in the indomitable greed and thirst for self-aggrandisement. In this connection, Islam lays down a principle which strikes at the roots of such causes of international ruptures. The Holy Quran says:—

“Lift not thine eyes towards those worldly benefits which we have bestowed upon other nations in order to try them in their actions. That which your Lord has bestowed upon you is best for you and more enduring.”

In this verse God says that every nation must devote all its energies to the development of its own talents and take full advantage of all the natural gifts which God has bestowed upon it. The plun-

dering of other nations can by no means be of any permanent benefit and leads to ultimate distress and trouble.

International dislikes and jealousies constitute another important cause of international disputes. Very often one nation wrongs another and although a peace is patched up for the time being, the aggrieved nation continues to nurture a secret grudge against the aggressor and eagerly waits for a suitable opportunity to inflict injury upon it. This frequently results in war.

Islam strongly forbids this and enjoins truth and straight-forwardness in all international affairs. The Holy Quran says:—

“O believers, act uprightly in all matters for the sake of God and deal equitably with people; let not hatred of a people incite you to injustice. Act justly for that is in *accord* with righteousness. Make God your shield. He is aware of what you do.”

If the statesmen of the different countries were to set such a high standard of truthfulness and moral integrity in their diplomatic dealings, a large number of international disputes would be easily avoided. Islam lays great emphasis upon the sanctity of treaties and teaches that treaties should be respected not only between the immediate parties involved, but also by their respective allies. If treachery is apprehended from any state with which a treaty has been concluded, it should not be attacked suddenly, nor should any undue advantage be taken of it. At first a warning must be served to the effect that, as it has been guilty of a breach of faith, the treaty comes to an end. If the guilty party still persists in its treachery, then, and only then, may war be declared as a last resort.

Islam emphasises the importance of preparedness for war as a means for the maintenance of peace. So long as diverse governments exist in the world there will always be apprehension of war. Unless you are fully prepared for self-defence, a perfidious enemy may, taking advantage of your weakness and unpreparedness, be tempted to attack you. So, Islam does not allow a Moslem State to offer temptation to other nations to make war upon it, relying upon its neglected defences. A Moslem nation must therefore ever be fully prepared for self-defence.

Now we enter into the most important phase of the theme—namely Islam’s solution of the problem engendered by international hostilities. For the amicable settlement of international disputes, Islam contemplated a combination of nations which may actually be termed a League of Nations. This is enjoined upon the Moslems and strongly recommended to the non-Moslems. This Islamic

League of Nations would be more comprehensive and more far-reaching in its results than the present League of Nations, as it would be invested with far greater powers. The following verse in the Holy Quran furnishes us with the principles of the contemplated League:—

“If two Moslem nations enter into hostilities, other Moslem nations should try to make peace between them, but if one of them nevertheless attacks the other, then all of them must fight the former until it submits to the command of God; and when it so submits, make peace between them and act with justice and equity, for God loves the just.”

According to this verse, as soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or with the other should at once demand that the disputants submit their differences to the arbitration of other nations. If the contending parties agree, then the dispute will be amicably settled. If, on the other hand, one of them refuses to submit to arbitration, or having made this submission, refuses to accept the decision, the other nations must unite for the purpose of compelling the recalcitrant nation to submit to the decision of the League. It is obvious that however strong a nation may be it cannot withstand the united forces of all or many nations and will be forced to speedy submission. The arbitrators should on no account play the rôle of parties to the dispute and should not put forward any claims arising out of the conflicts with the refractory states, for, that would lay the foundations of fresh dissensions. Scrupulous care must be taken that perfect justice be exercised in the settlement of the terms of peace between the belligerent nations. The arbitrators must not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established upon these lines, international peace would be secured at once. It is a sad commentary on the conduct of modern nations that when there is a conflict between two states, the other nations either play the part of amused spectators or take sides in the dispute. Such conduct, instead of promoting peace, aggravates the situation. That is why the present League of Nations falls far short of its ideals.

It has often been observed that international friction has been caused by the fact that victorious nations take undue advantage of vanquished nations. The victors dictate their own terms to the vanquished and impose onerous conditions of peace which are out of

proportion to the original causes of dispute between the belligerent nations and which are nothing short of penalty instead of justice.

Another source of international tension should be recognised in the fact that whereas individual conduct is judged by the rules of moral integrity, these rules are generally ignored in connection with national conduct. The structure of international relations cannot be based upon a solid foundation until such conduct is made to conform to the strict rules of moral integrity.

The lack of satisfactory adjustment of the relations between the different governments and their subjects often leads to international discord. According to Islam, the subjects of a country must show implicit loyalty to their governments. They should either lend their wholehearted support and co-operation to the government of that country or withdraw so as not to disturb its peace and order.

The adoption of the Islamic principle would greatly diminish international friction. The aggressive nations would seriously count the cost of their aggressive adventures. The knowledge that the subjects of the states attacked would be willing to make all sacrifices and offer a united front in defence of their country, would undoubtedly deter aggressive states from waging war upon other nations.

National prejudice plays a conspicuous part in bringing about international collisions. Often the subjects of a nation sympathise with the aggressive policy of its government simply because it is their own government, without any thoughtful consideration of the merit of the question. This prompts a government to take its steps lightly in translating into action its aggressive projects, confident that regardless of whether the policy is right or wrong, it will have the support of its people in its policies of injustice and aggression. True patriotism does not consist in encouraging government in a wrong course of action but true patriotism consists in saving the government from the pursuance of wrong conduct. The Holy Prophet Muhammad says:— "Help your brother, be he oppressor or oppressed. Help the oppressor by preventing him from committing the acts of oppression and the oppressed by rescuing him from oppression." Hence, it becomes the sacred duty of the people of a country not to sympathize with the unjust and aggressive policies of its government, but wholeheartedly to prevent it from following an unjust course. True patriotism must compel the people to save the country from actions which would bring it the stigma of oppression. On the other hand, they must be prompted by true

love of humanity in trying to enforce observance of the principle, "Live and let live."

An overwhelming feeling of national superiority often embitters international relations. The prosperous nations, drunk with power, glory and achievements, despise the backward nations. No nation has been able to realize a uniform record of prosperity and no nation is yet big enough to predict its future security from the ravages of time. The volcanic forces that raise a nation to the summit of power and glory or bring it down to the lowest depths of degradation are still at work. Nature pursues its course today as actively as it has done through eons of times past. International hostilities cannot be ended until this feeling of superiority is totally eradicated. The Holy Quran says:—

"Let not one nation despise another; haply the one which is despised may turn out better than the one which despises."
XXX.50)

Again: "We cause periods of adversity and prosperity to revolve between different peoples." (III.13)

Hence, international peace can be secured only when all nations of the earth come to the full realization of the fact that all mankind forms one nation, and that all nations must be united in things essential for the common weal and mutual progress.

No one can over-emphasise the gravity of the present economic situation. The nations of the earth are blindly groping in the labyrinths of conflicting economic interests. There is not even the faintest hope for recovery from this universal calamity. Things are drifting rapidly from bad to worse. The atmosphere is extremely dark and gloomy. Lack of time forbids me to do full justice to this vast and complex theme. I am constrained to confine myself only to a brief outline of Islam's solution of the complicated economic problems.

It must be borne in mind in this connection that lack of wealth is not the cause of this economic upheaval. On the contrary, there is an abundance of wealth but no equitable distribution of this superabundance. Wealth is concentrated in a few centres. So, the cause of this crisis should be recognised as economic injustice. The crisis lies within the system which is doomed to failure on account of its inherent weakness. It is idle to hope for any enduring salvation from this chaos without replacing this capitalistic system by one which is founded upon the solid rock of justice and fair play and is for the common good of humankind.

It is of vital importance to note at this point that Islam does not advocate the eradication of private ownership as the cure for economic ills. On the contrary, Islam strongly defends it in a way which does not conflict with the interests of the general public. Private ownership fosters competition which is indispensable for progress, so long as that competition can be kept within reasonable bounds and is not detrimental to the social well-being.

Islam removes the evils of capitalism and gives the most equitable distribution of wealth which brings salvation from economic troubles. The Holy Quran says:—

“Give to the poor out of the wealth which God has given you.
(LI.19)

“In the wealth of the rich, the poor has a right.” (XXX.38)

These verses lay the foundation of economic structure. The solution of economic problems is to be sought in the following three Islamic principles:—

1. The law of inheritance. According to the law of Islam, no man can bequeath the whole of his property to one person. Under the Islamic law of inheritance, a man's property must be distributed among his parents, all his children, male or female, widow, brothers and sisters, in fact among all the distant relatives. This law of inheritance brings about three important results: First: It does not allow the accumulation of the wealth of a certain individual in the hands of some of his children or relatives. This makes it impossible for the widow or for one or two favoured children to monopolise, all their lives, the whole wealth of their father or husband. Second: Every one of the children and other relatives has his or her share of the capital to start life afresh. None is left to become a beggar in the street. The third is that the property of each and every Moslem, however rich he may be, goes on being distributed and redistributed, and within two or three generations the largest estate will be parcelled out into small holdings.

2. The second is the institution of Zakat. From every hundred dollars that a man possesses beyond his actual needs, two and one-half per cent. ($2\frac{1}{2}\%$) must be levied to be devoted to the relief of the poor. You can imagine if two and one-half per cent. be collected from every well-to-do man from his surplus money, to what an enormous extent the sufferings of the poor would be alleviated. It is about this Zakat that Joseph Hell, a German oriental scholar, says: “Besides the common prayer, the conception of social equality was an innovation peculiar to Islam. Help and maintenance of the

poor became a sacred trust. It was left no longer to individuals to give what they pleased but the poor tax of Zakat became a compulsory duty and was collected in a central treasury and administered therefrom." If the system of Zakat, as here explained, were generally adopted to relieve unemployment, how quickly and beautifully this baffling problem would be solved.

3. Interest. The giving and taking of interest is strictly prohibited in Islam for the obvious reason that the possibility of raising loans on interest stimulates people with established credit to enhance their borrowing to an enormous extent. If on the other hand, such borrowing were not allowed, it would be utterly impossible for them to go into such unlimited lengths of borrowing. They would be compelled either to admit other people into partnership with them or to restrict the scope of their business, that other people might be able to start similar undertakings. Without interest, the huge trusts and syndicates which monopolise national wealth would not be possible, and wealth would be more evenly distributed among the people. The unlimited accumulation of wealth which is the concomitant result of the present credit system of commerce is suicidal to moral advancement and spells the ruin of the middle and lower classes.

Under the present capitalistic system, commerce has been based upon credit and has been necessarily associated with interest. That is why an objection is often raised to Islam's prohibition of interest that no commerce could be conducted without it. As a matter of fact, there exists no natural relation between them. Commerce is not necessarily dependent upon interest. Only a few centuries ago, in their palmy days, the Moslems had in their hands a large share of the world's commerce and yet they successfully carried it on without interest. They used to borrow money even from the poor classes on the basis of partnership loans and the commerce conducted by them directly contributed to the welfare of the poor people. It follows, therefore, that interest is not essential, though it appears that commerce would come to a standstill without it. No doubt it would be very difficult in the beginning to bring about the change, but the present system of commerce depending on interest can gradually be relinquished as the Islamic plan is gradually adopted. Then the western world would not be confronted with the unrest which has become a constant menace to its peace.

Interest is a leech which is sucking away the blood of humanity, especially of the middle and lower classes. Even the upper classes are not entirely secure from its baneful effects, though all of them

seem to derive a false enjoyment from it, like the leopard who ate away his own tongue by rubbing it against a piece of stone, foolishly thinking it to be the blood and flesh of another animal. Those who are ready to forego the use of it are too weak to withstand the force of the current system.

In short, Islam removes the evils of capitalism by its laws of inheritance, by the institution of Zakat, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of Shylocks and creates a middle class which is the backbone of society.

In conclusion I offer a prayer to God.

"O Allah (God), Lord of the Universe, the Merciful, the Compassionate, the Master of the day of judgment, Thou art Peace, all Peace emanates from Thee! There is no Peace save in Thee. The path which leads to Thee is called Islam Peace. Thy kingdom has been described in Thy Holy Book as a place where the inmates will greet one another with the joyous greeting, Peace, Peace, Peace!

"O Lord, let Peace reign throughout the world. Let the nations of the earth cease to fight with one another and live in peace, unity, harmony and brotherhood. Let all nations and races, without any discrimination of caste, creed, colour or country form one brotherhood. Let Thy kingdom of Peace, unity, brotherhood and good-will come to the earth for ever and ever."

JEWES AND CHRISTIANS IN THE NEW ERA

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I HAVE been asked to speak on Jews and Christians in the New Era. No one, of course, is able to foretell with any definiteness what this new era is going to be like. It is still on the anvil. It is even now being hammered into shape by vast new forces. A close observer, well versed in historical craftsmanship, may detect the rough outlines of this new era which is emerging out of the titanic forging and fashioning going on. The complete design is still obscure.

The New Era, for example, seems likely to be dominated by the idea of State corporateness or concentration to a far greater degree than the one which preceded it. The power and authority of the State is certain to be augmented. The 19th Century witnessed the triumph of bourgeois society which delimited the powers and func-

tions of the State and extended and established the rights of the individual. The development of private capitalism in the 19th Century necessitated and achieved a large measure of freedom for the individual and a minimum of corporate control. The 20th Century has witnessed the final collapse of this system of unrestricted competitive individualism. Everywhere the State is stepping in to delimit the power and authority of the individual. The democratic apparatus which middle-class individualism created to safeguard its rights, is being pushed aside or discarded. Bolshevism, Fascism and Nazism have this one thing in common: they are all champions of maximum State authority under the aegis of one exclusive political party. The State must have absolute dictatorial power over the whole life of man. The individual has no inalienable rights—no areas forever exempted from group control or interference. Mussolini declared: "Here, as in Russia, we are advocates of the collective significance of life, and we wish to develop this at the cost of individualism."

There are spiritual advantages to a doctrine of collectivism over the doctrine of private exploitation and careerism which characterised our passing civilisation. Both Judaism and Christianity and all other spiritual faiths subordinated the private ambitions of the individual to the well-being of society as a whole. The highest good was the social good. Man was taught to discover the real significance of his life in enterprises which contributed to the upbuilding of the perfect society. Primitive Christianity was actually communistic in its social structure and so were the monastic brotherhoods which derived from it. The whole purpose of the Mosaic Jubilee legislation, touching land tenure and sale, as well as the whole tenor of the social message of the prophets of Israel was to discourage the exploitation of the masses by the classes and to curb the exaltation of the individual at the expense of the group.

Neither Judaism nor Christianity has therefore anything to fear from the spread of the doctrine of the socialised community and the collective life which is likely to dominate the New Era. The danger lies in the excessive zeal and over-reaching on the part of the State which may lead to the complete subjugation of the individual and which in time may prove fatal to his spiritual life. Our experience of the last decade and a half in different parts of the world with experiments in the corporate society, in Communism, in State Socialism, or in State Capitalism, has given men ground for fear that the individual is being sacrificed in the process of economic and political concentration. Whether the regimentation and sup-

pression of the individual is only a necessary incident in the transition from one social order to another or whether, together with dictatorship, it will become a permanent feature of the new social order is for the present a matter of conjecture. But for the time being, at least, it is alarming to behold, in the lands where the corporate ideal of the State has made the greatest headway, the total conscription of the individual in the service of the autocratic state. All thought is regimented. Education becomes propaganda. Every writer becomes a functionary of the state. Every critic is ipso facto a traitor to the State. Attempts are even made, as in Germany, to absorb the church as an adjunct and a propaganda agency of the political state. The swastika is put alongside of the cross as an object of veneration. The right of the individual to quest for himself in the fields of the mind and the spirit are denied. A new orthodoxy has been enthroned. It is again proclaimed that absolute truth as regards social ethics, government, economics, even private morality, has already been revealed. It is in the safekeeping of an ordained minority political group—a new priestly hierarchy. The individual must accept the dogmas of the new political and economic dispensation, unquestioningly and submissively, or he is anathema.

Freedom of thought, the right of self-expression, the liberal view of life, are quickly relegated to the concentration camps. This new state absolutism, backed by its vast punitive power, is far more dangerous than the old and now discredited absolutism of the church. The latter was frequently held in restraint by the secular arm of government. At least the secular and the ecclesiastical attenuated each other's powers. But with the decline in the political power of the church, and the ascendancy of the all-powerful authoritarian State, the individual is at the complete mercy of the latter, without recourse and without refuge.

Bunsen said of Bismarck that he made Germany great and the Germans small. The omnipotent State of to-morrow may make *all* men small and the individual insignificant. Religion made man small only in relation to deity. Even in relation to the universe man was exalted over all else. "Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honour. All things hast Thou placed under his feet." The Rabbis maintained that on the basis of Scriptural text every man was justified in declaring: "For *my* sake was the world created." The modern dictatorial state is certainly making man smaller and less significant.

It is quite possible that in the New Era organised religion will

have to assume the rôle of the sole surviving champion of the rights of the individual.

In the face of the amazing pretensions of the State, it behooves all religious disciples of whatever faith to insist that man possesses certain rights, over which the State, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's own by virtue of his humanity and not by virtue of his citizenship in any given political group.

It is clear also that the New Era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. It is well to remember, however, that dictatorships do not of themselves and as a matter of course pass over into democracies. They do not liquidate themselves. These dictatorships, wherever established, have so far been characterised by their utter ruthlessness. This is true both of capitalistic dictatorships and of communistic. One sets out to save the world from the horrors of capitalism, the other from the horrors of Bolshevism. Both are equally unscrupulous when they get into action. Their technique is identical. Both have no compunction whatsoever about trampling upon the prostrate body of human rights, of democracy and liberalism and tolerance. For both the end justifies the means. Both raise political violence to a principle and glory in their ruthlessness. Both raise the clenched fist as a symbol. In the fervour of class struggle the mandates of personal morality and basic human decencies and amenities are entirely lost sight of. We have entered an age of sanctified ruthlessness and exalted cruelty. The Dark Ages could offer no comparable records of mass brutality. But even more dangerous than its terrible toll of victims of its physical violence is the tragic toll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties, all dissenting opinion in press, pulpit, class-room, platform and book is stamped out. The threat of this to man's spiritual life is easily apparent. It tends to dry up the mainsprings of man's spiritual creativeness. It destroys the soil and roots of his moral growth. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed. Revelations never come to groups. There were schools of prophets in ancient Israel but they were merely the monitors of ancient superstitions. It was only after the individual separated himself from the school and the group and pursued his

own solitary quest of truth that prophecy discovered its authentic voice and mood.

The New Era may thus burden the church and synagogue with another task—to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality which devastated human life in previous epochs, to preach anew and with increased fervour and relevancy the sanctity of reasonableness, and tolerance and charity, and to safeguard man's spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships.

The New Era is likely also to be characterised by its emphasis on economics. The keynote of our times is the need for a new economic setup. Our most acute problems are those brought about by the world-wide economic depression. Men's minds everywhere are groping for economic solutions,—The Gold Standard, inflation, stabilisation of currency, tariffs, control of production, etc. We believe that our salvation lies in discovering the perfect economic formula. Russia has staked everything on its economic program and has come to a worshipful idolatry of the machine which, it believes, will make possible the achievement of this program.

It is, of course, quite natural that in times of economic distress men's minds should be primarily concerned with economic questions. But there is the danger of losing the true perspective on the whole problem of human life.

We are likely to overlook the simple fact that after all, all this economic planning and thinking is intended for *man*, to enlarge and make happier man's life. Man is the starting point. Man is the goal and man is the means. But man is more than his material needs. Man's total life is affected by his economic environment but is not synonymous with it. There still remains the inner life, the ethical personality, the spiritual pattern, the world of aspirations, of devotions, of social enthusiasms, of loyalties which are the essential man.

In the New Era, perhaps more so than in the old, both Judaism and Christianity will have to underscore those spiritual facts of human life which are the podium upon which all other human values rest. Religion will have to warn anew the men of the coming generations that prosperity and even equality of distribution in goods is not the final and complete solution of all human problems. The thought of the Middle Ages was theocentric. The thought of the Renaissance, homocentric. The thought of the 20th Century is in danger of becoming mecanocentric. Our eyes require lenses of a different curvature to correct this distorted vision, to enable us

to see worlds of reality over and beyond and within the physically visible.

The New Era is likely to witness the intensification of racial and national conflict and intolerance. The economic struggle is likely to lead at least at first to national economic isolationism. Each nation will attempt to become economically self-sufficient. The doctrine which the Germans call "Autarkie" is everywhere finding favour. To achieve it nations are entrenching themselves behind tariff walls and other artificial economic barriers. The world is becoming fractionalised to a degree unknown in the past. The Universal idea which fired the imagination of men in the 18th and 19th Centuries, the idea of a federated world, of an integrated humanity has been pushed out of men's mind by the demand of a blatant, truculent, arrogant nationalism. So many noble ideals of mankind are to-day being broken on the wheel of nationalism. The youth of the world is being taught to think not in terms of international solidarity, in terms of humanity, but in terms of exclusive, aggressive and competitive nationalism—and the youth of the world is everywhere in uniform and chanting war hymns. In countries like Germany, nationalism is even further restricted to a fantastic race cult, and in its name citizens not of the majority race, are being disenfranchised, degraded, persecuted, exiled, or the very means of livelihood denied them. Here race idolatry has run riot to a point where all human virtues have been sacrificed to it. Hitler declared: "I prefer a German deserter to a Jewish hero!"

Pseudo-scientific propaganda for racial imperialism is widespread in the world to-day. The doctrine of racial superiority was used as a cover for the vicious motives of the last war. It has always been a blind for economic imperialism. The people in the South used it as an excuse for exploiting the colored man and for denying him his elementary human rights and his legitimate opportunities.

The possessor of blond hair and blue eyes, the Nordic, is taught to look upon himself as the salt of the earth. His race is creative. His race is superior. The dark-haired and brown-eyed man, the Mediterranean or Asiatic, is inferior. His race is mongrel. It can never rise to leadership. Therefore the Nordic race ought by right to be the dominant race.

There is, of course, no pure race in the world. Any one who has even a smattering of history knows that all through the dark centuries following the collapse of the Roman Empire, Europe was a veritable stamping ground of peoples, tribes and races, who moved to and fro across its face in vast migrations, mingled and co-mingled,

and mixed their bloods with the indigenous populations, so that to-day there is not one people in Europe which can rightly claim homogeneity. To talk of an Aryan race is, of course, to talk rank nonsense. There is no such thing. The term was originally used to denote a language group and has nothing to do with biology.

Again there are no superior races. There are no races endowed by nature with superior qualities of mind or character. There are races more favoured than others by circumstance, by environment, by geographic position, by the fertility of the soil or by the treasures underneath the soil. There are advanced races and backward races, but no superior races. There are differences between races, but no biologic gradations.

The vaunted superiority of the peoples of Northwestern Europe is of very recent date and is due largely to the shifting of the lanes of commerce from the Mediterranean to the Atlantic, and to the rich deposits of coal and iron found in their mountains. If these races had possessed superior natural endowments, they would have evolved the first civilisation instead of the last. They would have been civilised long before the Chinese were civilised or the Babylonians or the Egyptians or the Greeks or the Romans or the Arabs. Actually they were barbarians when these people were evolving great civilisations and carving highways for human progress.

Up to the fourteenth century the Prussians, who never weary of bragging about the heroic quality of their race, were heathens and barbarians. They were not even Christianised. They produced nothing of cultural value to civilisation. Up to the twelfth century England, as far as civilisation was concerned, was practically unknown. England and Scandinavia and northern France and the Netherlands and Germany were up to the last millennium, as far as human progress was concerned, negligible. They need not have existed at all. These "superior" peoples were utterly unknown when Greece—a Mediterranean people of Oriental admixture—was blessing mankind with a galaxy of poets, philosophers and artists whose gifts remain to this day unmatched for excellence by any Nordic people. They were unknown when Rome organised the ancient world and gave a law and a language to the peoples of Europe. They were unknown when a little Asiatic people, the Jews, was evolving a God-idea which is to-day the cherished faith of two-thirds of mankind. They were practically unknown to civilisation when the Arabs were building universities in Cairo, Cordova and Bagdad. All that northern Europe has to-day of art, literature and religion,—of the essential values of social life—have

come to it from Asiatic and Mediterranean peoples. It is therefore supreme arrogance for any one racial group to regard itself as the sole creator and monitor of civilisation.

Furthermore, no race remains permanently dominant. No race retains a position of supremacy for more than four or five centuries. Races are like individuals. The individual has his period of infancy and of adolescence. Then comes his period of maturity when he is able to give expression to his powers and to make his substantial contribution to society. Finally and inevitably old age sets in and senility. No individual, however brilliant, can resist the weariness and the exhaustion which come with age. Neither can any race. Races too have their periods of infancy and early development. Then comes their short golden age of maturity when they fashion out of the genius which is theirs those gifts which become their legacies to mankind. And then the reaction sets in,—intellectual and spiritual exhaustion. The race goes to seed. Five hundred or even a thousand years may elapse before the race will experience a new ferment and stir, before it will begin to forge its way anew to another cycle of creative life.

Racial conceits and pretensions are rife in the world to-day and as long as these race mythologies and blood cults persist so long will races not meet, and world unity will remain as heretofore an unrealised dream.

There is far more race idolatry in the world to-day than ever before in the history of mankind. There was no colour line in antiquity. The Greeks were conscious of their cultural superiority, but they did not attribute it to biology. They claimed excellency on the basis of their civilisation, not of their blood. The Romans were splendid racial cosmopolites. The Jew was proud not of his race but of his religion, and the proselyte to the faith was welcomed into the life of the race. The heathen who was a scholar was held in far higher repute than an ignorant High Priest who could trace his descent from Aaron himself. "God created only one Adam," declared a Rabbi, "in order that in future times no man shall be warranted in saying: I came from better stock than you." And another Rabbi declared, "I call heaven and earth to witness, be he man or woman, young or old, rich or poor, Jew or non-Jew, according to his deserts will the spirit of God descend upon him."

The Middle Ages knew very little of that racial chauvinism which is so rampant in our day. It was with the rise of colonial imperialism among the northwestern European peoples, particularly during the last century, and the consequent exploitation of the backward races

that the necessity arose of finding some ideologic justification for such exploitation. It soon appeared in the form of pseudo-scientific theories of race superiority. These theories gained prestige and popularity as the European nations proceeded to conquer, subject and despoil backward peoples. Some apologists even employed High Church terminology such as "bearing the White Man's burden" to savour the miserable mess of imperialistic pottage by means of which European peoples robbed other races of their birthright of freedom. The "White Man's burden" became the black man's curse and the brown man's and the yellow man's.

Modern nationalism has fallen under the blight of this race idolatry. The novel doctrine is now being loudly proclaimed that a nation must be racially homogeneous and every national within the state who cannot trace his ancestry back to the racial stock of the majority is an alien and an intruder. Racial minorities are almost everywhere disadvantaged in the modern state.

Nazi Germany is to-day the propaganda center from which these vicious race theories emanate. Its spokesman will have to be silenced some day. Racial imperialism is a stumbling block in the way of human progress. In Nazi Germany to-day Christian preachers who cannot establish their pure Aryan ancestry are forced from the pulpit and denied the right to preach the gospel of the Nazarene. How long will it be before they force Jesus, the Jew, out of the German churches—and all his twelve Jewish apostles? What is required in our day is not superheated race or national apologetics, but a generous way of life which will give each race and nationality the opportunity to live its own life, to express its own soul and to contribute its unique values to the commonalty of human life. Our age needs a form of good will which will not only tolerate differences but which will gladly use them for the enrichment of life.

Judaism and Christianity have a message and a mission which overlap national boundaries and race barriers. They speak not to the racial man or the national man, but to man *as* man. They speak of truths and ideals and values which all men need for their spiritual and moral sustenance and which all men may cherish regardless of their colour, their station or their nationality. Neither Judaism nor Christianity have always been aware of or faithful to the universalistic, international implications of their teachings. In the New Era they will have an historic opportunity to confront the rampant, racial aberrations of a fractionalised and broken-up world with their strong, ancient gospel of "One God in Heaven and One Humanity on Earth."

Great are the tasks awaiting the faithful disciples of Judaism and Christianity in the New Era. We must lead in the building of a new civilisation. Spires, domes, and minarets are not religion; neither are radios, aeroplanes, and swarming, teeming cities civilisation. The essence of civilization is a free, secure, and creative social life. The criteria of civilization are neither wealth, nor size, nor speed, nor invention, but the values which it places upon human personality, the rewards which it grants to labor and merit, the quality of its intellectual, spiritual, and aesthetic interests and the stimulus which it gives those social factors, which make human life sweeter, more confident, and more joyous. Measured by these criteria, our present-day civilisation is but an ultra-modern expression of barbarism; and the sharp contrast which exists between its social backwardness and its scientific progress only makes the fact more bewildering and, at the same time, more menacing.

We must help in the building of the new civilisation and we must jealously safeguard for this new civilisation those values which our religions have of old held sacred and inviolable: the sacredness of personality, the sovereign rights of the individual, his spiritual freedom and autonomy, the spiritual basis of all human life, and the ultimate universal ideal of one Humanity.

HOW TO THINK ON RELIGIOUS FELLOWSHIP

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THE aim of religious fellowship is to bring about such mutual respect and appreciation among the different faiths as to enable the varying religions to enter into genuine and thorough-going co-operation in all things looking to individual and social betterment. In a word, the ultimate purpose of religious fellowship is the creation of a better world, a world of mutual understanding and of associated effort for the common good. In order to achieve this goal, the central question is what kind of mental and moral discipline is one to undergo so as to render one's self increasingly capable of such religious fellowship.

First of all, one should realize the nature and function of difference. Differences inhere in all things. There are no simple things in the universe. All things are compounds. The rich, the beautiful, the satisfying—all are the outcome of the interplay of differences. When one realises this fact, one becomes disposed not only to see

the value in things that differ one from another, but also in persons. One also learns to understand that not only is variety the spice of life, but the condition for all cultural and spiritual development.

It is also necessary for one to realize that peculiarities come to all of us at birth and then are reinforced by our individual environments in which inherited differences become embodied in one way or another. This means that there is no free, open, voluntary, and deliberate choice of our place and part in the universe. One who understands this, and the implications thereof, fully, feels tolerant and appreciative of those who are not of his class or kind.

Then too, it is important for everyone to realize that his own particular faith and beliefs have had a history. History means two things at least: that the things in question have undergone changes and that these changes have taken place in response to conditions and situations newly arisen. The significance of these facts is that we should be warned not to regard our present beliefs and attitudes as absolute finalities. They too may change as have the beliefs of former days.

In order, further, to prepare the mind of man for inter-faith fellowship, it is necessary to call attention to the fact that every religion is a composite in which there is a variety of insights, points of view, conceptions of life and destiny, professions and objectives. Moreover, it is also well to understand that every part of one's religious heritage is not of the same value, ethically and spiritually speaking, with every other part. It makes a tremendous difference which part of one's religion is taken as a guide for life. If one chooses the higher interpretations and higher insights, one becomes predisposed to enter into fellowship with others. If one is led by the lower aspirations of one's faith, one usually becomes controversial and divisive in his attitudes and approaches to others.

There is another practical suggestion that I should like to make in order to prepare the mind for fellowship and that has to do with the kind of interests one has in life and the kind of causes one serves. If one throws oneself into some great humanitarian work, one usually finds oneself too busy to take up with the formal and unimportant differences that trouble ceremonialists. An outstanding illustration of what I have in mind is Abraham Lincoln and his impatience with all things that did not contemplate values that are true, permanent and universal. His love of man, and particularly of the underprivileged men, lifted him above all divisiveness and rendered him superbly magnanimous, thoroughly understanding, and lovingly tolerant.

RELIGION AND THE DEPRESSION—A JEWISH VIEWPOINT

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SOME twenty-six centuries ago, there lived in Judea a far-famed prophet to whom the people were accustomed, in the hour of crisis, to turn for counsel. In one such troubled hour, the prophet was asked: "Watchman, what of the night? Watchman, what of the night?" And the prophet, in the oracular fashion of the time, answered: "Morning cometh and also the night." Morning cometh as well as the night. (Isaiah XXI:11.)

It is much in similar mood that the civilised world in the past four years has turned to the economic and social prophets of our time to ask precisely the same question. And to-day, as in that ancient day, we appear to be hearing at last the selfsame answer the ancients heard: "Morning cometh as well as the night." Yes, the morning cometh at last, our economic and social experts are reassuringly telling us. The economic night that has so long and cruelly enshrouded the spirit of man has spent its force, and out upon the distant if not near horizon, the faint but definite streaks of the rising dawn are appearing to dispel the erstwhile universal gloom.

But as we come out of the darkness, it is equally pertinent to ask: *how* are we emerging from it? What has been our mental and spiritual reaction, if any, throughout the crisis; and now that we have survived it thus far, how has it left us in our relation and attitude to life as a whole?

We need hardly be told that such critical periods—though not always so severe perhaps—are not wholly new in the experience of individual and collective humankind. But we do need to be reminded that the ultimate success with which they have been overcome has been determined not merely by the nature of the crises themselves, but also by the nature and attitude of man in meeting them. Once upon a time, according to the familiar biblical narrative, the Children of Israel, after centuries of Egyptian bondage, stood upon the shores of the Red Sea all set and ready for freedom. Directly in front of them were the turbulent waters of the sea; behind them, in hot pursuit, came the tyrannic and fickle Pharaoh. The newly delivered people were thrown into panic, and complained to Moses, their leader. Moses relayed their complaint to God; whereupon the voice of God was heard to thunder: "Why criest thou unto

Me? Speak unto the children of Israel that they go forward!" But whither were they to go? Rabbinic legend, in commenting on this passage, tells that in that crucial and panicky hour, there were four groups among the people who set upon the leader with four kinds of advice. First were those who counselled, "Let us jump into the sea." A second group advised, "Let us turn around and fight Pharaoh." A third said, "Let us go back to Egypt." The fourth said, "Let's just make a noise; perhaps we can frighten Pharaoh." Suddenly, out of all these jumbling counsels, was heard the voice of God: "Why criest thou unto Me? Speak unto the children of Israel that they go forward!"

Human nature being more or less of a psychologic constant, it is not difficult to identify the same types of people in the conditions of our own current era. Given the same set of circumstances, men of all lands and ages have invariably reacted in the same relative mood and fashion. So, at this very hour, just as we stand all set and ready for deliverance from an unusually long and cruel economic bondage—with old Pharaoh still in hot pursuit behind and the uncertain waters of the sea in front of us—we are hearing precisely the same conflicting counsels and the same panicky philosophies concerning not alone the issue of the hour but also that of life itself. First, there are those who in this, as in every other difficulty of life, are always ready to counsel the handiest and most careless way out, "Let's jump into the sea." And quite literally in the last few years, many have followed that counsel in a veritable epidemic of self-destruction—all the way from a titanic match-king in Sweden to many an humble janitor in America suddenly thrust out of his job through no fault of his own. They have followed this counsel, moreover, not always from sheer desperation or rash impulse or even psychological suggestion, but only too often as a consequence of calculated and deliberate thinking aided and abetted by the *Zeitgeist*, the apparently dominant philosophy of our age. That philosophy is a philosophy of fatalism, of futility, of frustration which, in a multitude of picturesque and colourful ways—from the highbrow counsels of a Spengler and Russell and a host of others so adoringly quoted by our night-club intelligentsia, to the lowbrow entertainment of many a moving picture attended by the masses—has impregnated itself into the very heart of our generation. When we have it constantly dinned into our ears by philosopher and jazz orchestra alike that "life is just a bowl of cherries," that all the old traditions and ideals are mere conventions, that there is no God, or if there is, He doesn't really care whether the bowl is broken or

not; the only alternative therefore is to gorge oneself with cherries, and when the cherries are gone, to die; for after all there is nothing beyond cherries worth striving for—when you hear that theory of life all around you, not alone from the crooner on your radio but also from the learned sophist who happens to be dowered with a fluent and dramatic literary style, is it any wonder that the fundamental sanctities and sanctions of human life are cheapened, and that countless multitudes of thinking and unthinking people alike are led to the inevitably lurid conclusion that after all it is an easier thing to die than it is to live? The underlying logic of it all is clear enough. If the foundation upon which we stand and the staff upon which we lean is merely physical and utilitarian, and nothing more; if we interpret life and the universe in terms purely physical, purely material, purely economic; and if we have neither the inclination nor the imagination to see behind the merely physical phenomena of life those invisible and intangible but no less real values we call the spiritual, then of course when the staff upon which we lean falls, we must perforce fall with it. We just drop into the sea. We cannot even claim the dubious merit of deliberately jumping into it.

This happens to be the ruling counsel of the hour, particularly among those who like to boast of their antipathy or indifference to the traditional, religious outlook upon life. But what a miserably comforting alternative it has proved to be in the current predicament! There are, however,—as in the ancient legend—still other and kindred counsels offered with equal and kindred bases of futility. "Let's turn around and fight Pharaoh." Let us completely uproot the present system—root and trunk and branch; let us apply the bomb and the torch. So, millions of political and economic extremists to-day are saying in Russia, in China, in Germany, and elsewhere. "No," say their counter-extremists, "let's go back to Egypt." Let us return to the good old days, the days of "rugged individualism," the days when profits could be magically pyramided and piled into the skies and no questions were asked; they were the days when it was possible, by sheer sleight-of-hand, through devious and morally questionable methods, for a comparatively few men to corral and control the vast material wealth of America. So some of the reactionaries and fascisti are still saying among us. While in between, on the ragged edges between the two extremes, stand countless millions more of decent, innocent, and inoffensive people who say, "Let's just make a noise; perhaps we can frighten Pharaoh." Yes, countless multitudes, wellnigh the whole civilised world, have

been standing impotent and helpless in the last few years, merely making a noise, complaining, as did Israel on the shores of the Red Sea. Complaining, but not without cause, unfortunately. For, here is a world in which food and gold and material wealth still abound without measure, and yet we starve! Evidently, God has done His part; man, somehow, has failed to do his. And so, once again out of all the muddle and jumble of conflicting counsels, we hear the Voice: "Why criest thou unto Me? Speak unto the children of Israel that they go forward."

Watchman, what of the night? Watchman, what of the night? Not until there be watchmen on the tower with the requisite spiritual vision and social insight; not until our leaders in the commercial, industrial, and economic worlds shall fully understand that though bread is an essential of life, it is not yet all of it, and that man does not live by bread alone; not until humankind can firmly grasp that elementary spiritual truth in all its pragmatically economic and physical as well as merely religious implications, shall we be fully enabled to resume our journey on the high road to a real and lasting prosperity, and once again to hear the watchman answer, as we think we hear him now: "Morning cometh as well as the night."

OUR FELLOWSHIP FACES THE NAZI MENACE

RABBI J. X. COHEN

of the Free Synagogue, New York, and the American Jewish Congress

I BRING you hearty greetings from your colleague and friend, Dr. Stephen S. Wise, who is personally unable to attend this session because he is shortly to leave for a European tour to investigate at first hand the menace to the fellowship of the world that has emerged with the advent of Hitlerism in Germany.

The rise of Naziism to power in Germany concerns us greatly, gathered as we are at an assemblage under the general auspices of the "Century of Progress" which this city is now celebrating. Whatever the celebrated progress may have been physically and materially during the past century, recent events in Germany have given the lie to moral and ethical progress in that land, a land of vaunted culture and vain advancement.

At this moment you and I should be gravely concerned with the threat wherewith Naziism assails our efforts at attaining world fellowship, particularly with the Nazi assault upon the friendly relations now existent between the Jewish and non-Jewish groups

in America. Naziism is not confined within the borders of Germany—Hitler is more, in his own eyes, than the Messiah of the Vaterland. He has come, in his own words, to show the nations outside of Germany how best they can annihilate the Jew.

Toward this end he has established a department of foreign propaganda under Dr. Hans Neiland, with headquarters at Hamburg. Dr. Neiland has despatched emissaries to America instructed to foment race prejudice and to stir smouldering embers into a blaze of hatred. His efforts will negate the efforts of our Fellowship unless you help develop plans to meet and counteract the menace.

I come to warn you,—to urge your consideration and to ask your co-operation. The Nazis are planning to inundate America—using the German Americans as the base of operations—with that same scurrilous propaganda against the Jew that brought hate and evil into the hearts of millions of Germans, and degradation and death to thousands of German Jews.

This propaganda is being heavily financed with German funds. In a dozen cities cells of the NSDAP—the Nationalist Socialist Deutsche Arbeiter Partei—are being organised—and like bacilli in a culture, these cells will spread rapidly and widely. Like bacilli, too, these cells may spread the virulent virus of race hatred unless we erect quickly an intellectual quarantine against their propagation and dispersion. In the name of the American Jewish Congress, which it is my privilege to serve, I turn to you, our friends and brothers, to return to your communities throughout our great land as watchmen sounding the warning that a plague is about to spread in our midst. It is a responsibility which I know you will quickly recognise, a duty you will assume with alacrity, and a task you will discharge with devotion.

Please bear in mind I am no sensation-seeking spreader of evil tidings. I come as a friend and devotee of our Fellowship movement. I know whereon I base my warning. For more than a year, the committee of the American Jewish Congress which I serve as chairman has been observing the cellular growth of the Nazi movement in America. This growth bodes ill for the Jewish people of America, and for all liberal groups such as this body, unless in a common endeavour we awaken the American people to recognise the viciousness of Nazi propaganda and to understand its deadly menace to our democratic institutions.

The Jew is not the only sufferer in Germany from the Brown Terror, as you well know. If Naziism gets a foothold here, as Heaven forbid, then here too the Jew will not be the only sufferer.

In the name of our common cause and common danger I ask your help, your counsel and co-operation. Help us to erect a bulwark on our shores that will stand sturdily against the waves of anti-Jewish propaganda that are sweeping across the seas from Germany; help us to quarantine and make impotent the evil that already has been implanted here.

With your help, and the high principles of the American people as our ally, we can save our country from the horrors and ignominy to which an erstwhile civilised land has now been degraded by a rampant doctrine antipodal to all the principles of our World Fellowship of Faiths.

PEACE AND BROTHERHOOD

DR. JOSEPH L. BARON

Rabbi of Temple Emanu-El B'ne Jeshurun, Milwaukee, Wisconsin

EVERY social question is an aspect of the problem of human brotherhood. In each social difficulty, we may cry out with Malachi, "Have we not all one father? . . . Why do we deal treacherously every man against his brother?" Therefore, for the purpose of the present discussion, I shall limit myself to a consideration of the influence of religion on world fellowship. Moreover, I shall confine my illustrations largely to the specific relationship between Jew and Gentile. The moral of it may apply to the mutual attitudes between other groups.

I assume the legitimacy of religion's rôle in the practical work of the world. There are some who deny the propriety of church co-operation toward the solution of our social perplexities. Their attitude to the clergy is expressed in the well-known nursery rhyme:

"Mother, may I go out to swim?
Yes, my darling daughter,
Hang your clothes on a hickory limb,
But don't go near the water."

However, I believe that religion was most real and most true precisely at those moments when its self-sacrificing prophets and sages stirred the imagination of their people and grappled with concrete situations of human ambition and conflict. As we look out upon the world in which we live and see the monstrous nurseries of strife and suffering, the greed of empires, the conceit of nations, the waste of competition, the idolatry of force, we, clergymen of the world, cannot help but feel with old Count Okuma of Japan,

that "there is but one thing deep enough and great enough to settle such questions, and that is religion."

Indeed, the religions of the world have long ago adopted the cosmopolitan ideal. In the story of man's spiritual growth, the vision of human brotherhood has played an important rôle. The Jews, for example, were originally children of the culture of ancient Palestine, fostering a strong consciousness of local and tribal patriotism. But from the earliest records on we follow a slowly but surely awakening sense of universalism. While Ezra emerged as a champion of the purity of the Hebrew race, the authors of *Jonah* and *Ruth* came forth with a plea for international comradeship. While *Ezekiel* traced the outlines of a nation reborn, *Isaiah* moulded the character of the suffering servant with a mission unto the gentiles. While the severe struggle for existence drove Judæan and Greek apart, peace-loving rabbis and Pharisees kept aglow the flame of *Micah's* vision of the latter days, when "They shall beat their swords into plowshares, their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more." Out of the pain and the love of the great hearts of Judah, came the undying challenge of the golden rules of *Hillel the Elder* and *Joshua of Nazareth*, that have since resounded through the homes and sanctuaries of Israel, Christendom and Islam. The same seeds have germinated in the gardens of the other great religions of the world. Compromises were made frequently with existing economic and political conditions. Concessions were granted in the domains of feudal and cultural caste systems. But in doctrine, in ideal, religion has preached the gospel of peace on earth and good will to men.

Now, if we turn for a moment to glance at the world of 1933, to appraise the practical results of this gospel of human brotherhood promoted, at least in the West, by the Jewish religion for 2500 years, by the Christian religion for 1900 years, by the Mohammedan religion for 1300 years, what do we find? Have we actually converted the world to this vision of fellowship? Have we transformed human conduct by this awakening sense of brotherliness? Have the synagogue, the church, the mosque, the temple, if not altogether successful in the world at large, have they lived and suffered and sacrificed themselves for this ideal of human fraternity at least within their own domains?

Alas, we must all bend our heads in shame and answer these questions mainly in the negative. Of course, we can point to some progress in details, to a little improvement here and there; but by

and large, the world has not learned or followed our doctrine. In fact, we are witnessing to-day an unprecedented recrudescence of political and economic provincialism, accompanied by a sustained rivalry in the forging of ever new and ever more deadly weapons for the destruction of other peoples. A dangerous monster of ethnic tribalism has just raised its head in Germany, swallowed up the church in that land of classic culture, and bellowed out its bloody threat against religion's sacred ideals of peace and brotherhood. And in the household of religion proper, in the organisation and literature and practical theology of the church itself, we still find the dross of primitive parochialism. Strange as it may seem, the ideal of ethnic and cultural democracy has come nearest its realisation in the one land which above all has outlawed religion as such together with political minorities.

If only this picture of the world situation could be brought home to the millions of church-people in the world, part of the ideal of human brotherhood would already be realised, for the world and religion need the catharsis of penitence. But there is also a program of immediate endeavour which should be organised for the purpose of approaching our goal of world fellowship:

1. The distinguished and recognised leaders of religion ought to re-affirm in clear terms their steadfast loyalty to the ideal of human brotherhood, and their unbending opposition to all demagogic and pseudo-scientific doctrines designed to divide humanity, in their rights and status, on the basis of ethnic, cultural or religious differences.

2. The churches of the world should organise departments for the combating of these divisive forces and influences. Through the channels of popular education and enlightenment, through the facilities of pulpit and class, through the instrumentality of passive resistance, the teachers of religion should propagate effectively the passion for world fellowship and assume the offensive in this spiritual struggle. This is a dangerous suggestion. Indeed, it is. It may imply martyrdom and sacrifice. Indeed, it may. But its alternative may spell spiritual stagnation and slavery. Out of this warfare with misanthropes, who make hatred their religion and races the scapegoat for their own sin and folly, out of this self-offering for a dynamic faith in brotherhood, there may yet rise the most glorious age in the history of religion.

3. The churches of the world must delete from their popular writings, and especially from their elementary text-books, all uncomplimentary references to one another. This must be true with

regard to the recollection of past sins, from which no denomination is free. Let us cease harping on the Inquisition of Spain or the murder of Jesus, let us cease alluding to the "unspeakable" Turk, and emphasise instead the contributions which all peoples and denominations have made toward the beauty, the spirituality, the liberty of human life. In the educational apparatus of all religious schools, there should be ample recognition of the finer, yes, of the finest gifts which each race and religion has laid at the altar of mankind. A deepened interest in the study of all religions and of the organic unity of human nature and idealism, should help men to see the entire globe as one home, and the entire panorama of life as the picture of one happy family.

Is this too daring and radical a program, this suggestion to weld all our respective religious organisations into one confederacy for the holy cause of peace and brotherhood? Let me remind you, then, men and women, that this hour demands drastic action in a spirit of self-searching, for the forces of reaction are at work. Let me remind you that leaders in other fields of human endeavour speak to-day in terms of "a new deal." Let me remind you, too, of a definition given by an ancient teacher of my people, What *is* religion, if not to practice justice, to love mercy, and to walk humbly with your gods?

MODERN MORMONISM EXEMPLIFIED IN TWO ADDRESSES

HON. BRIGHAM H. ROBERTS

of Salt Lake City, Utah. President of the First Council of the Seventy, Church of Jesus Christ of Latter Day Saints. Ex-Congressman. Editor. Author. Historian of the Mormon Church. Delegated to the World Fellowship of Faiths by President Heber J. Grant of the Church of Jesus Christ of Latter Day Saints

(To this deeply-religious utterance of an aged, noble man, an especially hallowing emphasis is added by the fact that Mr. Roberts died shortly after his delivery of these addresses.)

1. The Standard of Peace

In this "World Fellowship of Faiths," I feel myself admonished against introducing anything controversial or partisan. I desire only to contribute a few thoughts derived from long contemplation and study of my own faith—a faith which may appear to you to be "peculiar."

I note also that the former Parliament in 1893 is spoken of as a

"competitive parade of rival religions"; while this World Fellowship to-day is to be a "challenge to all faiths" to "manifest or apply their religion by helping to solve the urgent problems which impede man's progress. The effort is to help mankind to develop a new spiritual dynamic competent to master and reform the world."

Another strong implication that partisan or special church or sub-divisional church controversial matters have no place in this present gathering is evident in your announcement that:

"Unity for all the meetings of the 'World Fellowship of Faiths' is assured by the fact that all speakers at all times will be helping to unite the best inspiration available from all faiths upon spiritual solutions for man's *present problems*."

Far be it from me, in the slightest respect to violate these plain implications.

I have noted your emphasis upon such themes as: "Peace and War"; "Disarmament"; "Peace and Brotherhood as Taught by the World Faiths"; "Universal Peace"; the "Peace Program of the Christian Church"; "Is War Inevitable?"; "The Outlook for a Warless World." Hence my own theme-title: "THE STANDARD OF PEACE."

Nothing constitutes so large an hindrance to man's substantial progress as the possibility of international war. It threatens the very existence of civilisation. It menaces the human race. It is the major modern human problem. If our modern Christianity had left some small hope that God might, at need, again communicate some revelation or commandment to men, it would not be shocking to our sense of the proprieties to hear God's voice saying to the modern world:

"Renounce War and Proclaim Peace" (Doc. & Cov. sec. 98:16); or as of old:

"Seek Peace and Pursue It," (Ps. 34:14).

This latter injunction "pursue it" would imply the elusiveness of peace. International peace, particularly, is now quite generally regarded as the unattainable hope of well-meaning but unpractical people.

Let me remind you of King David's choice of a three days' pestilence for judgment of God upon him and his people for his sin, in preference to a war of three months' duration. "Wilt thou flee three months before thine enemies?" David is asked; and

David, a man of experience in war and its demoralising effects, chose the pestilence. And be it remembered that the dreadfulness of war as known in the time of David, was as nothing compared with its dreadfulness in the late "World War"; and as increasingly threatened in the event of another "World War." Such are the interwoven interests of nations to-day that should war be declared between two or three prominent nations it would be most likely very soon to engulf the whole world again in a maelstrom of destruction that might imperil national existence, and terminate civilisation or even annihilate the human race.

Note, please, the following contrasts:

Peace is the mother of abundance, and war spells waste and ruin.

Peace is the nurse of the sciences and the arts; while war destroys industry and capital—the stored power of nations—and perverts the sciences and the arts.

The development of peace makes for contentment and the joy of living; war fills the world with terror and sorrow and death.

Peace is the normal state of society—"The calm health of nations"; war is usually the hectic flush of a state's fever.

Peace makes for the reign of reason—where "wisdom dwells with prudence"; war invokes the rule of passion, where men feel power and forget justice.

Peace governs by the enlightened rule of law; war invokes force, and thrives by "jungle law."

The enlightening rule of law that obtains in peace, regards men as equal before the law, and protects all in the enjoyment of their rights.

Peace appeals to reason, and to the things of the spirit; war appeals to brute force, and to the things of the flesh.

Small wonder then that this "World Fellowship of Faiths," including the Christian faiths, should deeply concern itself with questions of "War and Peace." The Captain of these Christian faiths bears the title "THE PRINCE OF PEACE"; and at His earth-birth the prophetic song of attendant angels was "GLORY TO GOD IN THE HIGHEST AND ON EARTH PEACE, GOOD WILL TOWARD MEN." This is the ideal of the kingdom of God for whose coming we pray. These Christian Faiths, then, beyond question, are under obligation to "renounce war"; to "proclaim peace—universal peace," to "seek peace," to "pursue it," to "raise a Standard of Peace" to all peoples. To substitute arbitration

for violence; the international council table for international battlefields; reason for the dreadful arbitrament of war.

But before the "Standard of Peace" can be effectively raised, Justice must be recognised and established upon a firm foundation. It was therefore fitting that "The Permanent Court of International Justice," created by the "League of Nations," was opened in the Peace Palace at the Hague (Holland) on the 15th of February, 1922. This is at least in proper order of development; justice first, with peace to follow; for it cannot be that nations, any more than individuals, will rest contented under anything short of the sense-security of justice. And here is the rub. When and how is this sense-security of justice to be established? Undoubtedly in the defining, and in the establishing of justice all nations must participate. BUT WHAT IS JUSTICE? That question is still open in the World's Courts, in congresses, conventions, and parliaments; and even in this "World Fellowship of Faiths." Justice is as yet *undefined*. Who shall give the authoritative definition of it and how? It must be a world definition arising from a world's experience. It must be a generalisation that will include every scrap and item of law and custom that has in the development of nations evolved into the dignity of international law.

Oh, that one could turn to some Divine Injunction that would authoritatively and directly cover the whole matter! But, alas, while much is said and written *about* justice, little is said *of* justice itself, in any definite, satisfactory manner. "Justice and judgment" are said to be the habitation of God's throne; "Mercy and truth shall go before God's face." We are assured that justice has its roots in wisdom, for it is written: "By me (i.e. "wisdom") princes decree justice." Another Prophet speaking of Deity says of him: "A just God and a Saviour"; but again, what is "just"? It still remains undefined. No one has made a satisfactory generalisation of Justice that universally appeals to human understanding. Sometimes it is made identical with "righteousness" or a synonym of it. For example: In the Beatitudes of St. Matthew it is written in the Roman Catholic translation: "Blessed are they that hunger and thirst after Justice, for they shall have their fill." In the Protestant, "King James" version, it is "righteousness" instead of "justice." Further on in this Sermon on the Mount, in the Catholic version, one important passage stands: "Seek ye therefore first the kingdom of God and his *Justice* and all these things (i.e. material necessities) shall be added unto you." In the King James version, it is given: "Seek ye first the kingdom of God and his righteousness," etc. This identification of "justice" and "righteousness" may be really helpful, because "God's

righteousness" may be somewhat determined from his word, hence his "justice" also. Let us consider this passage more at length: "Seek ye first the kingdom of God and His righteousness," that is, not man's conception of "righteousness," or "justice," but God's. This decree of God's justice or righteousness is undoubtedly to be found in the "law" he has given to man:

I. In the Ten Commandments which God gave to the Hebrew race through Moses, a divine authorisation or sanction to law, is given. God linked them to himself. He was the source of the law. They must not blaspheme his name, but keep it holy; he would not hold him guiltless who should take that name in vain. One day in seven must be devoted especially to the honour of God; they must worship no other God. He was jealous of his honour; he would visit the iniquity of the fathers upon the children unto "the third and fourth generation of *them that hated him*"; but would show mercy unto thousands of them that "*would love him and keep his commandments.*" Such the relationship, such the source, authority and sanctions of the law. All rested upon God. Then, for the rest, God commanded:

"Honor thy (earthly) father and mother."

"Thou shalt not kill"—human life was made sacred.

"Thou shalt not commit adultery"—it would be a trespass upon the sanctity of the neighbour's home.

"Thou shalt not steal"—personal or individual possessions are sacred.

"Thou shalt not bear false witness"—a neighbour's reputation is to be safe-guarded.

"Thou shalt not covet thy neighbour's house, nor his wife, nor his man servant, nor his maid servant, nor his ox,—nor anything that is thy neighbour's."

Such the commandments, such the law of God's "righteousness," and what a basis for justice of all kinds, personal, national, international. This is the "law" which David apostrophised:

"The law of the Lord is perfect, converting the soul;

The testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart.

The commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever.

The judgments of the Lord are true and righteous (or just) altogether."

II. A lawyer said to the Christ, "tempting him": "Master, which is the great commandment in the law?" And Jesus answered:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and all the prophets."

It is to be noted that the Master changed the statement of the law from its series of THOU SHALT NOT, to the positive of THOU SHALT.

III. The Sermon on the Mount is by common consent a masterful exposition of God's law of "righteousness"—and therefore of God's "justice":

"THEREFORE (marking a conclusion) ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM; FOR THIS IS THE LAW AND THE PROPHETS."

This also is positive in form—which distinguishes it from other "Golden Rules" of other teachers.

From these three depositories of God's righteousness; the "Ten Commandments," the Christ's generalisation of them to Two (Love of God and Love of Man), the summarisation of all the laws and the prophets in the "Golden Rule," man may learn more "Justice" than in all the musty volumes of law in the libraries of all the nations.

Hearken then, Parliament of World Religious Faiths, raise your standard of World Peace upon these foundations of God's "righteousness and justice" and call upon all nations and kindreds and tongues and peoples to rally to this standard and say, in the name of all the religious faiths of the world:

"ALL YE INHABITANTS OF THE WORLD AND DWELLERS ON THE EARTH, SEE YE WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS AND WHEN HE BLOWETH A TRUMPET—HEAR YE!"

Such a standard and message to the world gives you the best hope of World Peace, because it is founded upon the doctrine of God's righteousness and justice. I commend it to your attention.

II. Economics of the New Age

In nothing is it truer that "the old order changeth, yielding place to the new" than in the matter of economics, nationally and internationally. In the affairs of governments or communities with refer-

ence to income, expenditures, development of natural resources, and the satisfaction of man's material needs, the "old order" is palpably giving place to the "new." And in no other country, perhaps, is the change more marked than in our own United States. In the very early stages of the Republic, especially under the dominance of Jefferson, the United States was a nation of farmers and planters; neither industries nor commerce had reached large developments. One of the most prominent Jeffersonian political doctrines of government was the attainment of:

"A wise and frugal government, which shall restrain men from injuring one another and shall leave them otherwise free to regulate their own pursuits of industry and improvement."

To see how far this democratic ideal has been departed from, one only has to contrast Jefferson's first administration with Franklin D. Roosevelt's. This is not said in criticism of either. I think that the first was a very consistent ideal or policy for the times and conditions then prevailing; just as I now think that under prevailing conditions the present administration is justified in the larger participation by government in the industrial, commercial and financial affairs of the people. In the days of Jefferson the United States was a virgin country, largely undeveloped, much of it unexplored, its population largely rural. Every family was capable of being sufficient unto itself. The government was expected to keep hands off—except that, later, special interests learned to use governmental powers, particularly the taxing power, to foster private interests and build up private fortunes.

All that is different now. There is now a necessity and demand for the planning and control of industry by government, or governing agencies; determination of crops to be planted and limitation as to their amounts to be authoritatively determined. Markets, prices, and sales, foreign and domestic, are to be stipulated, together with labour regulations, working conditions, hours per day, and days per week; almost military control of labour; regarded as necessary to *cure* the great evil of unemployment and to prevent its recurrence. Even wider changes portend for the future, affecting, very likely, our international relations in trade and commerce.

Woodrow Wilson wrote, in the *Atlantic Monthly*, August 1923:

"There are thoughtful and well-informed men, all over the world, who believe with much apparently sound reason, that the abstract thing, the system which we call capitalism, is in-

dispensable to the industrial support and development of modern civilisation. And yet every one who has an intelligent knowledge of social forces must know that great and widespread reactions like that which is now unquestionably manifesting itself against capitalism, do not occur without cause or provocation; and before we commit ourselves irreconcilably to an attitude of hostility to this movement of the time, we ought frankly to put to ourselves the question—Is the capitalistic system unimpeachable? Which is another way of asking, Have capitalists generally used their power for the benefit of the countries in which their capital is employed and for the benefit of their fellow men? Is it not, on the contrary, too true that capitalists have seemed to regard the men whom they used as their instruments of profit, whose physical and mental powers it was legitimate to exploit with as slight cost to themselves as possible either of money or of sympathy? Have not many fine men who were actuated by the highest principles in every other relationship of life seemed to hold that generosity and humane feeling were not among the imperative mandates of conscience in the conduct of a banking business or in the development of an industrial or commercial enterprise?"

Further on, Woodrow Wilson points out the dangers of revolution, that our country had been facing for some time, "with nothing less than the salvation of civilisation at stake." He held that the demand for action was imperative:

"There is no escaping it, unless everything we have built up is presently to fall in ruin about us, and the United States as the greatest of democracies must undertake it. The road that leads away from revolution is clearly marked for it is defined by the nature of man and of organised society."

He holds also that our national action must include "sympathy" and "helpfulness" for the mass of humanity, and "willingness" to "forego (much of) self-interest in order to promote the welfare, happiness and contentment of others, and of the community as a whole." This undoubtedly is what our government is endeavouring to do to rescue our people from the paralysing depression which our country and the world have been suffering. Such immense governmental appropriations of money have been made that it cannot be thought possible to continue them. Although our government is the only agency now available for these purposes, yet it must remain in our consciousness that: "This, too, is of the things that will pass

away." But let us hope that, as an emergency policy, it will place the people in a position to construct a new economic policy, for a New Age, replacing the capitalistic system and its spirit with more of equality and justice, with a more consistent division of the conjoint products of capital and labour.

When John, called the Baptist, sent messengers to the Master to know if he was the one who was expected, the Christ made answer that John must be told that the sick were healed, the lame made to walk, the blind to see, the deaf to hear; but above all these, he added: "*to the poor the gospel is preached.*" That is God's word of hope—and I cannot get over the feeling that a like deep sympathy exists with God to-day for the poor—for the unemployed; and that he designs some great purpose in the economics of the "New Age." The yoke of their burden shall be broken; the rod of their oppressors shall be in some way removed.

The economics of the New Age will ultimately come to recognise God as the owner of the whole earth; for the earth as the sea, is his; for he made it, "and his hands formed the dry land." As concomitant of this will run the conception that all that man can possess of God's earth and its wealth will be a stewardship held in trust to be administered with the highest wisdom and unselfishness for the benefit of others as well as for the temporary possessor and his household. The economics of the New Age will require the consecration of the surplus property of these holdings, these stewardships, to be dedicated for community service under the wisest, most efficient and experienced financial expert administrators of the community life for the development of natural resources, the construction of public utilities and conveniences; for educational purposes; for institutions for the unfortunate; for the extension of research work and experimentation in the sciences and arts, and for knowledge of the past and present.

The capitalistic system has demonstrated the absolute necessity for the collection of huge sums of money to carry on national and international enterprises such as the Suez Canal in Egypt, the Panama Canal in America, the building of bridges over great rivers—such as the Firth of Forth at Edinburgh, the Hudson River bridges at New York and the bridge being constructed to span the Bay of San Francisco; the ocean-connecting canal *via* the St. Lawrence river; the construction of the canal *via* the Great Lakes of America, and the Gulf of Mexico; the construction also of continental railroads and of subways under rivers and great cities; irrigation projects for the redemption of desert places; the establishment of "foundations"

for the pursuit of knowledge concerning the antique world and concerning the cause and cure of diseases; the creation of institutions for the unfortunate, the helpless, aged, blind, dumb, and halt. All these enterprises, and a thousand others, are beyond individual effort and private capital; their successful inauguration and maintenance must depend upon immense resources provided from the surplus wealth of labour and of capital combined—from the accumulated community wealth, the world's real capital, placed under efficient administration.

The economics of the New Age will recognise the fact that the earth is full and rich, that there is enough for the wants of man and to spare, if its production is controlled and its products justly distributed. Events have disproved the speculation of Thomas Robert Malthus (1766-1834), that population will have to be controlled through birth limitation lest *overpopulation* shall outrun the world's means of sustenance. So fruitful has the earth been found under modern means of production that *overproduction* rather than scarcity is now the problem of material life. Our statesmen are planning restraint of production of staple articles rather than the restriction of population by dubious devices of limiting births!

The New Age economics will necessarily require the surrender of individual selfishness, and family group pride for a larger outlook, deeper sympathy and a higher conception of life's mission. It will enjoin as one of its leading principles—

“Let each man regard his neighbour as himself,”

each man holding himself to be his brother's keeper—responsible for his brother's well-being, safety, health, and, in some measure, for his happiness; responsible for the maintenance of his brother's civil rights, including his right to employment and his right to a just compensation; responsible also for his brother's free enjoyment of his religious rights.

The economics of the New Age will also recognise that men in order to be even approximately equal in mental development, intellectual attainments and in things of the spirit, must be somewhere nearly equal in material things. How can one be brave and generous, noble in sentiment and fearless in action, if his energies are all absorbed in obtaining a bare livelihood, or if he is harassed by anxieties as to getting and keeping his job, or threatened constantly by advancing, helpless old age and unfed want?

Two evils block the way. One is human greed and selfishness, attended by family pride and the love of ease, luxury, and dominance

over one's fellows—a love of fancied superiority! The other is the indolence, envy and covetousness of large masses of humanity, accompanied by their disposition to shirk trial and suffering.

“Woe unto you poor men . . . whose spirits are not contrite . . . whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods,” (who want something for nothing), “whose eyes are full of greediness and who will not labour with your hands!”

The economics of the New Age, in my thought, rest largely upon the full and concrete recognition of the actual brotherhood of man. I do not mean it merely as a sentiment, beautiful but indefinite. I mean it as actual reality; founded upon the doctrine expressed by St. Paul:

“He that sanctifieth (the Christ) and they that are sanctified (the children of men) are all of one: for which cause he is not ashamed to call them brethren.”

A concrete example is given by St. John's record of the Christ sending word of his resurrection to his apostles by Mary;

“Go to *my brethren* and say unto them: I ascend unto my Father, and your Father; to my God and your God!”

A more emphatic proclamation of the Fatherhood of God and the Brotherhood of Man I have not found in such sacred writings of the human race as have come under my observation.

Are these principles too impracticable, too idealistic and spiritual? If so, then is our case hopeless indeed, for only in the triumph of these principles among men may we hope for the world's deliverance from the present ills and from the disastrous thralldom that threatens! Woodrow Wilson refers to the things necessary to the world's deliverance from “dangers ahead”:

“The sum of the whole matter is this: That our civilisation cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.”

With all my heart and soul I believe that to be true. What the world needs is some formula upon which they can unite, a finality

of universal faith and fellowship and unity; and I suggest as such a standard the prayer which the Christ formulated for his disciples; not strictly a Christian prayer, for it is not offered to the "All Father" in the *name* of the Christ, it is rather a universal prayer in which every representative of religion, whether of the Orient or the Occident, can wholeheartedly participate:

"Our Father which art in Heaven, Hallowed be thy name, Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. Suffer us not to be led into temptation, but deliver us from evil. For thine is the Kingdom, and the power, and the glory, forever. Amen."

MY OWN PEOPLE: To arouse this consciousness of the Spirit of the Christ in them, and to induce it to abide with them, my own people meet once each week in a service memorial of the Christ, partaking of broken bread in token of their remembrance of His body broken for them, and a sip of water as emblem of His blood shed in sacrifice for them; and they covenant to always remember HIM and keep His commandments, that "they may always have His spirit to be with them." Their prayer of consecration is given, they believe, of God—and hence of highest authority and impressive solemnity:

"O God, The Eternal Father, we ask Thee in the name of Thy Son, Jesus Christ, to bless and sanctify this bread (broken) to the souls of all those who partake of it, that they may eat in remembrance of the body of Thy Son, and witness unto Thee, O God, the eternal Father, that they are willing to take upon them the name of Thy Son, and willing always to remember Him, and Keep His commandments, which He has given them, that *They May Always have His Spirit To Be With Them.*" (The prayer of consecration said over the water is similar.)

What a standard to which men may gather! It solemnly recognises God as the Eternal Father; Christ as the Son of God and the sign and symbol of the Brotherhood of man; His life of sacrifice and His death as the manifestation of the Love of God for man; and then the coming of man to God in the three grand steps—*willing always to remember Him, willing to take upon them His name, willing to keep His commandments!* All this, *that they might "always have the Christ's spirit to be with them:"* than which, what could be better,

as the sum of all excellence? And the one thing needful for the solution of all our human woes.

UNITY THROUGH CO-OPERATION

PRESIDENT FRANKLIN STEWART HARRIS, B.S., PH.D.

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It is a pleasure for me to add my voice to the voices of those who have spoken and are yet to speak at this series of meetings designed to promote a fellowship of faiths. Having had the opportunity of seeing the people of most of the nations of the world in their home environment and learning something of their ideals and aspirations, I am convinced that all peoples have so much in common that their interests can best be served by unity of action if only the technique of co-operation can be worked out.

In attempting to tie up what I have to say about co-operation with the youth movement [this address was one of four, in one evening's program devoted to "Youth and the Future"], I am stimulated by daily association with about two thousand young people. Their intelligent diagnosis of the problems of the modern world and their courage and enthusiasm give me almost unbounded faith in the potential accomplishments of the young people of to-day.

The wonderful opportunities for education, the new methods for the interchange of ideas, the better facilities for travel, and the wider tolerance that goes with the new day bring to youth an opportunity for world service that was not enjoyed by their parents. It is hoped that they will rise to the occasion and be valiant in their efforts to make of the world a better place for all its people. They should be able to correct at least a few of the mistakes of past generations.

The welfare of mankind throughout the ages has been threatened by man's own folly. He has allowed antagonisms between individuals and groups to dominate and to interfere with the achievement of his highest possibilities. Man, the image of his Maker, is marvellously endowed. His body under normal conditions is susceptible of developing almost unbelievable skill; his emotions are delicate and yet so powerful that they make his life colourful and rich. These endowments have in large measure made him master of his environment.

With all his gifts man could make of the earth a veritable heaven

in which to dwell, but in general he has fallen far short of this high accomplishment. Many factors have contributed to his failure. Certainly one of the most important of these has been lack of understanding of his fellows and his failure to sympathise with the point of view and motives of those who live in conditions different from his own. Antagonisms have developed in every activity to which man has devoted himself, but in none have they become more acute than in religion.

It is easy to argue that these antagonisms are illogical and that they tend to undermine the fundamental principles on which religion is based. Practically, however, we know that these conflicts do exist and that throughout historical times they have always existed.

Some of the manifestations of these prejudices would be very amusing if they were not so serious in their consequences. A few years ago when I was on the way to Japan to attend an international scientific congress, I met a reverend gentleman who was returning to his mission school after a money-raising trip to the United States. He invited me to visit his school and see what a wonderful work he was doing. Afterwards he withdrew the invitation saying: "On second thought, I believe it would be better if you did not visit our school, because if you came I should have to ask you to speak to the students. They would then want to know if you belonged to our church and since I would have to tell them you did not, they would want to know why not, and what was the difference between your beliefs and ours. This would lead to great confusion which can best be avoided by cancelling your invitation to come." Needless to say I did not trouble him, even though I did subsequently visit his town as a guest of the Japanese Government.

Later I was a member of a group representing the scientists of many nations who were working together without conflict on a project to improve conditions for the Japanese people. There was no thought that, because we came from countries having widely differing political philosophies, we could not work shoulder to shoulder on a scientific problem.

This was very much in contrast with the point of view of my reverend friend who also professed to be working for the good of Japanese people. This missionary was so dominated by the tenets of his particular creed that he could not bring himself to join hands with those who did not subscribe to his way of belief, even though the common interest in education should have offered a bond of fellowship. Creed differences should have caused no more conflict

than was caused by differing political philosophies of the scientists from Russia, England, France, Germany, Japan, China, and the United States.

Unity in a project makes possible the accomplishment of enterprises that it would be useless for the individual or the small group to undertake. Such great projects as the construction of the Panama Canal, the laying of the pioneer transcontinental railroads, the development of harbours, the building of the larger reclamation projects. The providing for national safety and defence could not be undertaken without the marshalling of the capital and man power of a nation. As an illustration, China, which has not yet developed the technique of national unity of effort, though powerful in both wealth and man power, must be content to get along without passable roads and other conveniences that can be had only by united effort.

The fact that unity of effort, when directed toward some constructive purpose, is more important than either wealth or numerical strength is well illustrated by the accomplishments of one religious group during the last century. They were but a handful of individuals inspired by a common goal. They were intent upon "building up Zion."

It is not necessary here to decide whether or not they were right. For the sake of the illustration we need not pass on the truth or falsity of their religious beliefs nor the desirability of their enterprise. The important thing to bear in mind is that even though they were few in number and without material wealth they had a definite end in view and they were united in their common purpose. Even the individual who is most unsympathetic cannot gainsay the accomplishments of the Mormon pioneers, for it is they to whom I refer. They left their homes in the East and took their hard way across waste places to settle in a land that had been considered beyond redemption. Months of travel were required to move from the comfortable homes they were leaving in Illinois and traverse the dusty, treeless prairies inhabited only by hostile bands of roving Indians. The journey required devotion of a high order and fortitude which comes only to those who have a definite goal in view.

But the journey itself was only the beginning of the difficulty. When the plains had been crossed and the problems of travel overcome, these pioneers found themselves in a region without developed resources. The land was held in the age-long grip of drought and all nature seemed to conspire against the success of colonisation. How easy it would have been for the leaders to yield to the suggestions

of those who knew at least a little about the region, and conclude that the land could not be conquered; that the whole enterprise should be abandoned.

Those who know the history of the accomplishments of these pioneers know that their success resulted from unity of purpose of all who made up the group and the faithfulness with which they carried out the instructions of their leaders.

Many projects faced with similar and even much superior physical conditions failed utterly because of the lack of unity of purpose on the part of those who were associated. Success on the one hand, and failure on the other did not result merely from the physical conditions; they were determined by the point of view and the unity of purpose of those taking part in the enterprises.

Just now the world is in need of greater unification in the field of religion, not because there should be more uniformity of procedure in methods of worship nor because the dogmas should be made the same everywhere, but certainly because there is a call for a centralisation on the bigger things in religion in order that the desirable religious impulses of people may not be completely dissipated by petty bickerings regarding inconsequential differences.

Certainly one of the great tasks ahead in making religion more useful and effective as a blessing to mankind is to see that religious energies are not devoted to fighting others who are engaged in similar work. Suppose there are some minor or even major differences in point of view, no real accomplishments can be expected if these are made the primary issue. If these can be put in the background for the time being and unity obtained for the accomplishment of some project that can be undertaken jointly, it is probable that in a great majority of cases the differences need never be brought forward.

A few years ago I went as a president of a Boy Scout Council into a community where there had been great bitterness between the churches. At first I was told by representatives of different groups that any attempt to bring these groups together on a common project was effort worse than wasted because in the past whenever they had tried to get together they had worked themselves farther apart. However, several months of patient work and a good deal of giving and taking from all concerned, demonstrated how tremendously effective a co-operative project such as Boy Scouting may be in bringing about unity on the part of religious groups whose usual traditions and experiences have driven them apart. The

spirit of co-operation on the part of the young men overcame the deep-seated antagonisms of their parents.

This example of scouting might be duplicated in many other types of work. In fact, similar things are being done every day in thousands of communities throughout the world. I do not contend that the co-operative project method is new, but I do believe that it is not being used to more than a fraction of its possibilities. The surprising thing is that, with so many examples of successful co-operative projects in communities scattered here and there throughout the world, the technique of using the device has not become more widespread. Of course, ignorance of its value must be responsible to some extent and the provincial-mindedness and the fundamental prejudices of some people must take much of the blame.

There are, of course, many ways of promoting unity and reducing strife. Some are relatively more effective than others. All desirable means should be encouraged. There are many projects which, if undertaken at all, must be taken up in this co-operative manner since by their very nature they apply to the entire community and not to the members of any of the single churches of which it is composed.

I should like to emphasise the fact that this co-operation has two distinct types of value: First, and most obvious, is the fact that in unity there is strength, and that joint action makes possible the accomplishment of the task that is undertaken.

A second and less obvious value of this joint action is seen in the fact that when these unsympathetic groups begin to work together and learn the point of view of each other, unwarranted antagonisms are almost sure to be supplanted by more or less mutual sympathy and understanding. This in turn may lead to many other kinds of joint work and the elimination of poisonous jealousies, greed, and contention.

Any one who is familiar with the problems of the modern world is well aware that in every hamlet, every town, every city, every state, every nation, and in the world as a whole, there are scores of projects that need consideration; there are hundreds of problems that are sorely in need of solution, and there are absolutely limitless conditions that could be improved if only all the people concerned could work together in a friendly and intelligent manner.

I whole-heartedly plead for co-operation of the churches in an attempt to solve these common problems, which will make our communities better places in which to dwell. I urge frequent and unlimited truces that will put an end to conflict and petty jealousies

while we concentrate our energies on the mutual worth-while works. The whole world is beset with problems that need solution; every village needs regeneration.

There is not time here to attempt to consider all the kinds of projects that might be undertaken in a co-operative way. Every community is different from every other, yet many problems are common to most of them.

There will always be some differences of opinion as to the relative importance of man's different needs. Some workers would begin on health projects, others would begin by improving the economic conditions, still others would start with education, while some would go directly to remedies for undesirable social and religious conditions.

Without attempting to say what is most important, certainly all can agree that projects having for their objective the improvement of the health of the people, particularly the under-privileged, are something on which immediate and important results can be achieved.

Any intelligent person realises that there is much needless suffering in the world due to ignorance of the laws of health and sanitation. Much of this could be overcome if only the various interests would unite and devote their energies to teaching the laws of health, to eliminating contagions, to disseminating knowledge regarding nutrition, to assisting those who are located unfavourably in securing well balanced dietaries, to making hospital facilities available at reasonable rates, or to providing medical aid to those who are so situated that they cannot secure it in the usual way.

Both public health and personal hygiene could in many sections be infinitely improved if these projects were undertaken seriously by the leaders of the communities. Think how much better it would be for those who are responsible for the church groups to get together to eliminate unsanitary conditions in the community, to insure safe sources of drinking water and milk supply, to provide for the proper handling of dangerous waste materials and for establishing better health attitudes than to have these groups spend their whole energies magnifying what they call the unorthodox views of each other or engaging in conflicts over minor theological doctrines that in any case can have very little to do with life and the method of living.

We see another project in the fact that in every community there are individuals and families who are economic misfits. They live in abject poverty and they seem to be incapable of raising themselves

above a state of complete dependence and degradation. Some of these are affiliated with churches and some have no such connections. Even though all might have church membership the problem is larger than that affecting the individual denomination, and it needs to be handled as a community project rather than as the problem of the individual church.

It may be that the adjustment can be consummated by the launching of an industry that will provide employment of a certain kind. It may be that some conditions of intemperance or vice need to be eliminated before a satisfactory cure can be had.

Obviously the thing to do in a case of this kind is for all the churches to co-operate and devise ways and means of meeting the situation. Even if the members of one of the churches should have among them a relatively larger number of dependents than another, the problem can probably be settled better by joint effort. At best there is much duplication of work in the unco-ordinated agencies devoted to charity.

The whole field of economic well-being, the elimination of poverty, the extension of charity, and the regeneration of human incompetents is so important to the welfare of the world, so fundamental to basic help of the kind that churches can give, that there should be no bungling.

Closely related to poverty are vice and intemperance with all their hideous manifestations. These cannot be treated by merely putting a little salve over the surface. The causes of social illness must be discovered and they must be treated at their source if effective and permanent cures are to be expected. Surely these projects are sufficiently important to call for the elimination of petty bickerings and for the presentation of a united front in finding a solution.

The whole question of righteousness in government commends itself to people of a religious turn of mind. Elimination of civic corruption, insistence on honesty and capability in administering public business are projects that call for attention. These are problems that cannot be settled piecemeal and by the work of any one group; they require united effort. What more effective agencies can be found for promoting a unity of righteous action to insure good government than the churches? How many corrupt politicians have been able to continue their doubtful practices by keeping the church groups "at outs" with one another, thereby insuring themselves immunity from the prosecution that would result from united effort against such corruption?

There are always many cultural and artistic interests that may be fostered in every community if the various units of the community can only be brought into unified action. Cultural matters may not seem important to many; people can keep alive without art, music, or education, but they can live much richer and more satisfying lives if these refining influences can be brought to them.

We might continue to enumerate almost an endless number of constructive co-operative projects that could be of great importance to the people of our communities. The projects are there, waiting, and if all those who are willing to contribute can be brought together they will yield results which may surpass even our fondest dreams.

What a great, wonderful world we have in which to live! How infinite are the possibilities for richness of living, for education, for culture and refinement! How relatively simple is the elimination of the greatest enemies of mankind: ignorance, sin, and poverty, if only man would unite with his fellows to bring about these conditions!

Why not let us who believe in religion as a means of human betterment forget our unimportant differences that take so much of our energies and let us get together on constructive projects which will bring direct results of value, and, probably more important bring the unity that is so desirable among the children of a common Father. It is through those who are now the youth of the world that many of these high purposes must be achieved.

SECTION XVI

MYSTICISM. ROSICRUCIANISM. SIKH SAVIOURS.
SPIRITUALISM. THEOSOPHY

WORLD GOVERNMENT BY UNSEEN FORCES

TWELVE SPEAKERS

Judge Weliko Grablachoff, D. Litt., Representing the Great White
Brotherhood of Bulgaria

WORLD GOVERNMENT THROUGH UNSEEN MASTERS

F. Homer Curtiss, M.D., Co-founder of the Order of Christian

Mystics How CHRISTIAN MYSTICISM SOLVES THE WORLD'S PROBLEMS

Mrs. Max Heindel, Founder of Max Heindel's Rose Cross Philoso-
phies

ROSICRUCIAN VIEWS OF EVOLUTION

Dr. Bhagat Singh Thind, Divine of Amritsar, India

SIKH SAVIOURS' MESSAGE TO THE WEARY WORLD

Brother Sher Singh, M.Sc., of Jammu and Kashmir, India

GURU NANAK'S MESSAGE TO MANKIND

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SIKH SAYINGS AND SACRIFICE

Joseph P. Whitwell, President of the National Spiritualist Asso-
ciation

AFTER DEATH—WHAT?

Mrs. M. E. Cadwallader, Editor of the *Progressive Thinker*

LIFE AFTER DEATH A MYSTERY NO LONGER

The Rev. Thomas Grimshaw, Vice President National Spiritualist
Association

HOW SPIRITUALISM HELPS SAVE CIVILISATION

President George S. Arundale, M.A., LL.B., of the Theosophical

Society, Adyar, India THEOSOPHY—ITS LIGHT ON LIVING TO-DAY

American President J. Emory Clapp, The Theosophical Society,
(Point Loma)

HOW UNIFY THE WORLD'S RELIGIONS?

Former President L. W. Rogers of the American Theosophical
Society (Wheaton, Illinois)

ANNIE BESANT

WORLD GOVERNMENT THROUGH UNSEEN MASTERS

JUDGE WELIKO GRABLACHOFF, D.D., LL.D., PH.D., D.LITT.

Representing the Great White Brotherhood of Bulgaria. Formerly Judge
of the Superior Court of Bulgaria

HISTORY is a mirror in which is reflected the actions of men and nations. In it, we are able to see the causes of the events that have taken place in the past. History repeats itself. The present predicament of the world is only a repetition of what has taken place time and again in the history of nations and races.

Plato, the great philosopher and initiate, refers to the sinking of the continent Atlantis which now rests upon the bed of the Atlantic Ocean. The great continent is said to have had 63,000,000 inhabitants and those only escaped who belonged to the great Universal Brotherhood. They were apprised by the Masters of Wisdom of the dire fate in store for the continent and so were able to find the way of escape.

The people of Atlantis had reached a high stage of intellectual attainment and as long as they adhered to the teachings of the Masters of Wisdom, they prospered and flourished. But evil-minded leaders obtained power and corrupted the pure teachings. They perverted the knowledge obtained from these high sources and used it to enslave their weaker brothers. Calamity followed.

Thousands of years later, the Babylonian, Phoenician and Persian civilisations flourished and prospered under the leadership of members of the Universal Brotherhood; but when the pure spiritual teachings were again corrupted by evil-minded priests and rulers in authority, the decline of their civilisations set in until they, too, disappeared from the arena of life.

The Semitic race appeared and flourished. Moses, in a miraculous way, guided and directed the Jews. He delivered them from the bondage of the Egyptians and gave them laws teaching them the way to prosper and flourish. While they complied with these laws, they were prosperous and progressive to a high degree, serving as an example to other nations; but when they became disobedient and corrupt, they were carried away captive, their temples were destroyed and they were scattered to the four corners of the earth. Roman and Grecian civilisations developed and so long as they were virtuous, were the rulers of the world. But as soon as they became avaricious, selfish and domineering, they disappeared.

When the world was in confusion and spiritual darkness prevailed, three Wise Men, representing the three distinct and prominent races, proclaimed that a Saviour was born. Guided by a star, they found him in a manger and there did Him homage. The newborn child grew and when brought to the Temple at the age of twelve, he surprised the most learned men with his profound wisdom. History is silent as to his whereabouts from twelve years of age to thirty. It is said that he was among the Essenes, members of the Universal Brotherhood; others say he was in the Himalaya mountains with the Masters of Wisdom. He spoke to the multitude in parables but to His twelve disciples He taught the esoteric teachings—the mysteries of the Kingdom of Heaven. They healed the sick and restored the blind. They saw visions and were guided from above. Those who followed them were also transformed. They, too, had spiritual experiences of marvelous character, so that death held no terror for them. The teachings enabled the early Christians to transform the Roman Empire. Constantine proclaimed Christianity the State Religion but many vain and selfish men, in order to receive the great honours bestowed by Constantine, entered into the priesthood and corrupted the high teachings of Christ. This, in time, brought calamity to the world.

When the nations become too corrupt, calamities come to awaken the people to consciousness of the error of their ways. If they profit by the misfortune laid upon them, they revive. If not, greater calamity follows. Religions and schools of thought have been created by the seers and sages of all mankind throughout the ages to teach humanity how to be happy, to prosper and flourish. But humanity was not strong enough; they became corrupted by the evil-minded persons in authority, who enslaved their weaker brothers. Man-made creeds and dogmas replaced the pure teachings. Confusion prevailed; man gave impetus to his lower nature, and suffered the consequences.

The Architect of the Universe has a Great Plan which is being executed by His agents. According to those who know, these are the Perfected Ones, Angels, Archangels and super-human beings not ordinarily visible to man, who come in touch with the more perfected souls of humanity, revealing certain truths to them so that they, in turn, may disseminate the knowledge for which the race is ready. Buddha brought new light and understanding to the Asiatic world. Christ came as the Saviour of the world, bringing such light and understanding as the world had never seen, and even to-day after two thousand years, He is not fully understood

nor His teachings practised. Mohammed, too, came as a great teacher to His people. Zoroaster, with his gospel of purity and his revelation of the laws governing the physical and celestial worlds was a truly appointed agent of God to uplift his race. The same is true of Confucius, Lao Tze and others who brought light to the Asiatic race, also benefiting the whole world. Luther came in his turn, as a light-bringer and through the Great Reformation, the minds of the people were prepared for higher concepts of truth. Hermes, Socrates, Plato, Aristotle and other ancient, medieval and modern philosophers stirred the minds of the thinking world to search for a higher light regarding the problems of human existence. Swedenborg was one of the greatest lights which history records. He pierced through the mists of the mysteries of the unknown world and received revelations from celestial beings. His writings reveal the workings of the Divine Government and the Great Plan, as no one else ever did until in later years when Mme. Blavatsky introduced into the world *The Secret Doctrine* and *Isis Unveiled*. Mention must also be made of Germany—contributing such great men as Goethe, Schiller, Heine, Jacob Boehme, Luther, Schopenhauer, Nietzsche, Karl Marx and many others. They imparted new ideas which created new movements changing the conditions and thoughts of the people, both constructively and destructively. So socialism, anarchism, atheism and all radical currents which destroyed the old, really prepared the way for new and higher truths. Thus even those factors that seem detrimental have their purpose also in the Great Plan. These were all workers of differing grades in the scale of development; they imparted as much light as the people were able to receive.

Modern philosophers in all countries have taken hold of the great problems of life and have expressed their views—often in conflict with one another—regarding the origin of ideas, the origin of man and the ultimate end of existence. However, because they have not had a personal experience and celestial contact, they were not able to shed enough light to enable earnest seekers after truth to find a solution for the problems which bewilder the minds of men. Therefore the only reliable exponents of truth are those who have had experience and have revealed to the world what has been revealed to them when contacting the celestial world.

In our time, Providence has used certain men of great reputation as scientists to bring to the attention of the modern thinking world truths regarding the continuity of life and the workings of the invisible forces in nature in order to break up the hard, materialistic

influence produced by the rationalistic current which destroyed faith in the Creator and in Divine Providence. Sir Alfred Crooks, universally recognised as the foremost chemist and scientist of our day, was the one Providence chose to investigate spiritualistic phenomena and submit them to the most rigid scientific tests to avoid any possible deceptions. Sir Alfred Wallace, contemporary and competitor of Darwin, and Sir Oliver Lodge, considered the greatest physicist the world has ever known, also contributed much to show that life continues after death. William T. Stead, editor of the *Review of Reviews*, wrote many articles regarding the mysteries of life and communication with the spiritual world. The renowned statesman and scientist, M. Aksakoff, President of the Psychical Research Society of St. Petersburg, published a book entitled *Spiritism and Animism* which produced a great sensation in the thinking world. Capone, physician to His Holiness the Pope, wrote a book, *The Unknown*, making many revelations regarding destiny manifested in the affairs of men. Lombroso, the greatest criminologist in the world, also investigated spirit manifestations and the workings of some of the invisible forces in nature by which he helped to make known that there is a spiritual realm inhabited by all grades of spiritual beings. Leon Denne, the great French writer, did much to popularise spiritualism in France. Professor de Roche and many learned scholars from all nations have contributed much by their research and publications to make the world know that a spiritual realm exists, inhabited as our world is inhabited, with all grades of intelligent beings who come and reveal many truths not yet generally accepted. The London Psychical Research Society was created for the purpose of investigating spiritual phenomena and ascertaining the truth regarding the continuity of life. It has branches in many countries and Dr. Hanson, Secretary of the Psychical Research Society in America, has published several volumes describing astounding occurrences of a spiritual character. The University of Paris opened a department where spirit phenomena and psychical manifestations are studied and put to a rigid test through scientific appliances. The aura of man has been photographed as well as the thoughts of the individual. Mental pictures held by the subject were reproduced upon the sensitive plate of the camera. All these workers have been used by Providence to enlighten the people by showing that there are higher truths of which the world is still ignorant; and that there is a spiritual realm inhabited by all kinds of beings. Thus they have helped to indicate something of the greatness of the Creator—Who has revealed only a small part of the mysteries of His

Great Plan. Everything in nature is linked together and works in conformity with this Great Plan; and progress is eternal.

Those who penetrate deeply see that nations, too, play definite rôles and fulfil missions which bring results creating new currents of thought and conditions of life. Alexander the Great by conquering the world changed conditions and thus enlarged the vision and concept of the people. Napoleon, likewise, changed the map of Europe and brought nations together as never before. Thus a great impetus was given in all avenues of human activity—commerce, law, science, religion and art. England has given to the world many shining lights: Cromwell, by his zeal to serve his people was the instrument for pushing civilisation forward. Wickliffe, Shakespeare, Hume, Huxley, Spencer, Buckley, Bulwer-Lytton, Francis and Roger Bacon, Carlyle, Gladstone—all in varying degrees and purposes, played their part in furthering the Great Plan.

France, passing through many political and religious crises, has produced great men who played important rôles affecting the world for good or ill: Victor Hugo and Eugene Sue on the one hand, and Voltaire, Jean Jacques Rousseau and their contemporaries on the other, permeated the minds of the people with new ideas which burst the chains of bigotry and ignorance that had enslaved men for centuries. The Revolution, with its unspeakable misery and horror, was the result of certain causes set in motion by which the Law of Retribution was fulfilled, and thus results necessary for the world's welfare were obtained. Even the Inquisition, prompted by misguided religious zealots who thought they were serving God but seemed to be agents of the dark forces endeavouring to stifle humanity, played its part by creating a desire for religious liberty and freedom of thought. In Italy, the great Dante with his Divine Comedy; and Garibaldi, the Great Liberator, Savanarola, Michael Angelo, Raphael, Lombroso and others filled necessary rôles in the Great Plan. In Russia, Peter the Great strengthened and unified the nation, lifting it up to a higher standard. But, the really great in any country are those who contribute spiritual ideals and impulses, as did Tolstoi, Gogol and Dostoevsky in Russia. Radicals, also, contribute their part as did Chernishevsky, Bakunin and Prince Kuropatkin, whose influence was felt not only in Russia but in all the world. In Turkey, Kemal Pasha is playing a most important part, liberating that country from darkness, bigotry and superstition. Introducing progressive measures which astonished the world, he is an instrument in the hands of Providence to bring a higher light to his country and to lift the nation to a higher civilisation.

The Balkan States are an example to the world of the workings of the laws of justice and retribution. The Law of Retribution was applied to many ancient nations and extinction was the price they paid for their violation of the Law of Justice. But, when the Balkan States had paid the penalty for their mistakes and misdeeds, the Divine Government liberated them from bondage and resurrected them, allowing them to again appear on the map of Europe and to play a part in its history. Greece, who brought so much light to the world and became renowned for her schools of philosophy and learning, her art, culture and civilisation, lost her independence for nearly 500 years on account of her iniquity and fell under the Turkish yoke. After great suffering, having paid the penalty for her past mistakes, the Law of Justice was fulfilled and she was liberated in 1827 through the assistance of Russia and other European powers. The same is true of Roumania, Serbia and Bulgaria, all of whom paid the penalty for the sins of their rulers and aristocrats and lost their freedom for many centuries.

Bulgaria was the last country to obtain liberation from Turkey. To attain that freedom, many Bulgarians sacrificed all that they held dear by taking part in the movement for liberation. Thousands were killed. Cities and villages were reduced to ashes. Men, women and children were massacred and the civilised world was shocked by the atrocities committed by the Turks in Bulgaria. Gladstone in England, Mark Hanna in America, and other public-spirited men, created public opinion in favour of Bulgaria, the result of which was the Turkish-Russian War (1877) finally leading to the freedom of Bulgaria. Thus the law of Retribution operating for 500 years was discharged and Bulgaria was declared independent of Turkish despotism.

Bulgaria's history records the great work done by Kings Boris, Simeon and Alexander in uplifting the Slavic nations and introducing the highest institutions of learning and creating a Slavic literature which affected all Slavic and other nations. Boris was the first king to accept Christianity and to spread Christian light and culture among Slavic and other nations. Roumania received Christianity and adopted the Bulgarian Slavic alphabet and culture. The same was true of Russia and Serbia, who received Christianity and culture through Bulgarian missionaries. King Simeon did more than any other king to make his nation great and powerful, and to spread learning, not only in his kingdom but in all the neighbouring nations. So all these great personages have been instruments to carry out a certain mission which is part of the Great Plan. The clergy

of Bulgaria were among those who contributed much for the liberation of the country and instigated the populace to revolt. The Bulgarian Church, throughout the nation's history, has been the educator as well as the leader of all progressive movements. Many great men in Bulgaria took part in the upward movement and contributed by their writing and public activity and statesmanship to make Bulgaria what it is to-day—one of the most progressive nations in the Balkans. All these men were instruments in the hands of Providence—each doing his share to uplift his country. Such men were Rakovsky, Paisia, Clement, Karadja, Botoff, Levsky, Stamboloff, Varoff, Slaveykoff, Tzankoff, Prince Battenberg, King Ferdinand and others. One of the significant men in Bulgaria to-day is Peter K. Danoff, who seems to know much about the operation of the Divine Plan in the affairs of men and nations. He is the leader of a spiritual movement which is spreading along all nationalities and classes of people. He is not seeking fame or recognition, but works quietly, practising the highest virtues. By some who have known him intimately, he is considered to be the greatest man in existence to-day. He has made many predictions of coming world changes. He predicted the Great War and its consequences and it appears that most of his prophecies have come true. There is a great similarity between his movement and that of the Bogomils, who laid the seeds for the Great Reformation in the 14th century.

Switzerland, Belgium, Roumania, Sweden, Norway, Denmark, Spain, Portugal and all other nations have had their great personalities who played an important part in the nation's history and helped it to evolve into a higher state of civilisation. Such noble men and women are instruments in the hands of the Creator to carry out His purposes.

America, according to the Divine Plan, is destined to be the greatest nation in the world and the cradle of the New Race. George Washington, the Father of this new nation, saw a vision showing him that the destiny of America is guided and directed by the celestial world—the Divine Government. He was assisted by the invisible powers and directed to carry out his great mission to achieve the nation's independence. It is significant that most of the signers of the Declaration of Independence were Masons, many of them in possession of secret knowledge, but more significant is the fact that included in the Seal of the United States is the pyramid which was the place of initiation and contact of the celestial world. Abraham Lincoln, also, was guided by agents of the Divine Government. He was given strength to remain firm in fulfilling the

mission intrusted to him of maintaining the Union and liberating the slaves, despite the opposition and the pressure brought to bear upon him by the members of his cabinet and by the country at large. Thousands flocked to America to gain political and religious freedom and thus laid the foundation of the new nation destined to play an important rôle in the Great Plan. Among the illuminated souls taking their parts were: Thomas Jefferson, Emerson, Henry Ward Beecher, Harriet Beecher Stowe, Susan B. Anthony and many others disseminating truth by voice and pen. On the other side, the anti-religionists, there were Thomas Paine, with his *Light of Reason*, and Robert G. Ingersoll—both iconoclasts whose agnostic utterances and criticisms made the people think. These are only a few of the many great souls who came with a definite part to play. Some acted as constructive elements and others as destructive elements—but all served, knowingly or unknowingly, in the Great Plan of the Infinite.

The great humanitarians also contributed their part: Jane Addams of Hull House fame who spends her life in devoted service out of love for unfortunate humanity. John D. Rockefeller, criticised by the radical element, has rendered great service, not only to his own country but to the world, by establishing the Rockefeller Foundation, world-wide in scope, spreading scientific light, and helping millions to attain health and usefulness. He founded the great University of Chicago and uses his millions to benefit the world. John D. Rockefeller, Jr., follows in his father's footsteps, devoting all his time and energy to help his fellow man, and contributing generously to their welfare. The same may be said of Henry Ford, whose fertile mind has created so many opportunities of benefit to his fellow men. Carnegie, too, by establishing thousands of libraries, contributed his share to the general progress. The tireless Edison by his marvellous penetration into the mysteries of nature, has benefited the world through his great scientific discoveries. These are only a few of the thousands who might be mentioned in all avenues of activity.

The Great Ones who are the custodians of knowledge guide and direct humanity through its leaders—who may be conscious or unconscious of acting as instruments of the Invisible Government. They are given by Providence just the right kind and amount of knowledge which their time requires and which the people can absorb. If the truth were too far in advance of their comprehension, the leaders would fail to accomplish their mission. Those who penetrate deeply into the mysteries of life perceive that there are many

grades of teachers disseminating knowledge designed for various types of people according to their grade of development. There is knowledge adapted to the highly civilised man, as well as knowledge for the undeveloped human being, and for each type there are special teachers giving the truths needed for that type.

History tells us that most of the great seers who gave a new impetus to the world were persecuted by those whom they wished to help. Among these were Savonarola, John Huss, Galileo, Joan of Arc, Martin Luther and a great many others who suffered persecution for the truths that they were trying to reveal. Pythagoras, after helping Greece, was obliged to fly for his life. Solon, after giving knowledge and laws by which his people were benefited, was forced to leave his country. Socrates drank the cup of hemlock. Christ was crucified. Paul was persecuted, and Peter died a martyr. Baha'Ullah, and Abdul Baha spent forty years in prison for trying to spread light. So almost all the great masters and life-givers were subjected to severe torture and persecutions. Many were burned at the stake or died in prison. All had to pay a heavy price for their desire to help humanity.

For this reason, the unseen government of the Great Architect of the Universe, in furthering the progress of humanity, has worked for ages unbeknown to man through the Great White Lodge. It was through their direction and guidance that ancient secret fraternities were formed to disseminate light in a systematic order. The identity of the leaders, who were in touch with the source of knowledge, was withheld from the public in order that they could serve humanity more effectively without endangering their lives and cause. So the real power behind the throne is the Invisible Government which places its agents in all departments of human life to carry out the Great Plan of God.

It must be remembered, however, that man has not always and everywhere progressed. There are periods in history when humanity seems to retrogress and certain nations are retarded in their progress, or left to die and disappear, because of their deficiencies, limitations and depravity. New nations arise in their places. All progress, whether individual or collective, has been achieved by great effort, fostered by aspiration. If effort for progress ceases and aspiration dies out, growth is retarded, and retrogression is inevitable. But, these periods of retrogression are only temporary, for the law is such that when new impulses come from the Invisible Government and humanity awakens from its lethargy, the onward and upward march begins anew.

Humanity has now reached another crisis in its history and a new impulse must be given it. The time is now ripe for the coming of another divine world teacher—so that humanity may receive a new impulse and solutions for the problems which confront it. Thus a New Era will be ushered in and the Kingdom of Heaven shall be established upon the earth. The prophecies of the scriptures will be fulfilled. The reign of Christ will begin, and His Kingdom will truly be inaugurated with Peace on earth and good will toward all men.

HOW CHRISTIAN MYSTICISM SOLVES THE WORLD'S PROBLEMS

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THE Mystic Life is the life of causes, of realisation, of the Soul, the manifestation of the inner through the outer. It is called mystical because it is a manifestation of a mystery; for all life is a mystery. All the myriad forms we see around us in nature appear from out the unseen. Matter is only the substance with which unseen forces and intelligences clothe themselves. A mystic is not satisfied with the study of the mere outer forms of manifestations. He wants to go back of the outer phenomena of life and to study their causes; for only so can he really understand their manifestation. A true mystic, therefore, is not a mere dreamer. He does not spend his time in idle speculation. A true mystic seeks the Reality back of all outer manifestations. He seeks to penetrate the mists of radiant glory that forever surround the throne of the Creator. He tries to apply the realisation of the basic truths to his daily life. For the mystic, therefore, the highest ideal of each phase of life is the only goal worth striving for.

The mystic sees that we live many aspects of life within our one life. We have our outer, public or physical life. Also we have our personal life—known only to our family and close friends. Then we have our mental life, shared only by those of like mind. We have also our psychic life in which we commune with our loved ones who have withdrawn from the outer physical body to continue their life manifestation in a finer body—"One flight up with their overcoats off." We also have our own life in those higher realms when we withdraw from the physical during sleep and mingle with our loved ones in that higher school of life. For, remember, *there is no death*—

only a withdrawal from a temporary and lower manifestation of life to function in a higher. Back of all, we have that Inner Life of the Soul, that Real Self which is the Real I, which animates all the forms in which we may manifest on all planes in all the worlds of manifestation. That is the mysterious Inner Self whose inner urge keeps us ever seeking, ever striving. Striving for what? For satisfaction. And why? That we may attain that happiness whose ultimate is heavenly bliss; that "peace which passeth understanding"; the realisation of the consciousness of the Divine within us.

The unfoldment of the vast majority of mankind only enables them to live mostly in the consciousness of the outer world and to respond as a rule only to the vibrations which reach their consciousness through the five physical senses. They naturally seek satisfaction in things, possessions, outer attainments, in the gratification of the animal desires and appetites. But no true satisfaction can be attained when the inner is made to vibrate only to the outer. True satisfaction and happiness are attained only from within outward, when the outer is made to vibrate to the inner, the personality to the Inner Self or Soul. The mystic solves the great basic problem of human happiness by seeking that guidance from within which shall so order and direct the thoughts, words and deeds of the outer life that it shall give ever greater expression to that Divine Self within.

Happiness, therefore, is a manifestation of an essential Soul quality. Hence, when we say or do something that makes others happy, we are awakening into expression a Soul vibration in them. This vibration is expansive and constructive. No vibration of inharmony, antagonism, evil or sin can find expression when the whole being is expressing happiness. And it takes so little to make people happy! A kind word or act. A nod and pleasant smile. A word of sympathy or appreciation may make happy a whole day of depression, discouragement or of routine work. And the happiness returns every time they think of it. So do not wait to "say it with flowers" after the one is gone; express your love, appreciation or approval, here and now. The true mystic is the happiest person in the world. And he naturally radiates that vibration of peace, harmony and joy of living. Having found the source of true happiness within he naturally wants every one else to be happy. He seeks not to get away from life, but to *live life* to its *fullest* and *highest*. He seeks to perfect the animal body and develop the mind not for their own sake but only that they may become more perfect instruments for the expression of the indwelling Soul.

Since the mystic has studied the Laws of Causation he has learned that the Law of Sacrifice underlies the Law of Manifestation. He understands that to bring happiness to others he must give something of himself and thus become an open channel for at least a tiny expression of that great Cosmic Law of Sacrifice. He realises that, on the downward arc of manifesting the unmanifested—called the Cycle of Necessity—the greater must sacrifice itself that the lesser may manifest and have an individualised expression of the One Divine Life which animates all forms of life. For just as the physical sun sacrifices its light and radiant energy that all the seeds and germs of life may grow and have their tiny individual expressions of life, so does God—the Creator and Manifestor of all—sacrifice His oneness that the multitude may manifest. Just as God submitted Himself to this cosmic and universal Law of Sacrifice that we might have individual expression, so must we submit to this same Law of Sacrifice by giving up our wills, our hearts, our lives, that we may be swallowed up and absorbed in Him that He may find expression through us. For, *we mortals are the only avenues or means through which God can find expression in humanity!* Without our making ourselves holy channels for the expression of His life, love, compassion and happiness, we are hampering His manifestation. Once we have realised this great concept, how willing and joyous should be our complete surrender to Him!

This may seem very mystical and impractical at first sight, but it has a very practical application. The sun cannot compel the plant to absorb its rays, neither can God compel us to absorb the downpouring of His forces that we may grow spiritually. This we do through meditation on Him, through prayer, aspiration and constant devotion to Him. This is not a matter of the brain, but of the heart. Great learning is not needed. Only an open, receptive, child-like mind is necessary.

This law, since it requires no creed, dogma or ritual, is applicable to all mankind, no matter what their stage of intellectual unfoldment, their religion, creed, colour, or race may be. The Spiritual Sun, the Sun of Righteousness, is the one central source of spiritual light, life and love, no matter by what name He is called or how He is worshipped in the various religions. The only thing that counts is, *is He recognised* in some way, sought for and correlated with through some form of worship, and *embodied and expressed in our lives?* All who worship God are necessarily worshipping the same God; for He is one God, not many. One should follow the race-thought in which he was brought up. He should not change his

religion except under unusual circumstances, and then only as a result of his own Divine Guidance from within and not from argument or the emotional storm of a revival service. All religions and forms of worship which lead their devotees to a personal realisation and ultimate union with their ideal of God are true religions. Rama Krishna, the great Hindu saint of the nineteenth century, who vividly realised God, said that he had mastered all forms of yoga and that they all had brought him to the one goal of realisation, (Sadhana). He also said that he had studied all the great religions, including two whole years spent in concentration on Jesus' teachings and in meditation on the Christos, "living all alone like a Christian anchorite in the famous woods of Panchabati," and he found that they all led him to the same goal of Advaita or identity with God.

A practical application of this is that we need no missionaries to convert the "heathen." For certainly those who are following the Path of Realisation and are worshipping the one God are not "heathen." The only heathen there are are those who refuse or neglect to worship their highest concept of God. And we do not have to go outside of Chicago or any other city to find them. But we do need missionaries to teach mankind the beauties of their own religions—to teach them to recognise the One in the many, Unity in diversity, the Eternal in the ephemeral. Jesus did indeed say that His gospel should be preached unto all nations and peoples. But He also said: "Other sheep have I, which are not of this fold: them also I must bring, and they shall hear my voice (through their own religion); and there shall be one fold, and one shepherd." But did He enunciate a creed or formulate a dogma or establish a church? Certainly not. Those are all the offspring of man's speculations, often hundreds of years after the Master taught. His gospel was a realisation of the Cosmic Christ-consciousness; the identity of all men in the Father, hence the universal Brotherhood of Man. That Christ-consciousness within was what St. Paul referred to when he said: "Until Christ be born in you." Jesus' only doctrine was Divine Love.

Love is the cohesive power of the universe. In the solar system it is that cohesive power, known as gravitation, which holds the planets in their orbits. In the world of matter it is that cohesive power—called chemical affinity—that holds the molecules together to form material things. In the atom it is that cohesive power which holds the electrons and neutrons around the central proton. In the family it is the affection that binds children to parents and to each other. If it is absent, the family disintegrates because there is no cohesive

force of love to hold it together. And if there is not, then it is the fault of the parents for not invoking it through prayer and meditation and allowing it to manifest in the family. Like electricity, love is always available, but we must take the time, thought and attention to turn it on, just as we must push the electric light button. So do not blame the so-called "modern" children; it is the "modern" and God-less parents who are to blame. In the community love manifests as the civic spirit binding the community or city together. Among nations it is patriotism and nationalism that makes the country one people. In races it is the blood tie that welds the various nations into a race. In humanity as a whole it is that spiritual quality of the species, that incarnated Ray of Divinity, which distinguishes man from all other animals.

To see how mysticism solves the world's problems we must apply these few basic principles to our daily lives and contacts. From the one divine origin of mankind we deduce the basic Law of Brotherhood: that all men are brothers, no matter what their race, colour or creed. Indeed, as we identify ourselves with the One Cause we see our brothers as ourselves. With this first basic law understood and applied, there could be no more wars among nations, any more than there could be among members of a family who were manifesting that second great Law of Divine Love. There would be differences of opinion, but they are adjusted without fighting. Each nation, like each organ of the body, has its own boundaries and its own functions to perform. None can live to itself alone. All are needed for the good of the whole. If one functions excessively or is feverish or ill, its activities are curbed and harmonised by constructive methods until it is brought into harmonious relationship with its fellows—without injuring it or them.

Similarly, each class within the nation is necessary for the good of the whole. As in the human being, head, heart, lungs or hands and feet cannot be considered superior one to the other, except relatively, for all are necessary for the manifestation of the complete man, so are all classes necessary for the complete manifestation of God in humanity. If the principles of Christian Mysticism are understood and practised there can be no class antagonism; for each class will recognise the necessity of performing its own tasks in the best possible manner and co-operating with all other classes in the most harmonious and constructive way. If this involves planned and controlled production, distribution and labour, then these things must come before our civilisation is organised upon the lines of constructive cosmic forces which alone can make it endure. The

National Recovery Act is now working towards the goal of universal planned co-operation for the best good of all.

In the light of this law of unselfish co-operation our whole system of living must be re-organised so as to make the demands of the outer life subservient to the manifestation of the inner life. For our time and attention is so taken up with manipulating the complicated instruments of civilisation that we have no time or attention left for communion with God our Source of Life, or for the cultivation and expression of our Real Self or Soul. From this view "mass production" has proved a curse, in that it has developed new so-called needs and added to our enslavement to the complexities of living, instead of freeing us to enjoy the simplicities of life. We boast of labour-saving devices. But why save labour? Labour is an avenue of creative self-expression. And we have "saved" so much of it that we do not know what to do with it, hence millions are unemployed.

The solution which Christian Mysticism presents for the ills of our present civilisation is enlightenment, realisation and manifestation or service. Before we can properly organise our lives along cosmically constructive lines, we must realise what life is all about, namely, where we came from, why we are here and whither we are bound. We must realise that we come here to manifest as much of the inner Divine Self as our degree of unfoldment permits, and to learn to take the next step in that spiritual unfoldment. And we should make all our outer activities contribute to and yet be subordinate to that main object of life.

Simplifying life naturally calls for the abandonment of city life, and the organising of our lives in relatively small detached communities or villages of kindred Souls. And we should be in such close touch with the soil and with the creative forces of nature that each family can expend at least a part of its creative energies in raising the main part of its food supply and in fashioning its fundamental instruments of living. We need not scrap all modern conveniences, but make them subservient to our real needs. Then our lives would be as normal and well organised, yet as simple and self-sustaining, as that of the bee. If you will study the glass hives at the Century of Progress Exposition you will see that while from the outside the bees seem to be rushing pell mell to the hive, yet inside all is calm and peaceful, without haste or confusion. Each detail is carried out quietly and in order by its own trained corps of workers until it is done thoroughly and efficiently according to the plan of the hive which is impressed upon the bees through the

instinct of the species. Like the bee, we also have a plan for our lives to manifest, toward which we should direct all our activities, that our lives may become perfect cells in the honeycomb of life in which the nectar of God's light, life and love may be stored up for our spiritual nourishment. That plan is impressed upon the Soul-consciousness and will be revealed step by step by God Himself through intuition to all who will listen and obey. We should therefore cultivate and follow the guidance of our intuition until our response to that guidance becomes just as habitual and instinctive as does the response of the bee to its guiding instinct.

But the Christian Mystic also realises that we do not have to work out our plan of life alone and unaided. In fact, we cannot fully accomplish our life's mission, learn its lessons and redeem its mistakes in our own human strength; for that requires higher octaves of force than the mortal and human. We know that if we will only seek for it we can have the help of higher beings than the human, just as the seeds can have the higher help of man to cultivate them. We can have the help, not only of our own Soul, our Spiritual Self, but also of many classes of Invisible Helpers. But this help is not imposed upon us. We must voluntarily seek for it, invoke it and correlate with it. Not only do our loved ones who have gone on into the higher realms of life bring to us all the help, comfort and guidance that their expanded consciousness and our receptivity permit, but both we and they have still higher and greater helpers. For we have all the heavenly Hierarchies of Angelic Beings to aid, inspire and comfort, protect and sustain us to the extent that we call upon them and tune in to their plane of consciousness and power. Above and beyond all others we have the embodied aspect of God in the person of His Son, whether He be called the Christ, the Buddha, Krishna or Horus as in various religions. He is so omnipresent, His consciousness is so omniscient and His love so all-inclusive that He is ever ready to respond to the call of every heart which sends up the wireless call of its aspirations, devotion or need.

The reality of these angelic helpers and the mystery of our being able to contact them and receive their aid is testified to in all great religions in all ages. In fact this mystic source of all life is the basis which underlies all religions and all worship. And the method of contacting these Angelic Beings, we repeat, is prayer, aspiration and devotion. We do not need elaborate places of worship or other outer conditions, helpful as many such are, for as we said before,

such contact is not a matter of outer things or even of mind, but of heart; not a matter of intellect but of worship.

May the angels of inspiration and Divine Guidance, spiritual understanding and illumination, descend upon us here and now and roll away the stone of ignorance, misunderstanding and misconception, the stone of materialism and separation from our hearts and minds wherein we have kept the divine Christ-consciousness entombed these many years—that He may come forth and take His way with us in our lives. Thus shall we be resurrected from the old life of entombing personality and ascend into the consciousness of that larger life of the Spirit which is our heritage and our real home.

Thus does Christian Mysticism solve the world's problem through enlightenment, realisation and manifestation or service—to Him and to our fellow men as to ourselves.

ROSICRUCIAN VIEWS OF EVOLUTION

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WE have a wonderful opportunity at this congress to picture the many paths, the many faiths which have been expounded and then to visualise a Great Brotherhood of Man, as a result of this coming together. What the poor sick world might become if we could set aside all religious intolerance and let the light of God shine within the hearts of each and every one, no matter of what race, creed or colour!

Reviewing the first chapter of Genesis, second verse: "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters," we read how God created one form of life after another, leading us along the path of the evolution of the various life waves which are manifesting upon the earth's surface. But can we imagine that all of these great wonders of God's universe were created in just one hundred and forty-four hours, with one man Adam ruling, and later Eve coming upon the stage and tempting this man so that he is forever turned out of the Garden of Eden? The Rosicrucians divide the seven days of creation into seven great world periods, each period again divided into epochs. We are now concerned only with those epochs which have to do with the building of man's bodies, directed under the guidance of great divine Hier-

archies. In the second verse of Genesis, first chapter, we read: "God is Spirit," and so we must believe that man who is made in His image must also be a Spirit, and must become a creator as His Father. So this Human Spirit must first build for itself a house, a vehicle through which it is to learn the lessons of life.

Our story of this Virgin Spirit as it builds its first semblance of a physical body leads us to the Polarian Epoch when man's body was mineral. In the Hyperborean Epoch it was plantlike. In the Lemurian Epoch man's body was animal-like, not as the animals are to-day, but a massive brainless body with sloping head, long arms and short legs. Then we come to the Atlantean Epoch with the brain in embryonic development and man becomes an indwelling self-conscious being, responsible for his own acts. The formation and development of man's body during the prenatal period in the mother's womb gives proof of the gradual evolution of man's physical body. This prenatal life is a recapitulation of the past. The human embryo during the third week resembles the gelatinous egg-shaped body of the Polarian Epoch; in the fourth week we begin to see the resemblance to the plant; between the sixth and eighth week it passes through the amphibian stage; at two months we find a resemblance to the head and face of the animal.

Paul tells us in Cor. 1:3: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The God within this human temple is ever seeking, and urging the outer man to worship; a longing is ever present which calls man to reach upwards towards an ideal, towards that divinity of the Father from whom he has emanated; and so religion is necessary to man in order to feed that inner longing. As man has grown in love, so has his God become more loving. Man's religion and the ideal of his God must keep pace with his own forward movement. Nothing can stand still. God is evolving as well as everything which He has created.

In the past man served God through fear. Then he sacrificed and served through the desire to gain. Later he worshipped God with a hope for future reward. But there comes a time—and we believe that through the present world suffering this stage is drawing very near—when man will love and worship his God because it is good to do so, for the very love which he feels for his God as a Father. True religion is a personal or an inner conviction; each must contact it in an individual way.

Humanity will never reach the point where one universal form of religion will satisfy. The outer garment with which each race and country clothes its religion will ever be according to the temperament, climate and stage of evolution of this particular country or race. But the underlying principle, the real truth, is ever the same. That spiritual vein of God's Truth is the foundation of all religions divinely sent. It is claimed that there are at present 5000 religions in the world and among the followers of these religions there are many who still believe that all who do not accept their narrow formula—to believe in a personal devil and an everlasting hell and damnation—are to be eternally damned. But these crystalised teachings are slowly passing away: man is becoming more enlightened. So let us pray that religious intolerance, also, may soon be a thing of the past.

Religion has had its evolution as well as man and his body. Man's conception of his God has kept pace with his mental and moral growth. If the race drifted into degeneracy, then man's ideal of his God degenerated with him. Moses, who was the spiritual leader to usher in the Arian age, brought to the Israelites their Jehovah God. At first they were drunk with joy; but as soon as Moses left his people—while he communed with God on Mt. Sinai—they again longed for the God of the Taurian Age, the Calf; so they melted their gold, made it into a golden calf and returned to the ancient, worn-out worship. The religion which Moses gave to the Israelites was a blood religion; blood was used upon all the altars and the martial element may be seen honeycombing this Mosaic religion. The earth was during that age passing through the martial sign of Aries. But when THE CHRIST appeared upon earth, the bloody altars disappeared in time, and baptism and the communion cup took their place. The LAMB of the Arian age was slain. Water and the Fishes took the place of the blood and so for the past two thousand years we have had the Piscean age with the outward ceremonies which embody the symbol of the sign Pisces, the Fishes. Now, as the earth by procession of the equinoxes nears the cusp of the human sign of Aquarius, changes are beginning to take place—a drawing together of the churches, a Brotherhood of Churches, is dawning. The World Fellowship of Faiths has not ceased with this meeting; this will in time become a TRUE FELLOWSHIP which will overcome religious prejudices and persecution. The Aquarian religion will be a humanitarian religion and man will no longer look to outward forms but will begin to express that DIVINITY which is within. He will no longer only preach, but will LIVE his faith.

Whenever there is a falling away from higher morals and a delinquency in religious thought, the GREAT ONES behind the scene, the ambassadors of God, send to this earth their divine leaders who inspire men with new fervour, and assist man in the shaping of a new dress to fit his mental progress, for his God must become a bigger, better and more loving God. Through the present period of suffering, heart-breaks and privations, the DIVINE in man will come to birth, the "NEW HEAVEN AND THE NEW EARTH" which John predicted in Revelations will come forth. BUT, this Lord of creation, this man made in the image of God, is he to sit by and wait for God to bring all of the wonderful things to him? No INDEED. His regeneration must come from within; if he is a God in the making, he must become God-like. ENVY, JEALOUSY, HATE must be uprooted. As soon as man has learned the wonderful lessons which must come to him through suffering, then he will open the gates to the divine blessings that are rightfully his as a son of God. But they are blessings to be earned; GOD GIVES NO FAVOURS, BUT HE PAYS IN FULL.

SIKH SAVIOURS' MESSAGE TO THE WEARY WORLD

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THE misery and wretchedness of humanity consists in the diseased condition of its mind. Man's mind is out of tune with the Mind of the Universe in which he lives, moves and has his being. He was brought into manifestation to glorify and enjoy God in his daily life, to live out the Within. Instead He has left God and lost himself in seeking good from things he has himself created; he is possessed by his own possessions. The world should be his estate, he has made it his prison house; it ought to be the means, he has made it the end.

Man's Reason bewilders him, his conscience and concept hurt and harass him, his passions annoy and agitate him. Misery is intensely wrought up in the element of his being; the countenance of man wears the expression of disappointment; he is his own jailor. The misery is rarely felt in all of its force by him, on account of the occupations and distractions which his mind finds in external things, it is scarcely felt at all, but when they are removed and he is unemployed, then unhappiness is the keenest. Hence the

horrors of solitary confinement without the means of occupation. He himself is his own misery; he had supposed the source of evil to be outside of himself, but as he reflects and retreats within his own self the more intense and intolerable the inner heat becomes, the true discovery dawns on him—his own mind was the furnace; this is appalling, how can he escape from himself? The great cause of the disorder and misery of man is his averseness and indifference to the intention of the Spirit of the Universe. His faculties will not work healthfully, unless he becomes consciously conscious of the Law of his Being and fulfils it.

No political regeneration has stood or will ever stand, unless it is preceded, accompanied or followed by a spiritual awakening. Man cannot manifest that of which he is not yet consciously conscious. Spiritual freedom is the attribute of a mind which is informed by reason and conscience, which is free through its own energy, through fidelity to Truth and resistance to temptations, and is governed by the holy or "whole-I" purpose.

Humanity in its totality presents an assemblage of low beings, selfish, superior to the animal only in the single particular that its selfishness is more reflective; it is a veritable zoo, it has too bad a heart to have a good head. Still from the midst of this uniform depravity and debauchery, Pillars rise that tower with power divine and testify to a nobler destiny.

In the name of civilisation man has denied to man his God-allotted right to share commonly in the riches of Mother-Nature; he has turned to selfish use Nature's seasonal produce meant for all. Millions knock at the door, skeletons by day and ghosts by night, for daily bread, which he has taken away from their mouths; he has set man on the treadmill where he goes round and round, footsore and palsied. What an appalling waste of God-given energy.

Man, the giant of evolution, has become the slave of the very slave he himself has forged; the spectre whom he raised to work for him has become his master. Alas for Democracy and Civilisation and a Century of Progress! What a fine name to cover a crowd of sins, which neither poets nor saints can wash off with their tears!

The more doctors we have, the more diseases pester us; the more dentists the less teeth we have; the more houses the fewer homes are left; the more churches there are the less religion we have; the more sky-scrapers, the more slums; the more lawyers, the less law; the more peace societies, the more preparations for war. Hypocrisy, impudence, ruthlessness, thy name is Civilisation! "Civilisation

that believes no other gospel than that of Might, understands no other parable than that of the bayonet, knows no other hymn than that of the shrapnel shell and accepts no other decision than that of the 47 centimeter gun—cannot stand. It must shatter to pieces if it does not revise its concept of life and remodel it on a Spiritual foundation." The social must rest upon a Spiritual basis of life. Business, Utility, Commercialism are the guardian angels of our present day society; everywhere it is government of business, for business and by business—and they have no business! Utility! Dividends and still more Dividends—this is Civilisation's Metaphysics! Those who trust to it for guidance, their downfall is near.

Never shall happiness come to those who seek Supremacy. Group Supremacy and selfishness must be destroyed and Truth and Justice substituted. Capitalism should not be abolished, but shorn of its aggressive and selfish powers and made to serve man and not dictate to Humanity. Abolish, not riches but Ignorance—which breeds selfishness.

All people have made a mess of their governments and institutions. All are in turmoil and upheaval; there is not a nation in the world which is free from internal restlessness or external aggression. None is fit to rule others, because they have miserably failed to rule themselves. Western nations cannot boast any more that they should stay in Oriental lands for the sake of Peace, Progress and Plenty. Their very presence is conspicuous by the absence of these. One cannot give to others what one has never yet possessed. It must be understood that mechanical development is not moral development.

The Western races have no ideal higher than the "Golden-Calf"; they never have been Christian in thought, word or deed. Christianity as conceived by Jesus has never been practised by them; they have attempted to change Truth to suit themselves, instead of changing themselves to suit the Truth. Christians are the only ones that are an obstacle to true Christianity. There is a world of difference between the religion of Jesus and the religion about Jesus. It is the "about Jesus" religion that has been thrust down the throats of unwilling converts. Christians are superior in nothing except in unchristian deeds. To trust the future of Humanity in such unenlightened hands is nothing short of imbecility.

America, by far the best of all Christian lands, sided with Perfidious Albion to insult India in the matter of citizenship, we being the only Aryans excluded. Our compatriots in California have trouble after trouble with local authorities in Imperial Valley in connection with their leasing of land. Any Oriental who expects

justice from the West, America included, should be examined for his sanity.

The East is encumbered and encrusted with all kinds of superstitions, priestcraft and social leprosy. I cannot but condemn its lack of initiative and enterprise; it has stood silently while centuries have rolled around; its stagnant stench has vitiated the human atmosphere; and it is as guilty as the West is for failing to live its religion. Caste system, untouchability, other-worldly attitude while living in a world of practical affairs, the lazy dreamy uncertain hazy outlook on life have played havoc with the human race there. India, my own Motherland, is most guilty. She knew the truth; having known it, she failed to live it—hence her punishment is the most painful. She treated her own sons as pariahs—and the world had to treat her as a pariah, an outcast, an untouchable amongst nations. Communal Spirit has been kept alive and it has kept the country divided, thanks to the hypocritical English for further feeding and intensifying it, deliberately, to serve their dirty ends of exploitation.

If religion does not teach me to love my country more than my community, and Truth more than Country and Humanity, I shall give them all up and stand for Truth at all costs. A true lover of God is the best citizen, patriot and humanitarian at once. To serve God is to serve my country and humanity. India must come to her own perfect brotherhood and the indivisible union of her sons and daughters, before she can be the teacher of the same to humanity. In Mahatma Gandhi, both East and West find fulfilment; in him, all religions and races meet, he is the God-Man—Scientific and Sainly, Idealist and a Realist of the finest order.

The world must choose between Gandhi and Karl Marx, between Christ and Lenin. If Great Britain does not soon come to terms with Gandhi and the Indian National Congress, she will be guilty of bringing eventually a war of the two hemispheres, in which race hatred will play a vital part and for a thousand years to come the brotherhood of man will be delayed. India is the connecting link between the East and the West; India is the East. Just as the Brahmins' selfishness destroyed India, English greed may yet wreck our present civilisation.

It is desirable that the East should not be Westernised, especially in militarism. Look at little Japan twiddling its thumbs before the whole white world. Let Western nations voluntarily give up their ill-gotten gains to their rightful owners and help create a united world, based on perfect equality and brotherhood, so that humanity

may march forward, and glorify God through service and achievement, and realise His Unity in Nature and Character. The East must become free and prosperous or the West is doomed.

Let us remember we are human, not merely a natural production. Remember always that all others are human also and, with all individual differences, the same as you, having the same needs and claims as yourself; this is the sum and substance of Morality.

Let us not seek God in books and bibles; to seek our divinity in them is to seek the living among the dead. Truth may be entombed there; it could be enshrined in your own heart and best discerned there.

The knowledge of God which is wrought out by the labour and sweat of the brain is neither the truest nor the best, it must be kindled within us by a heavenly warmth in our hearts to enable us to distinguish right from wrong. It must be a living principle of holiness within us, which unfolds itself in the purity of men's hearts and not in those subtle niceties into which curious wits may lay it forth. They cannot be good at theory, who have been so bad at practice.

There is but one Salvation for all mankind; that is the life of God in the Soul. God has but one design or intent towards all mankind and that is to introduce or generate His own Life, Light and Love in men, that all may be as so many images, temples and habitations of His Holy Spirit.

God is one; human Nature is one; salvation is one and the way to it is one—and that is the desire of the Soul turned to God. God reveals Himself to man through man's Conscience—a form of knowing, a beholding of truth from within. Perfection is not possible while the individual remains isolated. Not a having and a resting, but a growing and a becoming, is the character of perfection.

Work in the Inner; it will tell upon the outer world. Purify your own heart; it will have reformative power on the neighbourhood. Shrine the Truth within; it will attract many pilgrims. Develop mastery over your own Spirit; you will then go far toward being a world-subduer.

Be of no school; give heed to none of their rules; beat down the enemies of humanity; wound and heal, break down and build up again.

Take your liberty; be fettered by no ties; accommodate no man's convenience; spare no man's prejudice; yield to no man's inclinations, though all your friends may leave and your enemies rejoice. Preach the message, all life is one. In the Kingdom of Heaven there

is no peerage, no special privilege to any. Sound the everlasting note of Unity and the presence of Christ within all hearts.

Let us not confound the ceremonials of religion with religion itself. The worship of God demands that of heart, and this when sincere is ever uniform. He is to be worshipped in Spirit and in Truth. His Name is Conscious Spirit; His abode is Conscious Spirit and He the Lord is all Conscious Spirit.

Whatsoever is false to its mission and trust, it is your duty to change it. For what purpose are you placed here, if it be not to work out the Providential design in your own sphere and according to your means? To what purpose do you profess to believe in the unity of the human race, which is the necessary consequence of the unity of God, if you do not strive to verify it by destroying the arbitrary divisions and enmities that still separate the different nations and tribes of Humanity?

What avails it to believe in human liberty—the basis of human responsibility—if you do not labour to overthrow all the obstacles that impede the first and destroy the second? Why do we talk of fraternity, while we allow any of our brethren to be trampled on, degraded or despised?

If there be not a governing Mind, supreme over every human mind, what shall preserve us from the dominion of our fellow men whenever they are stronger than ourselves?

The earth is our workshop, let us sanctify it; it is for all of her children and not only for the Anglo-Saxons. The material forces that surround us are our instruments of labour; not for a few corrupt capitalists, but for the use and benefit of all; let us direct them for the good of all. Let us heed the advice of the sage who said: "Fool! The Ideal is in thyself; the impediment, too, is in thyself: thy condition is but the stuff thou art to shape that same Ideal out of. What matters it whether such stuff be of this sort or that, so the form thou give it be heroic? O thou that pinest in the imprisonment of the Actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth; the thing thou seekest is already with thee, here or nowhere, couldst thou only see!"

Up then, man, produce, become a willing participant with God—the One Supreme Being, whose Name is Eternal Verity, the Creator devoid of fear and enmity, immortal, unborn, self-existent, the Enlightener, the Revealer and the Bestower of Grace. It is Christ to the Christians, Buddha to the Buddhist, the Unknowable to the

Agnostics, Nature to the Atheist, Law to the Scientists and Truth to all—the end, the aim, the Law of Life.

GURU NANAK'S MESSAGE TO MANKIND

BROTHER SHER SINGH, M.SC.

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AKĀL SAHAĪ

Unless there is corroborating evidence, discourses on religion tend to degenerate into "an empty tale full of sound and fury, signifying nothing." In this assembly of wise men, let our discourses centre around verified personal experiences rather than hearsay, for in any court of law it is direct evidence that counts. There is more misunderstanding in the domain of religion than in art, science or history and this is due to the fact that we ignore the above axiom in actual practice although we bow to it in theory.

All that is, is mortal and confined but man feels that he can, if he will, jump over these encircling walls of Time and Space and become free and immortal. True religion is escape from the choked and suffocating atmosphere of Time and an ascent to that sun-kissed Peak where no earth-born clouds darken the vision and stupefy the senses. Who can describe the glory of the New World which unveils itself to Man thus emancipated? To find this Religion is to be transfigured even as Moses was transfigured on Mt. Sinai, and Jesus on another "high mountain apart" near Hermon. This True Religion is for all time and for all corners of the earth; it transcends all limitations, for is it not Life—immortal?—ONE, with the Supreme One Himself!

Brethren! It is of *this* Religion that this humble devotee is a worshipper. It is of this Religion and of this alone that the great Gurus were exponents. I know there are a hundred and one religions in this world, nay more, but this True Religion is their consummation, their goal, their towering apex. All other religions are but radii springing from and returning to this self-centred Locus.

Referring to this Transcending Religion, our Tenth and the Last Guru sang as follows, in his autobiography:

As God spoke to me, I speak unto all the world,
I pay no regard to any one but Him,
I am not satisfied with so-called religions
I sow the seed of the Transcendent-Religion,

I am not a worshipper of matter,
 Nor am I satisfied with any set religious garb,
 I sing the honeyed Name of the Infinite,
 And am thus indissolubly knit with Him. (Bichitra Natak, X)

It must be at once clear that we rise up to this religion not by one jump, but in slow steps, i.e. by slow process of probation and by gradually expanding efficiency. All seers, sages, Masters and Messiahs are initiates of this Religion, and we cannot use for them the title of Mahatma, i.e. "high-souled," until they have reached this Apex. Jacob's Ladder, referred to in the Old Testament, is said to span the distance between heaven and earth. If there is some such Ladder, as indeed there is, imagine how numerous must be its rungs. Many years must needs be spent before the period of probation or "discipleship" as we call it in Sikhism, is over.

Whom then do we call a "Guru"? One who is so born, who passes all his life or the largest part of it, in a God-inebriate condition, which although world-minded men rarely understand, is the very breath of life of a devotee. Our Master Nanak was misunderstood many a time by his own erring father, and at one time his father called a physician to cure his son of this "mysterious ailment." The Guru replied (he was then barely out of the cradle)—"The physician is sent to prescribe a remedy; he taketh my hand and feeleth my pulse. The ignorant physician knoweth not that it is within the recesses of my mind that the pangs spring. Physician, go back, do not annoy me, I am imbued with my Lord, what can this medicine do to allay that hidden pain?" Here is a Born Master—Guru par excellence—who is an exponent of this Transcendent-Religion!

Brethren, I am a votary of this Transcendent-Religion which, like an oak tree is a plant of slow growth, but grows steadily. The ape-in-man and the tiger-in-him must slowly be curbed and tamed. He must surely be a false idealist who thinks that man or modern civilisation has reached its culminating point, and that religion likewise has also reached its final phase. We are approaching in this Religion the very Acme of Excellence. Hence the Gurus say that this Religion is like walking on a dagger's edge, or on a bridge even finer than a hair's breadth! This True Religion is a life concern, not a few days' pilgrimage. It is an every day concern of the seeker-after-truth. Our Masters emphasised this when selecting their successors, and none was chosen who was not worthy, or thoroughly in earnest. Sometimes even sons and other lineal descendents had to be cast out in favour of those who were more fit for the charge.

Guru Nanak rejected his sons in favour of an outsider. When the eldest son of the Sixth Guru, namely Ram Rai, fell below the mark, the Guru rejected him with the following biting reproof:—"The Guruship is like a tigress' milk which can only be contained in a golden cup. Only he who is ready to devote his life thereto is worthy of it. Let Ram Rai not look on my face again. Let him abide with Aurangzeb and amass money at his court." There were others who sought admission into the Sacred Fold by undergoing blood-curdling ordeals—shedding their own blood, being strangled inch by inch, being cut in twain by saws, or by being flayed alive! Such is the Sacrosanct Fold at which the Initiates aim. And the first preliminary, obviously, is every day practice, purity and self-sacrifice.

What is the Heart of Sikhism and what solution has it for the ailments of humanity? I will tell you of the strangest, eeriest, highest Principle on earth, that has been here, and shall last to endless eternity, and having lost which, man floundered, went astray and got lost deep in the morass of worldliness; and as a result of which neglect this beautiful world is over-run with disease, decay and recurring wars. "Nām" is sometimes rendered into English by the "Word" but I prefer the old Greek name, "Logos," for this denotes that it is the seed of all knowledge, all science, all philosophy—for do not all sciences end with the self-same suffix "ology," viz.: biology, psychology, theology, and so on? Mark the word Logos, and I will tell you how it is the panacea for all our modern ailments, whether individual, social, national or international. For want of adequate words, I will describe the glory of this Elusive Something in the language of my Lord and Master, thus:

What words can tell the bliss of Nām-realised?

He who attempteth, faileth and repenteth,
Nor pen, nor paper, nor writer are equal to the task,
Nor doth hard thinking further the attempt!

Such is the eerie-Nām—the Revealing-Unwritten-Word

Transcending this conditioned world;
He alone knoweth who heareth it with Mind's Ear,
But such happy souls are verily rare!

This realisation crowneth the devotee's mind
With enlightenment and all-seeing intuition;
Yes, it unfoldeth unto the listening ear
The whole plan of world's evolution!

Realising the Self by NAM, the listener riseth
 Superior to all shocks of this workaday world
 Nor doth he fear any longer the dreaded angel of Death
 For, is he not with wisdom armed?

The door of salvation openeth unto him,
 Yes, to him who realiseth this eerie-NAM
 Having slipped the Death Angel's noose,
 He releaseth, one and all, his kith and kin.

He who realiseth the Self by NAM, findeth
 All impediments from his weary path removed,
 And when he departeth, he goeth openly,
 With a wreath of laurels crowned!!

(Guru Nanak Dev's JAPJI)

Of this Unwritten-Word, it is that Nanak sings again and again,
 calling it the Architect-impersonal of the world:

By This Unwritten-Word Thou didst outspread
 All Cosmos with its teeming creatures;
 And from Thence did issue forth
 The million-rivered Nature! (JAPJI)

This again is the "Voice" to which Tennyson refers in the "Ancient Sage":

"If thou would'st hear the Nameless and wilt dive
 Into the temple-cave of thine own self
 There, brooding by the central altar, thou
 Mayst haply learn the Nameless hath a Voice—
 By which thou wilt abide, if thou be wise."

This Something is realisable, experimentable, well within our reach, if only we become disciples of Him who is Its True Teacher, Nanak, whose soul is enshrined in what we call the Guru Granth, the Sikh Bible. That ghostly-Something is the burden of the Sikh Bible, and it is That which spans heaven and earth by that mystical Jacob's Ladder of which I have spoken. You have only to rise up on the rungs of that Ladder, the NAM, when a New World will open itself to you, and you will get the same vision of the Promised Land of the Millennium as Moses had from Mount Pisgah! Brethren, it is beyond words to describe the calm, peace and glory that will come over you when you reach that rarefied Height within you. Then all pangs and

worries are laid aside, all craving is allayed by fulfilment, and man is glorified, transmuted, transfigured even as the Son of Man was transfigured. Guru Nanak tells you that the same glory, the same edification, which the Son of Man realised, is open to you, to me, to one and all. Hold fast to that all-satisfying NAM, which you and I can discover, if only we care to. Discovering It each man becomes the Son of Man or better the Man, and he is re-united with the Formless One! This is real union; this is enlightenment; this is expansion into infinite individuality, for has not man thus shuffled off the mortal coil woven by the loom of Time and Space, and donned instead that impalpable Mantle which God Himself spinneth, and which angels aspire to wear!

Guru Nanak not only kindled this flame in the breast of this or that disciple, but by bringing the disciples to his own level, showed how Sikhism begins with enlistment as a disciple and ends with nothing less than Deification! Thus was Angad turned into Nanak II, and the same process continued for no less than ten successions, whereafter the Divine Flame was absorbed into the Sikh Commonwealth at large! It is now available to one and all. Sikhism specialises in this Art of Deification, and throws its doors open to all who may care to qualify and enter.

Above all, this World-Principle, NAM, is the solvent of all castes, creeds and distinctions, and those who are Fellows of this weird-world-possession are no longer cut off by any artificial partition such as caste, colour or continent, but they are real Brothers, BHAI, as we call them, for are they not regenerate Sons of the Self-same Father, one in the Holy Ghost; the NAM? Here is then a much needed solution of all of our ailments, pangs, needs and worries, national and international. Brethren, you do need a Universal-Solvent, and nothing less. You know how the white colour is a good solvent and it knits to-day the White Race against the coloured race, but you know as I do that this is not a universal-solvent. That must needs cover all continents; it must transcend all fetters of Time and Space. There is but one thing between God and man which can bridge this chasm. This Universal Bridge is the NAM, the Unwritten-Revealing-Word,—I call it the "Revealing" rather than the revealed word, for it is itself a source of illumination. Did not the sages say of old that the greatest of all evils is avidya, i.e., ignorance? But ignorance of what? Not of this or that science, for there are many scientists among us, but of that fundamental enlightening universal Principle called NAM, which is the blessed world-solvent. Then man will sing with Nanak:

"None is mine enemy, none an outsider,"
Saith Nanak, "all are my brethren."

To the Christians, Guru Nanak, if he came to this World Fellowship of Faiths, would say:

"Carriers of the Cross, my greetings to ye, one and all. Ye are the torch-bearers of light to the modern world. Ye rescued Europe from the dark ages. Ye carried the lamp of learning to all corners of the earth, including the desolate corners of the Sahara, by your self-less and wide-spread missions. All this is good and augurs for the best. But more is expected of ye, for ye had more talents to spend than other races had."

Ye are rightly proud of Jesus the Christ, but I must draw your attention to what is called the Christ-Principle. For, as ye are all well aware, Paul did not see the Christ but saw and experienced the Christ-Principle. In all the Epistles of St. John, St. Peter and St. James it is this Principle which is the chief object of discussion and of attainment, and this Principle is no other than the eternal-Revealing-Word; the NAM. Ye know the opening words of that all-important Gospel, according to St. John; "In the beginning was the word (NAM or Logos) and the Word was with God, and the Word was God." This Word is the Christ-Principle, i.e., that eternal Principle which, as I have stressed, is the only bridge between heaven and earth, between God and man. St. Peter refers to it as "the Word of the Lord that endureth forever." It is to this again that St. Paul refers when he says: "For I delivered unto you first of all, which I also received." It is by getting into touch with this eternal ringing revealing Word that Faith cometh, not otherwise. St. Paul says: "Faith cometh by (Its) hearing." This gift is within but is overlaid with worldliness, and we must stir it up by *Simran*, i.e., remembrance. As St. Paul says: "Thou stir up the gift of God, which is in Thee." To discover this NAM, this Word, is to be rightly baptised. Does not Clement of Alexandria thus exclaim about this baptism: "Being baptised, we are enlightened; being enlightened, we are adopted as sons; being adopted, we are complete; being complete, we are rendered immortal." *This* baptism it was which St. Peter recommended in his First Epistle General: "Being born again, not of corruptible seed, but of incorruptible, by the WORD (NAM) of God, which liveth and abideth forever."

What is intended is not some floating tradition, but a real, eternal, vivifying Principle, the NAM, forgetting which Christianity is not

to-day as it was in the days of the blessed Christ of yore. It was not by any day-dream that St. Paul was converted, but by this abiding possession of NAM, the Spirit; for does he not say: "For by the Spirit we are all baptised into one body." St. Paul makes it abundantly clear that this abiding Principle is the manna referred to in the Old Testament, the spiritual drink, the spiritual meat. We misjudge the heart of Christianity if instead of the aforesaid eternal Possession, we eat only the "bread and wine" that is offered to us to-day at the Mass. Brethren, let us be "partakers of the Holy Ghost" and of nothing less.

Believe me, I love Jesus the Christ, and I have been trying to bring out what is of tremendous practical importance to each and every Christian, namely, the Christ-Principle, or as St. Paul puts it rather dramatically: "Jesus Christ the same yesterday and to-day, and forever."

SIKH SAYINGS AND SACRIFICE

RISHI SINGH GHERWAL

of India, Editor of *India's Message*

ALL over the world the Sikhs are known as soldiers but little is known of their great religion. As other religions have their holy books so the Sikhs have their "Guru Granth Sahib" which contains the teachings of the Gurus of the Sikhs—and also of saints of the Mohammedan and Hindu faiths, men and women. The tenth Guru closed the Guruship line and declared that from then on the Guru Granth Sahib will be the living Guru to the Sikhs.

Guru Nanak, born in 1469, was the first Guru. Whenever he spoke some power went from him to the people's hearts—making them change bad habits into righteous living. His teaching was so simple any one could understand. To a Mussulman teacher Guru Nanak said: "Make kindness thy mosque, sincerity thy prayer-carpet, justice and law thy Quran, modesty thy circumcision, civility thy fasting, so shalt thou be a Mussulman. There are five prayers, five times for prayer, and five names for them—truth is first, right is second, charity in God's name third, good intentions fourth, the fifth is the praise and glory of God. If thou make good works the creed thou repeatest, thou shalt be a Mussulman."

To farmers Guru Nanak said: "Make thy body the field, good works the seed, irrigate with God's Name; make thy heart the cultivator; God will germinate in thy heart and thou shalt thus obtain the dignity of liberation." To merchants he said: "Make the

knowledge that life is frail thy shop, the true Name thy stock-in-trade; meditation and contemplation make thy piles of vessels, put the true Name into them." To a soldier Guru said: "Make honesty thy horse, truth thy saddle, continence thy equestrian armour; and truth thy sword and shield. Mildness is food, force is oppression, justice is pure." "Priests," said Nanak, "dance, play musical instruments, disguise, and decorate themselves; they shout aloud, sing of battle, and heroes' praise. Fools call themselves pandits (learned) and with tricks and cavilling love to amass wealth. Pretended religious men spoil their religious acts, and yet want salvation; they call themselves continent, and leave their homes and houses, yet they know not the way." Nanak saith; "Caste is vain and contributes not to goodness or holiness; castes are folly, names are folly. If a man call himself good, the truth shall be known when his account is accepted. What power hath caste? It is the reality that is tested."

"God is in man's heart and should not be sought for elsewhere;" said Nanak, "if man go elsewhere to ask for what he hath at home, he shall be received with reproaches. Truth is higher than everything; but higher still is true living. Religion is not in mere prayers; he who sees all as equal is religious. Religion is not in wandering to tombs or places of cremation or sitting in attitudes of contemplation. Religion is not in wandering in foreign countries, or bathing at places of pilgrimage. Abide pure amid the world's temptation; thus is the way of religion."

Guru Nanak and the other Gurus cried for wisdom, service and sacrifice; these are the main themes of the Sikhs' teaching. The world is full of mental knowledge—what do we gain by knowledge? Duality. Nationalism. Nation hates nation; cities hate cities; families hate families. Wisdom can not be had from teachers who say the coloured man has no soul; animals have no soul; and people of different nations have different souls. That is not the way of wisdom.

How can we cure the disease of Duality? Only by wisdom; wisdom is the only way to happiness. Wisdom teaches us that we are all one. When man realises that all the world is his world, when he knows that he is one with all, whom will he hate, whom will he harm, whom will he fight? He knows that by harming others, he harms himself. The way of wisdom will not please modern dictators and preachers of hatred and Duality, because if the people have wisdom, those false leaders will lose their positions. The movement of Mahatma Gandhiji—of soul force or love force—is not new to

the Sikh. The same philosophy was taught and practised, in word and deed, by Guru Teg Bahadur, the ninth Guru of the Sikhs. When the King of the Moguls, who was mad with power, began to kill every Hindu who would not give up his faith and become a Mohammedan, Hindus sent their deputation to Guru Teg Bahadur for help—which he promised. Later his nine year old son asked: "Why are you sad, dear father?" The Guru replied: "The Mogul King is killing innocent Hindus. It can be stopped only by a holy man's sacrifice." The brave son said: "Father, there is no one holier than you, to-day." The fear of Guru Teg Bahadur was gone when he heard the fearless words of his son. He went to Delhi to the Mogul King—who said; "I am going to make one religion by the sword; so you would better become a Mohammedan and I will reward you." Guru Teg Bahadur refused, saying; "Religion is the will of God; you can not change it." He was thrown into jail, tortures were inflicted, but they failed to change his faith. Then they beheaded him. But, before he was beheaded, he said: "Give thy head, rather than forsake those whom thou hast undertaken to protect. Give thy life, but not thy Dharma" (law of righteousness—morality, faith).

The nine year old boy became the tenth Guru and he was forced by the Mogul king to take to the sword. He took to the sword. He sacrificed everything dear to him. He required from the Sikhs, wealth, body, mind and self-sacrifice, saying: "If thou wishest to play with love, come my way, with thy head in the palm of thy hand, put thy feet on this road, give thy head and regard not human opinions." Guru Govind Singh built a fort in the mountains, and gathered there a great force. When the Mogul king failed to dislodge him, the king made a treaty with the Guru, but when the Guru sent his soldiers away, the Mogul king attacked the fortress and the Guru, with his one hundred Sikhs had to fight the one hundred thousand soldiers of the Mogul. His Sikhs died the death of heroes, taking along with them thousands of the Moguls. His twelve year old son and another son died fighting, and at last, when he was left with only a few friends, he broke through the Mogul army at night. After many months, he rejoined his wife and when she asked for her four sons (who had been killed by the Mogul), the Guru answered, before the people who were gathered to hear him; "For those sons, I sacrificed my four. What matter if four died, when millions will live?" This holy sacrifice of the Guru's father, mother and sons ruined the empire of the Moguls.

That is why the Sikhs are great for sacrifice, because their founda-

ion is sacrifice. Lately people begin to doubt the Sikh heroism. Although they fought one to a hundred thousand, although they shattered the Mogul's empire and ruled the Punjab, they were not politicians. When all the rest of India was under British rule, the English planned to take the Punjab from the Sikhs. If the English were ever beaten, it was the Sikhs who gave them that beating in the open field of battle. But, when the ammunition of the Sikhs was gone, the English took the Punjab. Every true Sikh keeps with him every minute a sacred sword with which it is his duty to protect the innocent. When a Sikh is baptised, a holy sword is given to him. When the Sikhs lost the Punjab, their holy sword was taken away and a two inch sword was given instead. A brother of mine was baptised and received a two inch sword. He said: "With this I cannot kill a grasshopper, and you ask me to protect my Dharma with it!"

Some years ago, the Sikhs tried to regain their sacred sword. Thousands went to jail. When the jails were full, the English decided it was best to let them have their sacred swords. To-day the Sikhs are the only Indian people who can keep a sword. More than two hundred Sikhs were killed by a priest and his twenty men. But the Sikhs did not use their sacred swords—because, when they started for Nanakana Sahib, they had said that for the sake of their Temple they would die but they would not harm any one. The story of Guru-ka-Bagh is the only one of its kind in the whole history of the world. I give it from the account written by an Englishman, Mr. C. F. Andrews, who witnessed on Sept. 13, 1922, the cruel beating of the Akali Sikhs:

"We met a band of a hundred Akali in black turbans who had marched that morning from Amritsar, after having taken the vow at the Golden Temple that they would not commit a single act of violence either by word or deed. When I reached the Gurdwara itself I was struck at once by the absence of the excitement I had expected to find among so great a crowd of people. Close to the entrance there was a reader of the scriptures who was holding a very large congregation of worshippers, silent, as they were seated before him. In another quarter there were attendants who were preparing the simple evening meal for the Gurdwara guests by grinding the flour between two large stones. One of the passers-by told me that the beating was now taking place and I at once went forward. There were some hundreds present, seated on an open plot of ground, watching what was going on in front, their faces

strained with agony. There was not a cry raised from the spectators but the lips of very many were moving in prayer. I can only describe the silence and the worship and the pain upon the faces of the people as reminding me of the shadow of the cross. What was happening to them was truly, in some dim way, a crucifixion. When I passed beyond the projecting wall and stood face to face with the ultimate moral contest, it was a sight that I never wish to see again, a sight incredible to an Englishman. There were four Akali Sikhs with their black turbans facing about a dozen police including two officers. They had walked slowly up to the line of police and they were standing silently before them at about a yard's distance. They were perfectly still and did not move forward. Their hands were placed together in prayer and it was clear that they were praying. Then without the slightest provocation on their part, an Englishman lunged forward the head of his lathi (club) which was bound with brass. He lunged it forward in such a way that his fist which held the staff struck the praying Akali Sikh at the collar bone with great force. It looked the most cowardly blow which I ever saw struck. The blow was sufficient to fell the Akali Sikh to the ground. He rolled over, slowly got up once more, and faced the same punishment again. Time after time one of the four who had gone forward was laid prostrate by repeated blows, now from the English officer and now from the police who were under his control. The others were knocked out more quickly. On this and subsequent occasions the police committed certain acts which were brutal in the extreme. I saw one of these police kick in the stomach a Sikh who stood helplessly before him. Later on, when one of the Akali Sikh was lying prostrate, a police sepoy stamped his foot upon him using his full weight, the foot struck the prostrate man between the neck and shoulder. A third blow almost equally foul was struck at an Akali when he was standing at the side of his fallen companion. This blow hurled him across the body of his fallen companion, who was unconscious, at the very time when he was being taken up by two ambulance workers.

"The brutality and inhumanity of the whole scene was indescribably increased by the fact that the men who were hit were praying to God and had already taken a vow that they would remain silent and peaceful in word and deed. The Akali Sikhs who had taken this vow were largely from the army. They had served in many campaigns in Flanders, France, Mesopotamia, and East Africa. Some of them at the risk of their own safety may have saved the lives of Englishmen who had been wounded. Now they were felled to the ground at the hands of English officials serving in the same government which

they themselves had served. They were obliged to bear the brunt of the blows each of which was an insult and a humiliation—but each turned into a triumph by the spirit with which it was endured. It was a strangely new experience to these men to receive blows dealt against them with such force as to fell them to the ground and yet never to utter a word or strike a blow in return. It was a true martyrdom for them as they went forward, a true act of faith, a true deed of devotion to God. They remembered their Gurus, how they had suffered, and they rejoiced to add their own suffering to the treasury of their wonderful faith. The onlookers too were Sikhs and were praying with them and for them, and the inspiration of their noble religion with its joy in suffering innocently borne, could alone keep them from rushing forward to retaliate for the wrong they felt was being done.

"There has been something far greater in this event than a mere dispute about land and property. The Akali Sikhs believe intensely that their rights to cut wood in the garden of the Guru is an immemorial religious right, and this faith of theirs is surely to be counted for righteousness, whatever a defective and obsolete law may determine concerning legality. One thing which I have not mentioned which was significant of the spirit of the suffering endured. It was very rarely that I saw any Akali Sikh flinch from a blow. Apart from the instinctive and involuntary reaction of the muscles that has the appearance of a slight shrinking back, there was nothing that could be called a deliberate avoidance of the blows struck. The blows were received one by one without resistance or any sign of fear."

This shows that the Sikhs are not only great soldiers but they are equally great in sacrifice.

AFTER DEATH—WHAT?

JOS. P. WHITWELL

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THIS subject is of the utmost importance, because the religions of the world have always been striving to teach man that there is a future life, that the soul never dies; but so little has been explained that many doubted and none has fully understood. The old thought that heaven was afar off is no longer given credence; a new conception of the old truth must be given to the world in order that mankind may understand something of the real meaning and value

of religion. Religion refers to spiritual things. It is the prerogative of man while still on earth to know and understand spiritual laws. This is one of the fundamentals of Spiritualism. Spiritualists do not accept the thought of death. As Bulwer Lytton says:

“There is no death. An angel form
Walks o’er the earth with silent tread.
He takes our best loved friends away,
And then we call them dead.

“But all around us, though unseen,
The dear immortal spirits tread,
For all the boundless universe is life;
There are no dead.”

Spiritualism denies no truth that has ever been uttered. Spiritualism reaffirms these truths and adds to them the important truth that the soul lives on in a natural state after the change called death, and has the opportunity of advancing in the world of spirit. This brings home to man the meaning of religion, for when we understand that we are to live continuously we want knowledge. We want to know what the expression “the salvation of the soul” means, and how it may be attained. Spiritualism teaches us that after the change called death we shall be just what we have made of ourselves here. Spiritualism brings home to man the fact of his responsibility for his own welfare. It teaches him to study the natural laws of life, which bring to him a knowledge of individual responsibility. Thus Spiritualism teaches man to realise that he is responsible for his spiritual unfoldment even as he is for his physical and mental development. If, then, we continue to function in and through this physical body, and through the spiritual body, which is a part of it at the present time, then our individuality and personality remain the same, and we realise that in entering the Spirit World there is no great or radical change, but that we enter the Spirit World in exactly the same condition, mentally and spiritually, that we were in while on this side of life.

What could be more natural? Life after death means activity. It means usefulness and happiness to the individual in so far as he is able to attain unfoldment that will secure that happiness. Life over there, after the change called death, is just as much what you make it there as it is what you make it here. We do not look upon God as a person who arbitrarily changes our possibilities of happiness or usefulness while on the earth plane, for we realise that we create

our own happiness according to our activities. Does this deny the power of God? Far from it. We realise that in God we live and move and have our being and without that life which God gives to us we could not exist; but man's individual welfare, growth and progress is entirely dependent upon himself. He must use the powers that God gives him. As that applies upon the earth plane of life so it also applies in the spirit world. We must advance by our own efforts.

But the spiritual advancement of the individual soul need not await the entering of the future life. It is possible for man, while living on the earth plane, to develop spiritual consciousness. This thought has not been sufficiently emphasised. Man has not realised the meaning of the words of Paul: "There is a physical body and there is a spiritual body." We are all conscious of the physical body, but not of the spiritual body. But we are beginning to understand the spiritual laws of life. We now know that as there is a natural law on the material plane, there is also a natural law in the spirit world, and we do not look upon our spiritual welfare in terms of salvation, but rather as spiritual progression and unfoldment.

Man is beginning to investigate the spiritual laws of life, to study them and apply them in his daily affairs. There were hundreds of prophets in the past, there are thousands to-day. They are bringing to the world the knowledge that life in the Spirit World is not a new life, but a continuation of the life we are living at the present time, and when we enter into the spirit world we shall find the same activities, the same possibilities of usefulness over there that we have found on this side of life. Scientific investigation has brought to us a knowledge of these things. Parents who have passed into the Spirit World with their hearts filled with love for those whom they have left behind find satisfaction in bringing back to their children that which will be of use and value to them. Our knowledge of the spiritual laws of life is due to the fact that teachers and guides who have passed from this side of life and have had the opportunity of attending classes over there and studying the spiritual laws have been able to transmit these laws to us for our welfare and advancement.

It is natural that man should seek happiness. Because man on the earth plane is conscious of his physical body he will seek to find happiness in the gratification of the physical senses. But, we are finding that there is a happiness which far transcends the happiness that comes from physical gratification, and thus we become conscious of the spiritual faculties and begin to reach for the higher forms

of happiness. Then we find that these are the worthwhile things, the things that will bring us that for which the soul is striving. We can never be really happy while we are conscious of the physical body alone, but when we become conscious of the spiritual senses we begin to realise that man is indeed a living soul, that he is indeed a child of God.

It has been the aim of all religions to teach man to realise the value of spiritual things; until he does realise their reality he will fail to strive for them. When we reach the point where we are able to contact spiritual beings just as we contact physical beings we may know something of the joys of life, and find that it is possible to live on both planes of life at the same time. To-day we are enjoying but half of the pleasures of life. We see each other in the physical sense, and we enjoy life only as much as our physical senses will permit. But, when the spiritual faculties are unfolded the real beauty of the universe is exposed to our gaze; we begin to realise the value of spiritual things and religion becomes a practical power. It is no longer a matter of worshipping God in form and ceremony but of serving God by serving each other. "Love ye one another" was spoken by a great Teacher years ago, and when we realise that we are all brothers and sisters, children of the same God, living in accordance with natural laws, which are the laws of God, then there will be universal brotherhood of man with the Fatherhood of God and unity of all religions, even as understood and taught in the higher realms of the Spirit World.

LIFE AFTER DEATH A MYSTERY NO LONGER

MRS. M. E. CADWALLADER

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My subject appeals to every human heart. Since the time when Ani, the Egyptian, as recorded in the Book of the Dead, rapped at the door of his wife's chamber to tell her that the boon of eternal life had been granted him at the judgment seat in the Hall of Osiris, the burning question has been—"If a man die, shall he live again and where?" The fundamental fact of Christianity is the resurrection from the dead: "For if the dead rise not, then is not Christ raised." In Old and New Testament times, this was proved by the manifestation and return of those who had died—Jesus, Moses, Elias, Samuel, and others. The religions of the world, whether Christian, Buddhist, Confucian, Hindu, Jain, Jewish, Mohammedan, Shinto, Sikh, Tao or Zoroastrian, all look by faith

to another life where happiness and peace shall be theirs eternally. Spiritualism alone adds to faith, knowledge. Jesus said: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Did Jesus not say (to the thief on the cross): "This day thou shalt be with me in Paradise"? showing that even the sin-sick and weary would find a home beyond the grave. The statement of Jesus proves conclusively that there is a spirit world where all shall dwell after this life. "There has been no entirely new religion since the beginning of the world," said Max Müller; and all religions are founded on the belief in spirits.

What has Spiritualism to say about life after death? When the rap at Hydesville electrified the world it did more to arouse the thinking faculties of mankind than all the theology that has been preached for ages. The message from the Jewish peddler 85 years ago was "I still live." The message was so stupendous that even the leaders of the church were obliged to take cognisance of it. Sorrowing hearts, mourning for their loved ones, were comforted. Daily duties were performed with more zeal because of this new hope. The grave had lost its victory; Death's sting was taken away. While all religions teach faith and hope for reunion in another life; while Christianity teaches communion of saints; Spiritualism adds knowledge to faith and proves that those the world calls dead can communicate with mortals after passing through death's glorious adventure.

The knowledge that death does not end all has made millions of people happy. Thus Spiritualism embraces all that hope, all that faith, which is instinctive in the human heart. It is the keynote of inspiration of the seers, poets, singers of the past. They immortalised the joy of reunion in story, poetry, and song—but something was lacking. They sang of faith, hope, home and heaven—but the key to human hearts had not been struck. "Of what use is life," cried the listening hearts, "if death ends all?" Of what use is life, if it ends at the open grave? Of what use is faith, hope, home or heaven, unless death brings reunion with those we love? When the historian shall write of the wonderful progress made in the nineteenth century he will say, "Another era has come to mankind," and add, "The crowning glory of the nineteenth century was the discovery that it was possible to hold communication with those who had passed from mortal to spirit life." The message, "There is no death; there are no dead"—is God's message to the world. As Sir Conan Doyle happily expressed it: "The phenomena of Spiritualism are the telephone of heaven calling the attention of the world. Arouse

yourself; be at attention; listen to the message that God wishes to send."

What proofs are there that the personality of the individual continues after death? The Bible furnishes many instances of spirits appearing to mortals. Did not Jesus, Moses, Elias, Samuel, appear? Did not the apparition of the angel bring Cornelius and his household into the church? The same results occur to-day; only the ignorant deny it. I have personally witnessed many manifestations of spirit presence and have known many converted from Atheism and Agnosticism through the appearance of the spirit of some loved one. Dr. Andrew Jackson Davis, author of "Nature's Divine Revelations," a seer and prophet of the nineteenth century, said: "Death is not the extinction of life; it is as natural, as necessary, as beneficent as birth into this life. Death is a kind and welcome servant, that unlocks with noiseless hand the flower-encircled door to show us those we love whom the world calls dead." Sir Oliver Lodge, LL.D., says: "I tell you with all the strength of conviction that I can muster that we do persist, and that those in the beyond still continue to take an interest in what is going on on earth. I have conversed with my spirit friends just as I can converse with any one about me." Right Rev. Samuel Fallows of Chicago said: "I believe in apparitions and believe that psychic research has opened up a new world. It is no longer scientific to pooh-pooh at Spiritualism." Dr. Alfred Russel Wallace, the great English Scientist, said: "We are justified in looking on the facts of modern Spiritualism as being fully established. My position is that the phenomena of Spiritualism do not require confirmation." Bishop John P. Newman, who was President Grant's pastor, in a published sermon said: "The belief is almost universal that the spirits of the departed have returned to earth. The two worlds met in Bible times and the communications are as real as between New York and London to-day."

Lady Jean Conan Doyle says: "Myself and my family have unmistakable proofs that my husband (Arthur Conan Doyle) has communicated with us, and over and over again, showing his interest in everything that touches our lives. The consciousness of this is a great comfort." Dean Frederic Edwards, formerly of St. Paul's Cathedral, Detroit, was given undoubted proof that he could communicate with his only son, who ended his mortal life in Flanders Field during the World War. I have heard him say: "This knowledge changed my whole life." John Henry Remmers, author of "Is Death the End?" said: "Through the passing of my son, John Christian Remmers, I have acquired that which the wealth of the

world could not have purchased—the absolute answer to the greatest question of all questions, ‘Is Death the End?’” Horace Greeley said: “The loss of my boy makes a great change in my feelings, plans and prospects. Now all that deeply concerns me is the evidence that we shall live and know those we loved here.” Sir Arthur Conan Doyle for thirty years investigated the proofs of life after death before he made his public announcement of the New Revelation. He devoted many years of his life to promulgating the truth of life after death. Abraham Lincoln emancipated millions of slaves through a message received from Nettie Colburn, a medium, urging him to delay no longer the promulgation of the Emancipation Proclamation. See the book, “Was Abraham Lincoln a Spiritualist?” We could enumerate many of all races and climes, men and women of all walks of life, who have accepted spirit communication. They tell in no uncertain way of those who have returned and given indisputable proof of life beyond.

Returning spirits tell of a life of progression; they tell how they were met by those who loved them here and welcomed their coming to their eternal home. Are not their statements reasonable? Spiritualists claim that death is a birth into a higher life. Death is a democracy that claims all—rich and poor, king and peasant; all answer the call. This life is a preparatory school, an ante-room to life eternal. We are spirits here and now, and when we drop this physical body we shall live on. When our eyes close in death we shall awake in spirit-life. There we shall find those we love, awaiting us, and as the new-born babe needs help before it can adjust itself to this life, so the new-born spirit will find those who will care for it in the spirit-world.

Spiritualism teaches that we shall have a spirit body as tangible in that other life as our physical body is in this. Our spirit-body will have spirit-senses and, released from the limitations of the flesh, will function in that other life. There we shall find that the communion of saints is a reality as we shall meet and mingle with those gone before. How do we know that this is true? Thousands have returned to tell the story of continued life. Jesus rose from the dead, appeared and communicated with his disciples. The Bible is filled with spiritual manifestations. All down the ages spirits have appeared to tell us there are no dead. Charles Rosna, a Jewish peddler, rapped and rapped again in Hydesville until the little Fox girls caught the message: “I am not dead; I still live.”

Speaking for myself, personally, I know that when my sight is clear, when I listen with the ears of the soul, I catch a radiance from

that life to which I am going. Again I see those I love who have gone from my mortal sight. I hear them speak; they tell me about that other life and that I am in the hands of an Overruling Power—to have no fear of death or after. I know death is not the end of life, but the beginning of life eternal. If you have not investigated Spiritualism and the proof of spirit return, do so. Never condemn a thing of which you are ignorant. Let your reason guide you. Do not wait until time and the undertaker claim your physical body before you come to the realisation that you are a spirit here and now and that, after death, you will be the same person with spirit senses functioning but with the same attributes as now.

HOW SPIRITUALISM HELPS SAVE CIVILISATION

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Is there a soul or spirit in man which survives bodily death? This is a question which has perplexed the minds of men for untold centuries. Countless human beings have believed there is, and this belief has played a very important part in all the great religions of mankind.

To-day we live in an age of scepticism. The discoveries of physical science have been so marvellous that the minds of men have been blinded to spiritual realities. The foundations of men's belief in God and a life after death are being subjected to a severe strain. Unless the revelations of the past can be supplemented by present day evidences, the future of religions is indeed dark.

Modern Spiritualism is in reality a revival and extension of earlier revelations. The sceptics have been demanding proof of the claims of the religionists. In answer the Buddhist quotes the marvellous experiences of Buddha. The Mohammedan quotes the visions of Mohammed. The Christian tells the wondrous story of the resurrection of Jesus and his appearance to his disciples as they were met together in the upper room in Jerusalem, with the doors and windows barred. But, says the sceptic, this is only the testimony of men who have been dead for two thousand years, and it may have been manufactured.

At this point Modern Spiritualism takes up the challenge of the sceptic and declares that psychic or spirit phenomena are as prevalent to-day as they were two thousand years ago. If the sceptic really wants to know whether human survival of bodily death is a fact, present day evidences are available.

The intelligent Spiritualist does not ask the sceptic to believe; he says: "Come and find out for yourself. I have obtained unquestionable evidence that those I have mourned for as dead, are alive and still interested in my welfare. Millions of others have obtained similar satisfaction. If you want it, investigate for yourself."

In the limited time at my disposal it is impossible for me to tell you of the work accomplished by the Societies for Psychical Research, throughout the world, or to give you the names of the multitude of men and women prominent in the scientific and intellectual world who have through personal investigation become convinced of the continuity of human life after bodily death. My real task, however, this afternoon is to tell "How knowledge of Human Survival of Bodily Death will help save civilisation."

Primitive civilisations were based upon brute force, and they failed. Modern civilisation has based its rise largely upon material prosperity and economic security, and to-day we are face to face with its collapse. This and other nations are striving desperately to avoid catastrophe. I doubt if legislation can do more than postpone it, because the basis of our prosperity, under the old order, is material not spiritual.

Our hope lies in the spiritual regeneration of the people, the individual citizens of the nation and of the world. This puts the work of salvation squarely up to the educators and religious teachers, rather than to the politicians. But the educators need to be better equipped for their work. The psychologists of our colleges and universities are making atheists and materialists out of the youths of our land. They are representing life merely as the result of matter functioning in an organised material body; when the conditions are unfavourable for the perpetuity of the organism, life disappears. It is this soul-ignoring philosophy that is really at the root of the world's troubles. Educators in schools and preachers in churches need converting to a knowledge of the reality of spiritual things. It is not enough to say we believe in God and the human soul. Our faith must be grounded, not merely on the testimony of dead prophets, but upon present day knowledge. This knowledge of the existence and survival of the soul after death must be the living spirit, the driving power of our religious teaching. Fellowships cannot be based upon changing creeds, but upon unquestionable knowledge, vital, everlasting principles.

When I was a boy my mother passed from earth life. For many years I mourned for her as dead; then through the spontaneous

development of what Spiritualists call mediumship, I discovered that she was very much alive, that in surviving the change called death she had retained her identity, and all the qualities of soul which made her so dear to me in earth life. Suddenly the light dawned upon me. The physical body, I had seen laid away in the grave was not my mother, but the house in which she had lived. If this was true of my mother, it must be true of myself. I was not this body of flesh, blood and bones, but a spirit entity flesh-clad. This changed my whole perspective of life and its purposes. Spiritual things became the realities of life. The welfare of my real self—the soul, became of paramount importance. My ambition no longer was to gain wealth, but spiritual consciousness—the unfoldment of the wondrous possibilities lying latent within the soul. What knowledge of human survival has done for me, I believe it can do for you, for all men.

No nation can be better than its individual citizens. If we would save the nation, we must save the men, women and children who make up the nation. This work of saving the people, or better still helping them to save themselves, rests upon our shoulders. Are we doing our part? Instead of hearing so much about your religion and my religion, let us have *our* religion. Instead of priding ourselves upon the labels we wear, the church we belong to, let us unite in proclaiming to the world principles of harmony, peace, justice, truth and liberty. To quote from a poem by Ella Wheeler Wilcox:

"So many creeds
So many paths that wind and wind.
When all this sad world needs
Is just the art of being kind."

We cannot learn the art of being kind from books. We cannot put peace, harmony, love of justice, truth and liberty into men. These virtues are the blossoms representing the growth of soul. Some day we shall grasp the true meaning of the words of the Teacher of Nazareth when he said; "Seek first the Kingdom of God and his righteousness and all else needful shall be added unto you." But this much to be desired condition will never be brought about until we have discovered our real spiritual self. I am convinced that knowledge of human survival of bodily death will do more to help men discover themselves, to revivify religion, and to save civilisation from the blighting influence of materialism, than any other knowledge acquirable by man.

THEOSOPHY—ITS LIGHT ON LIVING TO-DAY

PRESIDENT GEORGE S. ARUNDALE, M.A., LL.B.

delegated by the General Council of the Theosophical Society, Adyar, Madras, India. (In 1934, he succeeded Dr. Annie Besant as President.)

I STAND here representing the Theosophical Society because when the invitation came from this body of the Parliament of Religions to attend its sessions and to speak here I was commissioned by the General Council of the Society, with its Headquarters at Adyar, Madras, to speak to you on Theosophy. And so here I stand before you as a theosophist, and as a member of the Theosophical Society for more than thirty years, no less than as a Bishop of the Liberal Catholic Church, which we may term perhaps as in a sense a kind of renaissance movement along special lines within the Church itself.

I must first distinguish between Theosophy and the Theosophical Society. Theosophy, as its very name implies, is the Divine Wisdom which we all share in some measure. It is of the very essence of our lives. It is the heart as well as the form of all manifestation. There is no movement, no individual, no organisation which could dare to represent the Divine Wisdom as to what Divine Wisdom is. Here we are, insignificant parts of a stupendous and unfathomable whole, here we clasp within our small, comparatively feeble embrace endless ranges of the Divine Wisdom which pervades all things, which guides all things, and brings all things to the divine conclusion, whatever that may be. That is Theosophy. We are all theosophists from that greater standpoint. We are all students of the Divine Wisdom. We are all of us seekers for that Divine Wisdom, some of us through one thing, some of us through another. There is no one living in the world who is not on that great way of pilgrimage towards his destiny, and who is not gradually learning of that Divine Wisdom which brought him into life, and shall some day bring him to his fruition. We are all theosophists from that standpoint.

The Theosophical Society is a specific movement with perhaps two very definite objectives. First, the desire to draw within a nucleus all who are of good will, who believe in the universal brotherhood of mankind, who believe even in the universal brotherhood of all life, and who desire to express that belief actively in the outer world. The Theosophical Society knows no distinction of faith, or of race, or of creed, or of nations, and as such has the right to be represented here. The Theosophical Society is itself a fellowship of

faiths. It numbers members of every faith, and has within its ranks those who belong to no faith, no creed or belief, and have no religion, perhaps, as we understand it. They are all welcome within the fold of the Theosophical Society, provided they believe in brotherhood, provided they are living in a brotherly fashion with those around them, provided they will respect sincerely the views of others, however little they themselves believe in them, provided they realise they have a similar right to the respect of others for their own beliefs, however different those beliefs may be from the opinions held by those who are members.

We desire, we who are theosophists, to constitute a nucleus of brotherhood in which devotion is the dominating note, and in which beliefs, opinions, forms, ceremonies, orthodoxies, dogmas and doctrines matter less, as indeed they do matter less, than devotion.

If you think of any great teacher, or any great Saviour of the world, no matter through what faith he originated, if you think of any great man, as for example Abraham Lincoln, one of the greatest Americans, whose Memorial at Washington is indeed a marvellous place of pilgrimage,—if you think of any great Saviour, or any great man, of everything he gave, of everything he was, and of everything he taught, you will recognise that all these were less in fact than that spirit of devotion which he strengthened, not through his teaching but rather through his splendidly simple God-like life. We take our stand in the Theosophical Society on this fundamental.

On the other hand, there are certain teachings which have become associated largely with the Theosophical Society, because the two great founders of the Society, Madame Blavatsky and Colonel Olcott, and more recently our great Chief, Dr. Annie Besant, have all stressed certain great principles of teaching which they have considered necessary for the world at the present time. We do not for a moment suggest that any teaching we give as Theosophy is a new teaching. There is nothing new under the sun! I do not believe any great Saviour really ever gave anything new. He revived the beauties, perhaps, of that which had been forgotten, and laid stress on certain great principles of life, which perhaps the generation around him and those who were to follow him did not know.

So there is nothing new in these teachings on which we shall now lay stress. They can be found in any faith. They are reasonable. I mean especially those teachings which are valuable in these times to-day of depression, of doubt, of despair, sometimes of unrest.

The first of them is that life is universal. Everywhere nothing without life. That evolution is proceeding in every kingdom of

nature from the less to the more, from the cell and the unconscious in every kingdom of nature to the self-consciousness of the king in every kingdom of nature. There is nothing which is not living. There is nothing which is not growing, under the law of the life of God, which only man's ignorance fails to perceive.

So we teach, to begin with, that life is growing everywhere. Each one of us is growing to the measure of the fulness of his own stature. He may be a criminal, he may be a saint, he may belong to one kingdom of nature, to another kingdom of nature. No matter to what kingdom of nature he belongs, he reflects the light of the Divine.

I am reminded of Rukmini's [Mrs. Rukmini Arundale who addressed a previous session] splendid utterance when she spoke of the kings of the mineral kingdom, of the splendid jewels which evolve after millions of years of growth out of the black dust into the splendid diamond, into the marvellous emerald. There is the life of God unfolding from the dust into the diamond. There is the life of God unfolding from the weed into the most beautiful flower. There is the life of God unfolding from the lowest to the most majestic creature, and similarly in the human kingdom, to the Saviour and saint, a long progress upward, a progress which is sure, which is certain. For out of the dust God can make a diamond, out of the savage God can make a saint!

That is the process which is going on. Some of us may be older brothers, some of us may be younger brothers, some of us may be on a higher rung of the ladder, with greater rights than those above us. We fail to realise that. We fail to realise that it is not our business to coerce, to force, to have a sense of proud superiority, with regard to our own faith, to our own beliefs, to our own opinions, to our own doctrines, to our own dogmas. Doubtless they are true for us, but there may be other faiths, other beliefs, other opinions, other doctrines, other dogmas no less true for others, and hence what is vital, what is essential, is mutual respect, without antagonism as between one religion and another. There should be respect, good will, appreciation, a full realisation of the fact that although there may be many roads to travel there is but one goal upon which all those roads converge. That is one of the teachings which, as it were, we single out in Theosophy, but which is in Christianity, in Hinduism, in Buddhism, in Islam, in every faith. That truth is there, but we hold up that truth and say: "Think what that truth means to you by way of encouragement, of hope!" There is constant movement upward, forward, onward, and our business, therefore,

is to try to see if we cannot hasten that movement by understanding where each individual is, to help him take the next step which is before him; not asking him to go away from his own road, not asking him to travel another road, but asking him to realise there is still more splendid truth before him on his own road. We ask him to be discriminating, dissatisfied, not to remain where he is, feeling that the whole of Divine Wisdom is contained in his own religion, that there is nothing more to be acquired; we ask him to be dissatisfied, where he is, realising how little he knows, how infinitely more there is to know, realising that although there may not be much joy here and now for him, because of adverse circumstances, yet more joy is to come to him as he knows more, as he comes into closer contact with Theosophy, with the Divine Plan and the goal toward which the life of God is leading.

And so we say to every individual: "Be dissatisfied, do not be self-satisfied, content, realise that you have an infinitely long way to go, an infinite amount to know, a goal to reach which perhaps is beyond even your present conception."

Then we come to the second great teaching, the great doctrine of time. If we must learn all this, if we must rise to such heights, we must realise that to evolve from our present lowly stature to the stature of the great we must have time. There must be conditions of consciousness beyond the present in which we shall be growing as we are growing to-day. You can call it Reincarnation; if you like, you can call it by some other name. It does not matter. It is the idea of the survival of consciousness and the progress onward of consciousness that matters. And so we say: "Here you are. You have a past stretching behind you. You have a future in which you shall move onward to a most joyous greatness. Is it not worth while to look forward to a future, to feel that a kingship is yours in the becoming? You are not merely a spark of God's divine flame; you are perhaps a flame itself, and so some day it shall become a fire!"

And so one takes the present in his stride, and makes the best of what has come out of the past. If the lives of the great are of any value they are to bear witness to us that we can make our lives sublime, not only can but shall! Leonardo da Vinci, Julius Cæsar, Abraham Lincoln, these are but living witnesses to you and me down here that some day, out of God's magic, out of God's omnipotence, that some day in the far distant future we shall work out our own divinity. That is splendid, that is wonderful. It has been a source of inspiration to me. One looks upon one's fellowman and does not care how different his path is from one's own. Both

are brothers, progressing on parallel lines which some day are bound to meet.

That is the spirit of the Theosophical Society. And so there is that spirit of self-respect, and that feeling of a closer brotherhood. The depression from which the world suffers to-day would be alleviated permanently by world brotherhood, not by the restatement of economic laws. The world depression depends for its control and conquering upon the increase of good-will from us all, and as we increasingly express that good-will so will the depression be vanquished, because in the long run nothing can withstand real brotherhood and devotion. Thank you.

HOW UNIFY THE WORLD'S RELIGIONS?

MR. J. EMORY CLAPP

National President, American Section, The Theosophical Society (Point Loma)

My subject, How Unify the World's Religions? may appear very difficult, but I hope to show that, approached in the right spirit, it is really not as complex as it seems. All we have to do is to observe that old admonition known as the Golden Rule—and I would like here to call your attention to the fact that it is not of Christian origin, not the property of any one Religion, but to be found in several of the great Religions. We of the Occident state it thus: "Do unto others as you would have them do unto you." Confucius stated it: "Let us not do unto others that which we would not wish them to do unto us." And I recently noticed a still better phrasing from some unspecified Oriental source: "With pure thoughts and fulness of love, I will do towards others what I do for myself. The practice of religion involves as a first principle, a loving, compassionate heart for all creatures."

Applying the Golden Rule to the attempt to unify the great Religions, will it not mean, first, extending the same respect to other Religions that we would ask them to hold for ours, to seek in the other Religions the teachings we believe to be in harmony with the essentials of our own faith? We should try to follow Jesus of Nazareth's teaching, "Except ye become as little children, ye cannot enter the kingdom of heaven." The child is eager to know more about everything; he is not held back by preconceived opinions; he can therefore consider everything with an open mind. That would be difficult for most of us, because we were taught certain things in the formative period of youth and have held to the belief in them

throughout our lives. It is difficult for us to realise that some of these beliefs may not appear to be true or real to those to whom they are unfamiliar. There is an almost universal tendency to look with distrust upon anything new or strange.

"Religion" has been defined as follows by the Founder of the Theosophical Society, H. P. Blavatsky: "A religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning, is that which binds not only *all* MEN, but also all BEINGS, and all THINGS in the entire Universe into one grand whole. This is our Theosophical definition of Religion." As there can be but one Truth, so there can be but one true Religion. But every religion may possess at least a fragment of the one Truth. And no one revealed religion will contain all of Truth. There are in human consciousness three avenues to Truth—Religion, Science and Philosophy. Science deals with facts observed in nature and with the analysis and organisation of the knowledge thus acquired. Philosophy deals with the intellectual consideration of the whys and wherefores of life. Theosophy, meaning Divine Wisdom, recognises that the perception of Truth requires the exercise of all three.

In an essay by Pastor Thomsen, now of Hamburg, in the Schleswig-Holstein Church Paper, an appeal is made to study Theosophy as a means of contacting the deeper, esoteric meaning in every religion. If we do this, we see that the same essential truths needed for mankind in his evolutionary progress are found in each of the great religions; in each certain aspects of Truth were emphasised which were particularly needed at that time by the people to whom the religion was given. H. P. Blavatsky wrote: "Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy, the Secret Doctrine of the ages." Again she said: "Theosophy is the thread which passes through and strings together all the ancient philosophies and religious systems; and what is more, it reconciles and explains them." Another Theosophical teacher, William Q. Judge, wrote: "Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its message before any audience in the world. It is the one Pentecostal voice that all can understand."

The basic conception of Theosophy is the universal brotherhood of all creatures, based upon the unity of all that is. This, with its natural consequences, is expressed as follows by another of our teachers: "Brotherhood is based on Nature's fundamental law, that no entity lives unto itself absolutely. It cannot; in trying to violate this fundamental law it perishes in time. But when we live unto others than our own self, we expand constantly, our consciousness reaches forever and forevermore outward to greater spaces, and finds its play in ever wider and grander fields. Living unto others is the way to grow great." This *Unity of Being*, the One Absolute Life, is spoken of in Theosophy as the Unmanifested Logos, in the Christian New Testament Book of John as The Word, and in the Hindu Upanishads as Brahman. In the Christian New Testament we also read: "For in him we live and move and have our being"; as certain also of your own poets (e.g., Aratus, and Cleanthes) have said, "for we are also his offspring." "For of him and through him and unto him are all things." In the Bhagavad-Gita of the Hindus Krishna says: "In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein," and the Christian disciple, Peter, said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him." Jesus declared to his Disciples that there is but one essential: love of God and love of man. Gautama the Buddha, expressed the same sentiment saying: "Hatred does not cease at any time by hatred; hatred ceases by love; this is an old rule." H. P. Blavatsky, in her first great work *Isis Unveiled*, published about 1878, wrote: "There is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages—God and immortal spirit."

There are two teachings in practically all of the great religions, which have been disregarded by some of the orthodox creeds of the Occident. The first is the doctrine of Reincarnation, which was a common teaching, accepted by many of the sects prevalent at the time Jesus taught. Jesus declared that John the Baptist was Elias which was for to come; in other words, that John the Baptist was the reincarnation of Elias. He also stated his own previous existence when he said: "Before Abraham was, I am." The second teaching, the doctrine of Karma, the law of consequences, was emphasised both by Jesus and Paul. The former said: "By their fruits ye shall know them. Men do not gather figs from thistles, or grapes from thorns." Paul said: "Whatsoever a man soweth, that shall he also reap." The Western world to-day badly needs these

teachings—and the realisation that we cannot harm another without harming ourselves. These two teachings, combined with the law of Brotherhood, will greatly help us to live better lives. Understanding these teachings we shall have no difficulty in unifying the world's religions.

In conclusion, I repeat the following peroration of an address made by William Q. Judge who represented the Theosophical Society at the first Parliament of Religions at Chicago's first World's Fair in 1893: "Live with one another as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that can be imagined. I conclude by calling upon you—whether Christians, Atheists, Jews, Pagans, Heathen or Theosophists—to try to practise Universal Brotherhood, which is the universal duty of all men."

ANNIE BESANT

MR. L. W. ROGERS

National President, American Theosophical Society, Wheaton, Illinois,
1920-31. Author. Lecturer.

STRONG evidence of the inherent divinity of the race is that humanity venerates greatness. We revere wisdom and virtue, we are attracted by nobility and devotion, because they are attributes of the deity from which humanity springs. And so by a common impulse we have come together to-day (in a Memorial Meeting to Dr. Besant) to testify to our appreciation of the saintly qualities in human nature that are leading the race onward and upward in the eternal quest for a higher and more abundant life. As lofty mountain peaks rise above the hills in the valleys below, so some human beings evolve virtues so far above the average in human development that they kindle the flame of reverence in the multitude. When such a soul lays down the heavy burdens of a useful life and passes beyond the veil of time we can reduce our loss by drawing inspiration from the record of noble deeds well done.

Some human beings are born to be a light for others—to illuminate the way, to demonstrate the unconquerable power of the soul, to prove the mastery of the mind, to show that truth can triumph over error, to destroy enslaving superstition, to dispel the gloom of death, to light the tomb with reason's torch. Such a soul was Annie Besant.

She was destined to a tragic life. With a deeply religious nature, with remarkable breadth of view, with keen sympathy for all

suffering, with the spirit of sacrifice and a passionate devotion to the truth, it was inevitable that she should pass swiftly from ultra orthodox belief to free thought, and then onward to Theosophy, where she found that a return to the simple faith of her childhood was consistent with the truth she sought and with the reason and logic that her great intellect demanded.

Born just 86 years ago, she took up the serious problems of life at an age when most human beings are still children. At twelve she was reading Milton's works and was memorising hundreds of lines of *Paradise Lost*. At sixteen she was studying deeply the works of the Christian Fathers and the New Testament. Of her convictions at that time she said:

"I looked on theatres (never having been to one) as traps set by Satan for the destruction of foolish souls; I was quite determined never to go to a ball, and was prepared to 'suffer for conscience' sake'—little prig that I was—if I was desired to go to one. I was consequently quite prepared to take upon myself the vows made in my name at my baptism, and to renounce the world, the flesh, and the devil, with a heartiness and sincerity only equalled by my profound ignorance of the things I so readily resigned."

Her very eagerness in religious studies and the reasoning of a logical mind led to perplexing problems, of which the contradiction of the love of God for man with eternal punishment after death, seems to have been the most difficult. When she took her troubles to a learned churchman only to be sternly told that her very thought was blasphemous, that she must not reason but accept, that she must remember that "Blessed are they that have not seen yet have believed," there could be but one course for the passionate seeker for truth unable to blindly believe what reason denied. For nearly a dozen years she had been the most exemplary of devotees, venerating the saints, fasting and praying, ardently conforming to all the usages of the ultra-orthodox church; and now at the age of twenty-six the rebellion of reason, the revolt against the monstrous teaching of eternal pain, had grown to the point where she must make a tragic choice; she must renounce reason, she must accept the impossible belief in a vengeful God, if she was to remain in the church. Worst of all, she must be a traitor to the truth she was seeking and must, at the very least, become a silent witness against it.

It is not easy to-day to picture the power and the intolerance of

religious opinion in England sixty years ago. In many things the church was more powerful than the government. It shaped the trend of thought in literature and determined policies in national affairs. To be outside the church was to lose respectability and to be regarded as "lost" by friends and relatives. The distracted young woman saw her world suddenly re-shaped into two worlds, of which she must choose one. In one of them was the church, her home, the pleading face of a dearly loved mother—but also the living of a lie that would perjure her soul and mislead others. In the other one was the loss of relatives and friends, the anguish of separation from all she had held dear from childhood, social ostracism, the scorn of respectable people, unknown poverty and hardship—but also the satisfied conscience of the unfaltering devotee of truth. With the courage of the martyr she followed the white flag of her conscience and entered the world of free thought. Referring to her experiences in this movement she writes:

"That my tongue was in the early days bitterer than it should have been, I frankly acknowledge; that I ignored the services done by Christianity and threw light only on its crimes, thus committing injustice, I am ready to admit. But these faults were conquered long ere I left the Atheistic camp, and they were the faults of my personality, not of the Atheistic philosophy. And my main contentions were true, and needed to be made; from many a Christian pulpit to-day may be heard the echo of the Freethought teachings; men's minds have been awakened, their knowledge enlarged; and while I condemn the unnecessary harshness of some of my language, I rejoice that I played my part in that educating of England which has made impossible evermore the crude superstitions of the past, and the repetition of the cruelties and injustices under which preceding heretics suffered."

For eleven years she was associated with the National Secular Society, writing and lecturing, and the gist of her teaching was the ethical growth of humanity and the duty of man to man. She taught an exalted morality of practical application. She clearly saw that ethical evolution must be emphasised in a materialistic philosophy. She declared that the elevation of the human race and a lofty system of ethics was more important than a logical conception of the universe. She spoke of the importance of morals in the following terms:

"It therefore becomes the duty of every one who fights to strike down the superstitions which enslave men's intellect, to beware how he uproots sanctions of morality; ... a high and pure morality is the life-blood of humanity; ... mistakes in life destroy happiness, and their destructive consequences spread far and wide.

"The true basis of morality is utility; that is, the adaptation of our actions to the promotion of the general welfare and happiness; the endeavour so to rule our lives that we may serve and bless mankind."

She declared utility to be the basis of freedom; that it could be won and maintained only by its application to human service.

"Equality before the law is necessary and just; liberty is the birthright of every man and woman; free individual development will elevate and glorify the race. But little worth these priceless jewels, little worth liberty and equality with all their promise for mankind, little worth even wider happiness, if that happiness be selfish, if true fraternity, true brotherhood, do not knit man to man, and heart to heart, in loyal service to the common need, and generous self-sacrifice to the common good."

The condition of the working people in those days was dreadful almost beyond belief. Collective bargaining was then almost unknown. Unions of workmen were being slowly organised with utmost difficulty. As an example of these difficulties she says:

"There was a young married man with two small children, who was sinful enough to go to a Union meeting and sinful enough to talk of it on his return home. No farmer would employ him in all the district round. He tramped about vainly looking for work, grew reckless, and took to drink. Visiting his cottage, consisting of one room and a 'lean-to,' I found his wife ill with fever, a fever-stricken babe in her arms, the second child lying dead on the bed. In answer to my soft-spoken questions: Yes, she was pining (starving); there was no work. Why did she leave the dead child on the bed? Because she had no other place for it till the coffin came. And at night the unhappy, driven man, the fever-stricken wife, the fever-stricken child, the dead child, all lay in the one bed."

In London women in the sweatshops were earning the equivalent of from a dollar to two dollars and a half a week in badly lighted, ill-ventilated rooms in an environment as terrible as their wages.

Annie Besant became their champion on the platform and in the press.

She cared nothing for politics except in matters of human welfare. She drew no lines between the masses in England and those of other nations and against all foreign aggressions of her country she spoke fearlessly. She describes her campaign against the governmental policies:

"Against our aggressive and oppressive policy in Ireland, in the Transvaal, in India, in Afghanistan, in Burma, in Egypt, I lifted up my voice in all our great towns, trying to touch the consciences of the people, and to make them feel the immorality of a land-stealing, piratical policy. Against war, against capital punishment, against flogging, demanding national education instead of big guns, public libraries instead of warships—no wonder I was denounced as an agitator, a firebrand, and that all orthodox society turned up at me its most respectable nose."

It was contact with the bitter problems of life that proved to Annie Besant that the philosophy of materialism is not sufficient.

"Where was the material for the nobler Social Order, where the hewn stones for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not.

"Not only so but since 1886 there had been slowly growing up a conviction that my philosophy was not sufficient; that life and mind were other than, more than, I had dreamed. Psychology was advancing with rapid strides; hypnotic experiments were revealing unlooked-for complexities in human consciousness, strange riddles of multiplex personalities, and, most startling of all, vivid intensities of mental action when the brain, that should be the generator of thought, was reduced to a comatose state. Fact after fact came hurtling in upon me, demanding explanation I was incompetent to give.

"Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialist position sufficed on the economic side, but where to gain the inspiration, the motive, which should lead to the realisation of the Brotherhood of Man? Our efforts to really organise bands of unselfish workers had failed. Much indeed had been done, but there was not a real movement of self-sacrificing devotion, in which men worked for Love's sake only, and asked but to give, not to take."

Again she was at the parting of the ways. Again she must be false to the truth as she saw it or she must lose some of her nearest and dearest friends, the comrades with whom she had worked since leaving orthodoxy behind her; and she unhesitatingly paid the bitter price.

"It has cost me pain enough and to spare to admit that the Materialism from which I hoped all had failed me, and by such admission to bring on myself the disapproval of some of my nearest friends. But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but 'SHE TRIED TO FOLLOW TRUTH.'"

The persistent seeker for truth always at last reaches the goal. She met Madame Helena Blavatsky and thus came into touch with Theosophy, which is sometimes called the wisdom religion of the East. Annie Besant says of *The Secret Doctrine*, Madame Blavatsky's monumental work on occultism, "As I turned over page after page the interest became absorbing . . . In that flash of illumination I knew that the weary search was over and the very truth was found."

In the brief time to which each speaker is necessarily restricted it is quite impossible to even outline the astounding number of achievements that Annie Besant crowded into the sixty years of her public life. Eleven years she gave to Free Thought, five to Socialism and forty-four to Theosophy. She aroused India to a sense of national greatness, drafted a proposed constitution for India as a member of the British Commonwealth with the same status as Canada and Australia, and founded several schools for the education of India's young men and women.

Annie Besant was essentially the iconoclast. With the weapon of her logic she shattered the idols of ignorance and freed men's souls from the slavery of superstition. She was always upon the unpopular side, as pioneers in thought must be. Her love of truth, her sympathy with suffering, her pity for the oppressed, brought her the hatred of the cruel and selfish—but also the undying love and gratitude of the lowly.

"Over against those who laud the present state of Society, with its unjustly rich and its unjustly poor, with its palaces and its slums, its millionaires and its paupers, be it ours to proclaim that there is a higher ideal in life than that of being first in the race for wealth, most successful in the scramble for gold. Be it ours to declare steadfastly that health, comfort, leisure, culture, plenty for every individual, are far more desirable than breathless struggle for existence, furious trampling down of the weak by the strong, huge fortunes accumulated out of the toil of others, to be handed down to those who had done nothing to earn them. Be it ours to maintain that the greatness of a nation depends not on the number of its great proprietors, on the wealth of its great capitalists, or the splendour of its great nobles, but on the absence of poverty among its people, on the education and refinement of its masses, on the universality of enjoyment in life."

That eloquent voice is silent now, but in the minds it enlightened and in the hearts that it won, Annie Besant will be immortal. There is no need of a monument on which to write the story of her good deeds, for the love and gratitude that so great a soul creates will live when all monuments are dust and all languages are forgotten.

THE EVOLUTION OF THE SOUL

(A newspaper abstract of Mr. Rogers' first address)

To find the method by which the soul comes into existence appeared to be the purpose of the address by L. W. Rogers, formerly National President of the American Theosophical Society. There were two schools of thought, he said, and the late Professor Haeckel led the Materialistic, which held that the human being was merely the product of chemical affinities and mechanical laws. At the head of the Idealistic school, the lecturer said, Sir Oliver Lodge could safely be placed. Lodge had pointed out in one of his books that Haeckel's philosophy failed utterly to explain how, by the laws of evolution, it was possible to account for the nascent mind of the baby changing to the intellect of an adult within the fraction of a century. Lodge had clearly shown the necessity for the pre-existence of the soul, said the lecturer, to explain the swift transition from infancy to maturity. "Nature knows no such thing as instantaneous creation," declared Mr. Rogers, "and the idea that the soul is suddenly created about the time of birth is wholly contrary to scientific concepts. Whatever exists does come from the Supreme Being, but

the method of creation is evolutionary and even as planets and all they contain are evolved so the soul is evolved." There was no possible explanation of the evolution of the soul, the lecturer said, except by the hypothesis of reincarnation which gave the consciousness repeated periods of experience in a physical body, each one followed by a period in ethereal regions where experience was transmuted into skill and wisdom. Thus life by life the soul had evolved from the savage level to that of the civilised man.

THE END

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